

# An outline of the Āvaśyaka Literature

Ernst Leumann



Translated from the German by **George Baumann**  
with an introductory essay by **Nalini Balbir**



**L.D.Institute of Indology**  
**Ahmedabad**  
**2010**

**Ernst leumann (1859-1931)** was a pioneer scholar of Jain studies, whose achievements were known also in Gujarat. The present volume contains the English translation of one of his seminal and prophetic works, the **Übersicht über die Āvaśyaka-Literatur**, preceded by a detailed introduction. In this intricate book, all the components of what makes the **Āvaśyaka** corpus, with Pratikramana at the centre, are investigated in their historical and textual developments.

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## Foreword

Ernst Leumann's "Übersicht über die Āvaśyaka Literatur" (Hamburg, 1934) is an important German work on the Āvaśyaka Literature of Jain religion. E. Leumann has written this book after thorough study of Āgamic and non-Āgamic texts. Experts and researchers who did not know German language could not use this important reference work. If this German work is translated in English many experts and students can easily use this research work. Meanwhile, I had an opportunity to meet George Baumann. I requested him to translate the book in English. He immediately and joyously accepted my request and translated without any expectation. Then I wished to have the translation checked before publication. I talked to Prof. Nalinibahen Balbir. She read the whole translation scrupulously and suggested some important suggestion which were incorporated. She also wrote a detailed introduction which is an addition to glory of this distinct translation. I am grateful to George Baumann as well as Nalini Balbir.

I, sincerely hope this English translation "An Outline of the Āvaśyaka Literature" of E. Leumann's work will be very useful to meticulous researchers and students. I thank all those who have helped publish this book.

29-09-2010

Jitendra Shah

Ahmedabad



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## Contents

### Introductory essay and tools *by Nalini Balbir*

Introductory essay .....	v
Appendices .....	xxi
I. Note on Leumann's transliteration .....	xxi
II. Guide to the abbreviations used by Leumann in the <i>Übersicht</i> .....	xxi
III. Main Indian manuscripts used in the <i>Übersicht</i> .....	xxiv
IV. Expanding notes .....	xxvi
V. Correspondences between Leumann's divisions of the <i>Āvaśyaka-niryukti</i> (and other texts) and the modern editions .....	xlvi
VI. Prakrit extracts from <i>Āv.-niry. XII</i> .....	xlvi
VII. English translations of two reviews of the <i>Übersicht</i> originally published in German .....	xlvi
Review by H. von Glasenapp published in <i>Orientalistische Literaturzeitung</i> 38, 1935, No. 6, pp. 388-389. ....	xlvi
Review by B. Geiger published in <i>Wiener Zeitschrift für die Kunde des Morgenlandes</i> 45, 1938, pp. 154-155 (reproduced in E. Leumann, <i>Kleine Schriften</i> , pp. 725-726). ....	xlvi
Biographical information .....	l
Bibliography .....	lii
IX. Photographic reproduction of Muni Jinavijaya, Vakīl Keshavlal Premchand Modi, "Pro: Lyuman ane <i>Āvaśyaka sūtra</i> " published in <i>Jaina Sāhitya Saṁśodhaka</i> , Khaṇḍ 2, Ank 1, July 1923, pp. 81-91. ....	lvii
X. Illustrations .....	lviii
References .....	lxxi
Index .....	lxxiii

### E. Leumann, *An outline of the Āvaśyaka Literature translated from the original German Übersicht über die Āvaśyaka-Literatur (Hamburg, 1934) by Dr. George Baumann*

Translator's Note .....	A
Editor's foreword .....	A
Corrigenda and Addenda .....	B
Index .....	C
Preface .....	I
Details about the manuscripts and their citation .....	III
L 119-225 — The Strassburg Śvetāmbara manuscripts	
Early history and lacunae in the following outline .....	IX
The <i>Āvaśyaka</i> and its text forms .....	1
The <i>Āvaśyaka</i> -parts I-III, together with the tradition belonging to III .....	15
The <i>Āvaśyaka</i> commentaries .....	39
Beginnings of the tradition .....	42
Vatākera's <i>Mūlācāra</i> .....	43
<i>Mūlācāra VII</i> : The Digambara original of the <i>Āvaśyaka-niryukti</i> .....	44
Bhadrabāhu's <i>Niryukti</i> collection and its history .....	59

E. Leumann, An outline of the Āvaśyaka literature

Bhadrabāhu's Sources and Predecessors .....	62
The historical Bhadrabāhu .....	65
The fictitious Bhadrabāhu's time .....	75
The four editions of the Āvaśyaka-niryukti .....	80
Jinabhadra's Viśeṣāvaśyaka-bhāṣya .....	84
The original recension of the Viśeṣāvaśyaka-bhāṣya .....	87
Hemacandra's Recension of the Viśeṣāvaśyaka-bhāṣya .....	91
Concordance between the Āvaśyaka-niryukti and the Viśeṣāvaśyaka-bhāṣya .....	95
Prior works used by Jinabhadra in Viś. I .....	98
General Supplementary Concordance to the Viśeṣāvaśyaka-bhāṣya .....	100
The Vedic and philosophical citations in the text and commentary of Viś. II .....	100
Further specimens from the contents of the Viśeṣāvaśyaka-bhāṣya .....	106
Summary Contents of the Viśeṣāvaśyaka-Bhāṣya .....	124
Jinabhadra's Commentary on his Bhāṣya .....	132
The Remaining Works of Jinabhadra .....	149

## Introductory essay<sup>1</sup>

Ernst Leumann (1859-1931) belongs to a category of Indologists who could be termed “outsiders”.<sup>2</sup> His name is known to many, his reputation is very high, but, in fact, little of his work is really known or used by subsequent generations of scholars in spite of its extreme importance. Novelty, multi-angle approach, creative and concise presentations are responsible for this. One of the reasons may be that the two fields in which E. Leumann especially shone were not considered central to Indology: Jaina studies and Khotanese studies. On the other hand, the fact that he selected precisely these two branches is certainly not the result of chance: more than anything else Leumann is a pioneer, a path-breaker, who seems to have had a particular taste for new discoveries, new texts, new languages, new tracks, and new types of work. His misfortune was that, especially in the field of Jainism, he had the right ideas ahead of his time, when most scholars were not yet prepared to listen to him. This is shown by the small number of reviews of his books and by the somewhat embarrassed attitude and mixed feelings that the reviewers show towards achievements they consider both great and difficult to understand.<sup>3</sup> Another reason may be his very special way of working: driven by boundless curiosity and enormous insight he often arrives at the heart of the question but neglects to indicate its preliminary steps. Like his disciple Walther Schubring (1882-1969), he would probably have mocked the modern fashion of having endless bibliographies with endless references to one’s own works. Consequently, Leumann’s writings are not always easy to read because their

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<sup>1</sup> This introduction owes a lot to Klaus Bruhn’s essay modestly entitled “Bibliography of Studies Connected with the Āvaśyaka-Commentaries” in *Plutat* 1998 : 119-136, and will quote several of its adequately formulated statements. I also make free use of information collected in my Introduction to Leumann’s *Kleine Schriften* (1998). — ACKNOWLEDGEMENTS : I am thankful to Dr. Peter SKILLING for reading through this text and improving its style, to Dr. George BAUMANN for the same and for having proposed adequate translations of the German reviews of Leumann’s *Übersicht* (Appendix VII), to Dr. Peter FLÜGEL for having procured a photograph of Jinavijaya’s article (Appendix IX) appropriate for reproduction (mine was not good), to Jérôme PETIT (PhD candidate, University of Paris-3 and Head of collections at the Bibliothèque Nationale de France) and to Laurent GARRIGUES (EPHE) for their readiness to help in technical matters. Any shortcoming is of course mine. — Dr. Baumann and myself are grateful to Dr. M.A. DHAKY and Dr. J.B. SHAH (L.D. Institute, Ahmedabad) for being willing to publish our work. We consider it as an honour. We both benefited in various ways from the Ahmedabad scholarly tradition and hospitality over many years.

<sup>2</sup> See Appendix VIII for biographic and bibliographic information relating to Leumann’s works (which are referred here only by the date of publication).

<sup>3</sup> See, for instance, the observations of French scholar Auguste Barth (1834-1916), who, however, at least never failed to mention Leumann’s works on Jainism in his bibliographical chronicles : see *Œuvres*, vol. 1, Paris, 1914, pp. 393-395 (about Leumann’s edition of the Aupapātika-sūtra and about “Die alten Berichte von den Schismen der Jaina”); vol. 2, Paris, 1914, pp. 71-72 (brief comment on the important paper “Beziehungen der Jaina-Literatur zu anderen Literaturkreisen Indiens”), pp. 194-195 (about the monograph on the Daśavaikālika-sūtra and Leumann’s studies about the legend of Citta and Sambhūta): “... (ce travail) témoigne d’une connaissance intime de cette littérature que M. Leumann est probablement seul à posséder. Mais je doute qu’il paraisse suffisant même au spécialiste, qui regrettera peut-être d’avoir à s’assimiler tant de matière brute. Je doute surtout qu’il soit aussi clair qu’il est savant, et qu’on puisse le consulter à quelques mois d’intervalle sans avoir à le relire d’un bout à l’autre. Les mêmes qualités, mais aussi, en partie du moins, les mêmes défauts, se retrouvent dans une autre publication, où M. Leumann, continuant ses études comparatives sur les légendes hindoues, suit un de ces récits, celui de Citta et de Sambhūta ...” (p. 195), p. 381 (about the edition of the *Āvaśyaka-Erzählungen*), p. 396 (about the article “Die Bharata-Sage”).

idiosyncratic presentation often presupposes that many facts are already known to the reader. In addition, many of his projects were left unfinished.

Would there be only one case where these observations would seem justified, it is certainly the *Übersicht über die Āvaśyaka-Literatur* which gathers several odd features. This book was published in 1934, hence posthumously, by Walther Schubring, using the proof-sheets which had already been prepared.<sup>4</sup> Incomplete, with only 56 pages, it contains crossreferences to later parts of the book and to excerpts that do not exist. Its format, 30 x 42 cms., up to 75 lines per page in two columns with numbered lines, makes it somewhat user-unfriendly. That it was published in German did not help its diffusion, especially outside Europe. Its contents, partly due to the intricacies of the material and of the subject, are difficult to grasp. An English translation, a courageous (or bold) undertaking on which Dr George Baumann embarked on his own initiative, was badly needed and should be considered as a gate opening Leumann's work to a wider audience.

That this translation is published in India is to be welcomed. Leumann does not belong to the 19<sup>th</sup> century scholars who happened to be posted in India; he never had the chance to visit India. Nevertheless, he was far from being unknown to the Indian world of scholars in the first thirty years of the 20<sup>th</sup> century, and his photograph was included in R.N. Sardesai's *Picturesque Orientalia* published in Poona (1938). He was in contact with Indian agents like Bhagavāndās Kevaldās and Brahmasūri who provided Jaina manuscripts to Western libraries (see below). Like several European scholars of his time, he had great admiration for the Śvetāmbara monk Ācārya Vijayadharmasūri (1868-1922) and corresponded with his successor Vijayendrasūri, who provided him with material of his interest.<sup>5</sup> On the other hand, Leumann was always curious about anything which might facilitate scholarly work on Jainism, and took note, in two of his articles, of recent publications made available in India by the Jaina community: "Billige Jaina-Drucke" (1892) informs the Western world about new editions of Jaina works and about the fact that, their cost having been reduced, European libraries might afford them, whereas "Einiges von der neueren Tätigkeit der Jaina-Genossenschaften in Indien" (1923-24) is a report on recent contributions to Jaina studies by various Indian scholars, monks and laymen alike. More important: in at least two cases Leumann's work stimulated Indian publications on the same topic. After Leumann's critical edition of the *Daśavaikālika-sūtra* had been published in Germany (ZDMG 46, 1892), this text was printed several times in India and finally published in 1932 with Walther Schubring's English translation.<sup>6</sup> Two of Leumann's

<sup>4</sup> See Appendix VII a review by H. von Glasenapp. Copies of the proof-sheets had been sent by Leumann to Ramakrishna Gopal Bhandarkar and were kept at the Bhandarkar Oriental Research Institute: see Leumann's letter to Vijayendrasūri (dated August 16, 1924), Kapadia, *Descr. Cat.* vol. XVII 3(a), p. 375, and the Gujarati contribution "Pro. Lyuman ane Āvaśyakasūtra" reproduced as Appendix IX below. Among Leumann's unpublished papers are additions (in German) to the published part of the *Übersicht*, especially No. 180 (cf. Plutat 1998), which consists of about 15 neatly written pages. They have been consulted and mentioned especially in Appendix IV but to include them in full would have produced additional difficulties and required even more elucidations.

<sup>5</sup> Three letters written by Leumann (June 18, 1924; August 16, 1924; December 28, 1928) are published in *Letters to Vijayendra Suri*. Introduction by Dr. Raghu Vira, Yashodharma Mandir, Bombay, 1959, pp. 145-148.

<sup>6</sup> See W. Schubring's introduction to *The Dasaveyāliya Sutta* Edited by Dr. Ernst Leumann, Professor, and translated, with Introduction and Notes by Dr. Walther Schubring, Professor at the University of Hamburg, Ahmedabad, The Managers of Sheth Anandji Kalianji, 1932, p. VII (reprinted in W.



works were translated into Gujarati from the German by the same translator, a certain Narasimhabhāī Iśvarabhāī Pāṭel, and published in Poona, namely Leumann's German translation of the Prakrit novel *Tarangavāī* published under the attractive title *Die Nonne* (München, 1921) and his study on *Buddha und Mahāvīra* (München, 1922).<sup>7</sup> Last but not least, Leumann's work on the "Āvaśyaka" was estimated very positively by Muni Jinavijaya (1888-1976), and the section of the *Übersicht* entitled "Die vedischen und philosophischen Citate in Text und Commentar von Viś. II" was translated into Gujarati with additional references. This paper, which is extremely useful and hardly accessible today, is reprinted as Appendix IX to the present introduction.

When it comes to the *Übersicht* (as it is known in the narrow circle of intimate readers), a translation alone is probably not sufficient. The present introduction intends to provide some elements which could be helpful to a benevolent reader who is discovering this work or who wishes to plunge into it seriously. But it cannot pretend to throw light on each and every statement of the *Übersicht*. Some – unavoidable – mystery will remain.

The *Übersicht* is a paradoxical work. On the one hand, it is the result of studies which matured over a long period: eleven years is the number given by W. Schubring in his foreword to the book (page C),<sup>8</sup> but it should be increased. Leumann realized the value of the "Āvaśyaka" when he was working with Jaina manuscripts at the Royal Library in Berlin in 1882. The publication of the incomplete critical edition of the *Āvaśyaka-Erzählungen* dates back to 1897 and his own preface to what became the published *Übersicht* is dated April 1900. This amounts to eighteen years. In between several of his published contributions dealt with various aspects of the topic. On the other hand, the *Übersicht* is an unfinished work. The manuscript on which it is based is only a specimen, and Leumann's own autograph terminates in the middle of a sentence! In brief, the theme of "Āvaśyaka" remained as a kind of vital lead in Leumann's Jaina studies. Moreover, the published *Übersicht* is not the mere transcription of Leumann's original manuscript, but an edited version which passed through the scrutiny (and perhaps idiosyncrasies) of Walther Schubring, as is made clear by his own foreword (page C). Schubring is known for his concise, or even terse, style which makes reading his works rather difficult even for native speakers of German. Thus the *Übersicht* has a textual history, like the topic it addresses, although probably not so intricate. The visible consequence of this process and of Leumann's uncommon personality is that as an academic work the *Übersicht* belongs to various *genres*. It contains critical editions, translations, micro-studies, lexicographical notes, conspectuses, overviews, intellectual portraits (of Bhadrabāhu and Jinabhadra, for instance), notes on specific manuscripts and germs of social history from manuscript colophons.<sup>9</sup> At a formal level, some of these *genres* imply a number of tables and concordances. Etymological discussions, albeit brief, were one of Leumann's passions (let us not forget that, with his brother Julius, he was the author of a Sanskrit

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Schubring, *Kleine Schriften*, Franz Steiner Verlag, Wiesbaden, 1977, Glasenapp-Stiftung Band 13, p. 115).

<sup>7</sup> See Appendices VIII and X for bibliographic details.

<sup>8</sup> Unless otherwise specified references are to the pagination of Dr. Baumann's English translation of the *Übersicht* in this volume.

<sup>9</sup> For the latter aspect see especially p. 91.

etymological dictionary, which, however, did not get very far,<sup>10</sup> and that, for a time, he was one of the contributors to Monier-Williams's *Sanskrit-English Dictionary*, as he himself recalls at the beginning of the *Übersicht*, p. IX).<sup>11</sup> This passion crept in here too, albeit discreetly: the suggestion that *niryukti* comes from \**nirvyukti* (p. 42), and the discussion on the origin of the proper name *vaṭṭakera* designating the author of the *Mūlācāra* (p. 43) are prominent examples. Whether these explanations are unanimously accepted is another question<sup>12</sup>.

One of Leumann's outstanding contributions and insights was the coining of the expression "Āvaśyaka-Literatur". It succinctly expresses the fact that there is not just a single work on the six obligatory duties designated by the term *āvaśyaka* in the Jaina context, but rather a plurality of texts which are interconnected in complex ways. The pioneering character of the *Übersicht* comes from the fact that it addresses the heart of this issue. It deals with the *Āvaśyaka-niryukti* and its commentaries: the *Cūṃṇi*, the *ṭīkā* by Haribhadra, and that by Malayagiri (p. 147), along with Jinabhadra's *Viśeṣāvaśyaka-bhāṣya* and its commentaries. Their titles directly connect these two groups to the topic of *āvaśyaka* and, in a way, they define the two main sections of the book, culminating in a third stage, the comparison of the two (p. 95ff.) and the "summary contents" (p. 124). But beyond this, the *Übersicht* also deals with works like the *Brhatkalpabhāṣya* or the *Anuyogadvārasūtra* (p. 40 for the latter), which, viewed from outside, belong to other traditional categories: the former is a *Chedasūtra*, the latter is outside all categories. The reality, however, is otherwise: the former shares several groups of verses with the *Āvaśyaka-niryukti*, and the *cūṃṇi* on the two works share a number of illustrative stories; the latter takes the concept of *āvaśyaka* as the model for a methodological discussion. In the *Übersicht* as well as in other investigations connected with the subject, Leumann's study shows both the centrality of whatever relates to "āvaśyaka" as a concept and body of texts, and the necessity of an intertextual approach to understand its core and development.

This broad perspective requires an investigation into both the Śvetāmbara and the Digambara traditions. Another of Leumann's important discoveries concerns the relationship between the Śvetāmbara *Āvaśyaka-niryukti* and the Digambara *Mūlācāra*. Leumann's attention to the Digambara tradition at a time when not much was known of it in the West, is worthy of note. Leumann perceived clearly the importance and antiquity of this tradition. This led him to purchase manuscripts of Digambara works for the Bibliothèque Nationale et Universitaire de Strasbourg when he was Professor there. The result is that this library holds the richest and the most valuable collection of Digambara works outside India both from Western and from Southern India. In the *Übersicht*, the systematic comparison which Leumann undertakes between the Śvetāmbara *Āvaśyaka-niryukti* and the relevant portions of the *Mūlācāra* shows that both texts are indeed related (p. 44f.) and that the latter represents an older stage,

<sup>10</sup> *Etymologisches Wörterbuch der Sanskrit Sprache*. Lieferung I: Einleitung und a bis jū, von Ernst und Julius Leumann, Leipzig, 1907, 112 pages (Indica. Texte, Übersetzungen und Studien aus den Gebieten der indischen Religions-, Kultur- und Sprachgeschichte in zwanglosen Heften herausgegeben von Ernst Leumann, Heft 1).

<sup>11</sup> See also the title page of the "Monier Williams": *A Sanskrit-English Dictionary*, etymologically and philologically arranged with special reference to Cognate Indo-European Languages by Sir Monier Monier-Williams. New Edition, greatly enlarged and improved by the collaboration of Professor E. Leumann, Prof. C. Cappeller and other scholars, Oxford, 1899.

<sup>12</sup> See B. Geiger's review of the *Übersicht* (below Appendix VII) for some doubtful reactions to some of Leumann's etymological proposals.

whereas the former is an amplified version. Nothing could be clearer than the subtitle “*Mūlācāra VII: Die Digambara-Original der Āvaśyaka-niryukti*” opening the critical edition of the relevant text based on a Strasbourg manuscript, later confronted with a Berlin one. The commentary by Vasunandin, available in the Strasbourg manuscript, was used by Leumann as well, and is referred to at several places in the *Übersicht*. Since then, both the *Mūlācāra* and Vasunandin’s commentary have been fully published in India, whereas a monograph has been devoted to the fifth chapter by the Japanese scholar Kiyoaki Okuda who worked in Hamburg under the inspiration of Ludwig Alsdorf.<sup>13</sup> Moreover, in consistency with his global approach, Leumann also takes into account extraneous connected Digambara material such as Prabhācandra’s commentary on the *Kriyākalāpa* (see below), non-narrative portions of Jinasena’s *Harivaṃśapurāṇa* (p. 54, 78) and later texts such as the *Dharmāmṛta* (*Sāgara* and *Anāgara*) by Āśādhara (13<sup>th</sup> century; e.g. p. 40) which throw light on the *Mūlācāra*. The critical edition of *Mūlācāra VII* (as well as other textual samples available in the *Übersicht*) are as many building-blocks for the overall structure. The layout of the texts and the care in noting the subdivisions (here “I-VI” corresponding to the six *āvaśyakas*) or the strata (by having an indented layout for verses differing in their metre from the general pattern in use) are visual means to highlight both the structure of the text under consideration and its connection with the *ensemble*.

The *plaidoyer* in favour of acquiring Jaina manuscripts from India (see below p. II) resounds with some impatience, as the author is clearly convinced of the importance of the Digambara tradition for the history of Jaina scriptures without being able to show it clearly for lack of accessibility to the relevant material. On the other hand, the *Übersicht* contains an investigation of the Digambara ritual textual complex known as *Kriyākalāpa* which occupies a relatively important space in the book (pp. 3-6) and remains unequalled, at least in the West. In Leumann’s perspective this is not at all an excursus or a digressive analysis, for the *Kriyākalāpa* offers components which make it belong to the *ensemble* of “Āvaśyaka-literatur”, containing as it does formulas connected with the “obligatory duties” and hymns, in a way comparable to Śvetāmbara Pratikramaṇa manuals. It is to be regretted, however, that the layout of the *Übersicht* is not always clear and does not prepare the reader for what he gets, namely a detailed study of the three components of the *Kriyākalāpa*: A. The Airyāpāthikī, B. The remaining Bhakti parts, C. The other hymns. The discussion proceeds in three stages and takes into account the four different recensions in which the work is known. First, it describes the contents of each three components in the four different available recensions evidenced by Leumann’s material: two Devanāgarī ones, a Kanarese recension and the recension followed by the commentator Prabhācandra (probably from Southern, Kannara, origin). Then it concentrates on the distribution of material peculiar to these two latter recensions. Finally comes the

<sup>13</sup> *Shri Vattakeracharya’s Mūlācāra (With Acharavrittī, a Sanskrit commentary of Acharya Vasunandi Siddhantachakravartī)*. Edited by Siddhantacharya Pt. Kailash Chandra Shastri, Pt. Jaganmohanlal Shastri, Pt. (Dr.) Pannalal Jain Sahityacharya. Translated [into Hindi] by Venerable Aryikaratna Janamatiji, Bharatiya Jnanpith Publications, First edition : vol. 1, 1984 ; vol. 2, 1986. This edition is currently available. For references to older editions see Kiyoaki Okuda, *Eine Digambara-Dogmatik. Das fünfte Kapitel von Vattakeras Mūlācāra*, herausgegeben, übersetzt und kommentiert von K. Okuda, Franz Steiner Verlag, Wiesbaden, 1975 (Alt- und Neu-Indische Studien herausgegeben vom Seminar für Kultur und Geschichte Indiens an der Universität Hamburg 15), p. 34. Okuda’s work is a continuation of the previous work done by W. Denecke in his unpublished thesis prepared in Hamburg and entitled *Digambara-Texte. Eine Darstellung ihrer Sprache und ihres Inhalts* (1922) which contains a detailed synopsis of the *Mūlācāra* and the full text of its fifth chapter based on a Berlin manuscript.

synoptical text-outline based on the Devanāgarī recension of the Strasbourg manuscript ("S 360b": below Appendix III) with indications of metrical patterns of the verses and concordances underlining the affinity of the *Kriyākalāpa* with other textual members of the Āvaśyaka group as represented both in the Digambara and in the Śvetāmbara traditions. It is interesting to see that the pattern followed by the *Kriyākalāpa* is akin to the Śvetāmbara Pratikramaṇa manuals in the way that it alternates Sanskrit (or Prakrit) with vernacular languages (here Kannara).

Another of Leumann's perceptive insights is to have understood that there is a connection between the Śvetāmbara Āvaśyaka structure and what the Digambaras called *Ārādhana* literature. This is a complex which centres around the *Mūlārādhana* or simply *Ārādhana* (as Leumann calls it) written by Śivakoṭyārya in Jaina Śaurasenī Prakrit and commented upon in Sanskrit by Aparājita. This work, which has ritual fasting to death as one of its main themes, contains in particular a large number of narrative verses referring to episodes of the lives of what could be called Jaina martyrs. These verses have given rise to a corpus of storybooks (*kathākośas*) in Sanskrit and Apabhraṃśa.<sup>14</sup> There are many points of intersection both between the Digambara verses and their Śvetāmbara counterparts as found in the Āvaśyaka-niryukti and some of the Prakīrṇakas (which also deal with ritual fasting to death), and between the stories themselves. An example of comparative analysis in the *Übersicht* is provided by the Digambara treatment of the Bhadrabāhu story in its two versions (p. 68 and p. 71): what Leumann calls the "Bhadrabāhu-kathā" is the version of Prabhācandra, to which he had access at this stage through the later version of the story transmitted by another author of a story collection connected with the same complex, namely the *Ārādhana-Kathākośa* by Brahma Nemidatta (beginning of the 16<sup>th</sup> cent.).<sup>15</sup> This text was available to him through two Strasbourg manuscripts.<sup>16</sup> What he calls "Bhadrabāhu-caritra", the second Digambara version he resorts to, is a modern version by Ratnanandin, edited by Hermann Jacobi.

It is important to remember that Leumann's work in the field of Jaina studies was very rarely based on printed editions. He worked directly from manuscripts. After more than a century of scholarship, some works that were included in Leumann's survey, including important ones, remain unpublished. Among them the *Bṛhatkalpacūṛṇi* has found a courageous and competent editor in Pandit Rupendrakumar Pagaria who is currently working on it at the L.D. Institute of Indology. Tilakācārya's *Āvaśyakalaghuvṛtti*, a large Sanskrit commentary of the 13<sup>th</sup> century on the *Āvaśyaka-niryukti* is still in need of an editor.<sup>17</sup> Leumann himself describes how his early work

<sup>14</sup> The seminal study on this topic is A.N. Upadhye's critical introduction to *Bṛhatkathākośa* of Achārya Hariṣeṇa, Bombay, 1943 (Singhi Jain Series 17) which gives a magistral survey with tables of concordances between the different representatives of the corpus.

<sup>15</sup> But Leumann's unpublished papers show that he also had direct access to Prabhācandra's story collection (see Plutat 1998: Nos. 373-374 [not seen by me]), although I do not know through which manuscript. Prabhācandra's work was published in 1974 by A.N. Upadhye on the basis of a single manuscript which belonged to the private collection of Pandit Nathuram Premi and is now kept at the Bhandarkar Oriental Research Institute: *Prabhācandra's Ārādhana-Kathā Prabandha or Kathākośa*, Bhāratiya Jñānapīṭha, 1974 (Māṇikacandra D. Jaina Granthamālā 35). Leumann's account (p. 71) is extremely faithful to the published version of Prabhācandra's story (No. 68 p. 93 in Upadhye's ed.). Hariṣeṇa's account (No. 131 in Upadhye 1943) goes along the same line, but provides further material relating to the question of nudity and the wearing of half a garment (*ardhaphālaka*). It ends with the origin of the Yāpanasangha.

<sup>16</sup> See details in Appendix IV note on p. 1.

<sup>17</sup> For the original text of some stories see Balbir 1993 : 441-467.



with manuscripts kept in the Berlin Royal Library lead him to realize that the *Āvaśyaka-niryukti* deserved attention (*Übersicht* p. IX). Later on, in 1893 (see below p. I), he returned to Berlin and again went through Jaina manuscripts which had entered the library after Weber completed the second volume of the *Verzeichniss*, and which were later catalogued in W. Schubring, *Die Jaina-Handschriften* (1944). Manuscripts needed for his studies were purchased from India by colleagues who were posted there or had toured the country, such as Georg Bühler or Peter Peterson in Bombay and Poona, or from Indian agents who procured manuscripts for Western scholars such as Bhagavāndās Kevaldās from Surat for Western Indian manuscripts, and Brahmasūri from Shravana Belgola for South Indian ones.<sup>18</sup> Leumann also borrowed manuscripts from India and from libraries in the West with the help of enlightened librarians who were also scholars. The then India Office Library was one such repository. Leumann's polemic *envolée* (p. II) praising the liberal attitude towards the loan of manuscripts of Anglo-Indian libraries in sharp contrast with the libraries of England, which Schubring felt embarrassing (Foreword), is not untypical. His colleagues knew him as a strong character who did not hesitate to state what he thought in very clear terms. Such outbursts against Britain are not rare in the writings of a scholar who was also a strong German patriot and nationalist.<sup>19</sup> Leumann's subsequent vivid *plaidoyer* in favour of developing copying projects in India or acquiring Jaina manuscripts from Indian libraries in a systematic and well-thought manner is also worthy of note.

One of the reasons Leumann needed so many manuscripts was precisely his holistic conception of the "Āvaśyaka-Literatur". This explains partly why the *Übersicht* starts with a list of abbreviations with explanations referring to collections of manuscripts (p. III f.), and is followed by two lists (p. V-VIII). The second is a list of Śvetāmbara manuscripts kept in Strasbourg. Their full description according to contemporary norms is available in C.B. Tripāthī, *Catalogue of the Jaina Manuscripts at Strasbourg* (Leiden, 1975). A concordance enables the reader to find the correspondence between Leumann's numbers and the serial numbers of the Catalogue.<sup>20</sup> Not all the manuscripts in the list relate to the "Āvaśyaka-literatur", and only some of them are mentioned in the book as it was published. The first of the two lists "L 129-225" (p. V) does not refer to manuscripts as such. It refers to Leumann's own extracts of manuscripts, notes, preliminary investigations, etc. as they are found in numerous blue notebooks, now part of his posthumous papers kept at the "Institut für Kultur und Geschichte Indiens und Tibets" at the University of Hamburg, Germany (catalogue in Plutat 1998). Leumann used to copy extensively or selectively manuscripts that he borrowed from libraries or consulted during trips, to London, for instance, on the occasion of international conferences. In the absence of published catalogues he often had to create his own system of numbering. Moreover, references of the type "L + a number below 129" which are found in the course of the *Übersicht* concern two lists of notes, extracts, etc. found in unpublished notebooks, the contents of which are published in *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 45 (1891): 454-464 (for items 1-90) and 47 (1893): 308-315 (for items 91-128), both reprinted in Plutat 1998 (99-118). This internally working system of references to

<sup>18</sup> See below Appendix IV notes on p. I for more details on these scholars.

<sup>19</sup> See my introduction to Leumann's *Kleine Schriften* for further examples of this attitude.

<sup>20</sup> Tripāthī 1975 : Appendix 1 Correspondence Table of Numbers : Leumann/ Serial Number of Entry, pp. 377-380. See Appendix III below for references relating to the main mss. used in the *Übersicht*.

one's own unpublished notes does not make things easier, for it is obviously not immediately understood by readers other than the author himself. This methodology which develops its own material and its own tools justifies Prof. K. Bruhn's statement that "(Leumann) built up his 'logistics' with amazing thoroughness" (in Plutat 1998: 125). The stages of this construction work and the step by step progress to which they led are recalled precisely and chronologically in the section "Early history and lacunae of the following outline" which is the *ouverture* to the *Übersicht* Opera (p. IV). A feeling of frustration is perceivable in this section as the scholar experiences delays or difficulties in getting the desired manuscripts.

Leumann's project as it appears in the *Übersicht* is oriented towards the determination of textual layers and the discovery of stratification in a complex network of texts. This methodological concern is in accordance with philological work as conceived in the late 19<sup>th</sup> and the early 20<sup>th</sup> centuries and the numerous attempts to search for the "Ur-text". It is undoubtedly there: see the recurring expression "original" Niryukti, "Niry" within inverted commas (p. 55) to denote an abstraction which only exists through indirect or expanded representatives, and the use of the verb "to reconstruct" (German "rekonstruieren"). It is there with its formal correlate: the presence of genealogical trees showing the filiation of texts (see p. 41). In my opinion, Leumann's demonstration of the relationship between *Mūlācāra* VII and the Śvetāmbara *Āvaśyaka-niryukti* as we have it is quite convincing. It shows how some sets of verses can be considered as enlargements in the latter, which, indeed, has an extra large size totally unusual when compared to other available *niryuktis*. Within the Śvetāmbara *Āvaśyaka-niryukti* too, Leumann recognizes successive stages of development, which are duly discussed in the *Übersicht* (p. 59ff.; p. 80ff.). They correspond to various levels of accretions in which the commentarial tradition plays a role and culminates in what Leumann calls "the Vulgate edition". In short, from the "original Niryukti" to the available Niryukti in its final form, a long editorial process has taken place in four stages (p. 80ff.). The identification of these stages is based both on internal data (such as the word *anyakartṛka* or *anyakṛta* clearly recognizing an alien source for the verses it precedes, p. 83) and on comparative analysis. For the "lay reader" who has no time to follow the apparently convoluted path of Leumann's thinking, the "tabular recapitulation" on p. 84 which shows these redactional stages or the clear statements which sum up the exposition about the Āvaśyaka commentaries found on p. 40 are decidedly useful and memorable.

Leumann, well-informed as he was about theories, does not belong to the category of scholars who would let the system enter all the interstices of reality. Rather, his perspective is to take into account the complexity of the textual reality and to disentangle it as much as possible without forgetting its details and peculiarities. Nobody who has ever tried to read the *Āvaśyaka-niryukti* and related texts would contest this approach. A description of its structure is required. In this respect, one should distinguish between components and layers. The roman numbers, i.e., what Leumann calls Āv. I to VI refer to the six *āvaśyakas* as "obligatory duties":

- I) Sāmāyika
- II) Caturviṃśati-stava
- III) Vandanaka
- IV) Pratikramaṇa
- V) Kāyotsarga
- VI) Pratyākhyāna.

Among the most accessible passages in the *Übersicht* are the accurate and readable translations of the relevant Prakrit prose formulas or verses corresponding to these obligatory duties (p. 15, 17, 19f.). In Leumann's time it was a novelty to have this in translation. The superscribed Arabic numbers, i.e. *Āv.*<sup>2</sup>, *Āv.*<sup>3</sup> and *Āv.*<sup>4</sup>, relate to developmental stages of the literary complex. The first entity of "obligatory" duties, however, is not totally fixed. It is subject to reorganization and variation in the course of the textual development. Hence the modifications in the list in the stage *Āv.*<sup>2</sup> (p. 3). Specialized works dealing only with one or several of the obligatory duties, but not all of them, such as Devendra's *Bhāṣyas* also belong to this stage.

Textual layers can be identified by using metre as a chronological criterion; Jacobi and Leumann were the two masters of the German school with respect to Jaina texts. The rarity of the *gāthā* metre (i.e. the *āryā*) in canonical works such as the *Uttarādhyāyanasūtra* was rightly noticed by Leumann (p. 18) and was to become the subject of a detailed investigation by L. Alsdorf.<sup>21</sup> Attention to the historical significance which can be deduced from the nature of the metre, present at many places (see, in particular, p. 57, the difference between "the śloka period" and "the gāthā period"; p. 62; p. 86 relationship between the *ViśāṅvBh* and the *KalpāBh*) also explains why Leumann almost systematically names the metre of a given verse in the *Übersicht*. Never satisfied with a simplistic solution, Leumann was, however, quite aware of the limitations of the metrical criterion (p. 59).

A similar historical method aiming at understanding the history of the text and its commentaries is applied, in the second part of the *Übersicht*, to Jinabhadra's *Viśeṣāvaśyaka-bhāṣya*, which "has experienced a special text-history" (p. 87; German: "Jinabhadra's Werk hat wiederum eine besondere Textgeschichte erlebt", p. 32<sup>a</sup>56). As usual, Leumann approached this text through manuscripts: three of them containing the *Bhāṣya* alone; another containing what Leumann calls Śīlāṅka's commentary, and four (or sometimes five) containing Hemacandra Maladhārīn's commentary, both in Sanskrit.<sup>22</sup> They correspond to three recensions: "The original recension of the *Viśeṣāvaśyaka-bhāṣya*", "Śīlāṅka's text" and "Hemacandra's recension" (p. 87ff.). Firstly, Śīlāṅka and Hemacandra are analyzed as readers and as editors of the *Bhāṣya* (p. 94) which they have transmitted in their own ways and in relation with their position towards the *Niryukti*. They are agents of "textual criticism".<sup>23</sup> The novelty of the material and of the subject explains the step by step technical analysis undertaken by Leumann. It starts with the information preserved in the colophon of the only available manuscript, and goes on to all the internal data liable to throw light on the structure of the text (traditional methods of counting the verses, i.e. *granthāgra*, and sectional colophons). Tables and conspectuses showing the numbering of verses in the various recensions are the correlated tool of such an approach (p. 92ff.). Moreover, the originality of Jinabhadra's work is best shown through the use he makes of extraneous material. Among the sources he resorted to is the (*Brhat*)*Kalpabhāṣya* (p. 98). This part of the *Übersicht* culminates in the "summary contents" of Jinabhadra's work (p. 124ff.). This detailed conspectus is a precious guide to the understanding of the macro-structure of this extensive and

<sup>21</sup> L. Alsdorf, *The Āryā Stanzas of the Uttarajhāyā*. Contributions to the Text History and Interpretation of a Canonical Jaina Text, Wiesbaden, 1966; Id., *Die Āryā-Strophen des Pāli-Kanons*, Wiesbaden, 1967; further K. Bruhn, "Ludwig Alsdorf's Studies in the Āryā" in *Berliner Indologische Studien* 9/10, 1996, pp. 7-53.

<sup>22</sup> See Appendix III for information about the manuscripts.

<sup>23</sup> German "Textkritik", cf. *Übersicht* p. 150.

special representative of the Bhāṣya genre, and of the micro-structure of the units defined.

As for the exegetical tradition on Jinabhadra's Bhāṣya, its components are clearly described: "Jinabhadra's commentary is actually the only one which has been written before Śīlānka, and after Śīlānka the Bhāṣya was commented on again firstly by Hemacandra" (p. 149).<sup>24</sup> The subsequent paragraphs of the same page (to which the reader is referred) firmly characterize Jinabhadra's exegetical approach and its results. Through the efforts of Indian scholarship, our documentation has progressed. Jinabhadra's own commentary on his Bhāṣya was not accessible in Leumann's time, although its existence was confirmed by the references and extensive quotations of later commentators on the Bhāṣya. They are collected and discussed in a section of the *Übersicht* so as to reconstruct so-to-say a large portion of it ("Jinabhadra's commentary on his Bhāṣya", p. 132ff.). They include the material provided by Śīlānka, by Jinavallabha's glosses as found in the relevant manuscript used by Leumann, by Hemacandra Maladhārin and by Malayagiri. Leumann's translations and discussions of these selected excerpts show the highly technical nature of the topics considered, and imply some amount of speculation. On the other hand, the fact that Malayagiri, the 12<sup>th</sup> century commentator on the *Āvaśyaka-niryukti*, often refers to the Bhāṣya but seldom to Jinabhadra's commentary thereupon, is adduced to explain the lack of manuscripts of the latter (p. 147). Leumann's intuition that Jinabhadra's commentary was not a widely disseminated work was correct. Since his time, only a single palm-leaf manuscript of it has been discovered in Patan (Gujarat) – an old library of which the wealth was known but which was not accessible in the early years of the 20<sup>th</sup> century. This manuscript was the basis for the edition prepared by the late D.D. Malvania (1966ff.). It reveals that Jinabhadra could not finish the task, which was continued by a certain Koṭyārya. This auto-commentary is a *laghuvṛtti*, which is concise and precise but not lengthy, as Leumann rightly supposed (p. 149). Large parts of the Bhāṣya are left uncommented upon. Could this mean that in Jinabhadra's time a Bhāṣya was considered a sufficient exegetical format? On the other hand, the commentator whom Leumann calls "Śīlānka" throughout, placing him "ca. 870 A.D." (p. 41), perhaps identifying him with the commentator on the *Ācārāṅgasūtra* and the *Sūtrakṛtāṅgasūtra*, is named Koṭyācārya by modern Indian scholarship, on the basis of the name used by his successors, as already shown by one extract quoted by Leumann: "Koṭyācārya (i.e. Śīlānka)" (p. 143[52b40]). Indian scholars consider that he could have been a contemporary of Haribhadra (8<sup>th</sup> cent.). Hemacandra Maladhārin (12<sup>th</sup> cent?), the last link in the exegetical chain on the Bhāṣya, is a less obscure figure than his predecessors. Given the numerous references to earlier exegeses on the Bhāṣya and on the Niryukti, his commentary is significant to the understanding of the formation of the whole corpus. At the same time, his purpose is explicitly defined as pedagogical (and his commentary is called *śiṣya-hitā*). This affects the manner in which he deals with the material, as Leumann critically remarked ("it will now become apparent that, in any case, he arranges the references to his predecessors for readers who do not give it any further thought", p. 140).

Leumann's description is meant to help to understand the development of the concept of "āvaśyaka" and related literature. Chronological considerations are one important aspect of Leumann's investigations. His concern for the early history of

<sup>24</sup> *Übersicht* p. 54b41-43: "Jinabhadra's Kommentar ist überhaupt der einzige, der v o r Śīlānka geschrieben worden ist, und n a c h Śīlānka ist das Bhāṣya erst von Hemacandra wieder commentirt worden".



Jainism is evidenced by his important exploration of the narrative accounts of the schisms.<sup>25</sup> Several of his observations take the schism between the Śvetāmbaras and the Digambaras as a chronological standard before or after which a text is to be ascribed (e.g., p. 1). In *Übersicht* portrait gallery three prominent figures stand out. Haribhadra, who appears as the major editor and commentator of the *Āvaśyaka-niryukti*, is the subject of passing remarks or statements. Bhadrabāhu and Jinabhadra, however, are the topic of extensive sections of the book.

The main point concerning Bhadrabāhu is Leumann's demonstration based on the detailed discussion of the interrelations between narrative reports of both Śvetāmbara and Digambara provenance on historico-genealogical works (the *paṭṭāvalis*) that there were two Bhadrabāhu.<sup>26</sup> The one which Leumann calls "historical" (p. 65ff.) is the knower of the Pūrvas, who was responsible for the migration of the Jaina community to the South at the time of the twelve year famine. The one which Leumann calls "fictitious" (p. 75ff.) and "only a literary name" (p. 65) is the author/compiler of the *Niryukti* collection which may have been composed in the first century A.D., more precisely "a few decades after" 30 A.D. (p. 76), or even more precisely "around 80 A.D." (p. 78). Its date of composition is related to the date of the schism between the Śvetāmbaras and the Digambaras, corresponding to 82 CE, on the basis of the evidence considered. This discussion, which progresses step by step and slowly reduces the likely chronological interval, involves explorations about other clerical figures of the early Jaina tradition as they appear in narrative literature: Kālaka, Vajrasvāmin, Rakṣita and matters connected with the seven schisms, for which the *Āvaśyaka* commentaries and the *Uttarādhyayanāsūtra* commentaries (in the second chapter) are the two main sources treated by Leumann in an independent full-fledged study (1885). The contexts of some of these narrative accounts are worth noting: the spiritual careers of the religious teachers are depicted in connection with monastic hardships which are especially difficult to bear, such as nudity (*ārya* Rakṣita) or reduction of food (Bhadrabāhu). In the context of *Āvaśyaka* proper, Bhadrabāhu, whoever he may be, is responsible for the "first edition" of the *Niryukti* (p. 80).

As for Jinabhadra, the main concern of the present book is obviously the *Viśeṣāvaśyakabhāṣya*, which received a detailed treatment (from p. 84ff.). But in accordance with Leumann's method, which never sees any subject from a narrow angle, the other works of Jinabhadra are also described. The *Übersicht* in its present unfinished state ends with the analysis of his *Kṣetrasamāsa*, his *Samgrahaṇī* and his *Viśeṣaṇavatī* (p. 150ff.), three works on cosmology.<sup>27</sup> Only a somewhat enigmatic short paragraph is devoted to the latter text, which remains untouched by modern scholarship in India or in the West, despite the fact that it has been published.<sup>28</sup> The triplet of Jinabhadra's works substantiates the discussion of the *Viśeṣāvaśyaka-bhāṣya* that has formed the subject of the preceding pages of the book, for it confirms

<sup>25</sup> "Die alten Berichte von den Schismen der Jaina", *Indische Studien* 1885 (see Appendix VIII for bibliographical details).

<sup>26</sup> For a new appraisal of early evidence and new conclusions on the figure and the date of Bhadrabāhu see Dhaky 2004. The latter considers that "the *Niryuktis* seemingly are as late as early sixth century A.D." (p. 138).

<sup>27</sup> An introductory statement shows that the survey in its final form would have included the *Jītakalpa* and the *Dhyānaśataka* (p. 150).

<sup>28</sup> Published in 1927 (along with other texts) by the Ṛṣabhadevaṃśī Keśarīmālājī Śvetāmbara Saṃsthā (according to Mohan Lal Mehta & Hiralal R. Kapadia, *Jain Sāhitya kā Bṛhad Itihās*, vol. 4, Varanasi, 1968, p. 296 n. 2; pp. 291-317 in *Śāstrasandēśamālā*, vol. 15, Surat, V.S. 2061 (= 2004).

“Jinabhadra’s unique predisposition for dogmatics” (p. 150). It underlines how Jinabhadra inaugurated a new style and a new format for teaching various areas of knowledge, such as cosmology, which is in full contrast with the canonical procedure, and how he became the starting point of new treatises. The method of analysis applied to the Āvaśyaka texts *stricto sensu* is again applied to the *Kṣetrasamāsa* as a class of works in order to disentangle its textual formation and identify its stages as they are manifested either in the recensions known from the commentators and from the manuscripts, or in rewritings (labelled as “Kṣ<sup>1</sup>”, “kṣ<sup>1</sup>”, “kṣ<sup>2</sup>” and “kṣ<sup>3</sup>”, “Kṣ<sup>2</sup>”, “Kṣ<sup>3</sup>”, “Kṣ<sup>4</sup>”, “Kṣ<sup>5</sup>”: pp. 151-55; comparative table on p. 151f.). “Kṣ<sup>5</sup>” refers to Ratnaśekhara’s *Laghukṣetrasamāsa* (14<sup>th</sup> cent.), the impact of which is demonstrated by the vast number of manuscripts. In a way, this later recast became the standard work for monastic teaching. A similar process affected works of the class *Samgrahaṇī*: the older work by Jinabhadra was superseded by the shorter adaptation of Śrīcandra (known as *Laghusamgrahaṇī* or *Samgrahaṇīratna*), also a very popular cosmological work (p. 154).

The discussion of Jinabhadra differs from that of Bhadrabāhu since the historical ground is here safer and is not a central issue. Among Jinabhadra’s particulars, only his regional origin is briefly alluded to: in Leumann’s opinion, the use of the *deśī* word *pelu* (p. 86) which is ascribed to Mahārāṣṭra by the commentator could be a hint about the author’s native place — a faint but likely hint. The introductory portion of the long discussion devoted to the *Viśeṣāvaśyakabhāṣya* is a critical assessment: “a work of high quality. Two flaws which can be perceived are, by far, outweighed by two assets” (p. 85). This is another example of Leumann’s striking formulas. But they are based on a first-hand experience of the text and a sound analysis of its style. The remarks on the Sanskritized Prakrit of Jinabhadra and on the format of the philosophical dialogue characteristic of the work partly define the specificity of his work within the Āvaśyaka corpus (p. 85). As Leumann notes, Jinabhadra’s undertaking covers only the first half of the Āvaśyaka-niryukti, i.e., the *Pīṭhikā*, the *Upodghāta*, the *Pancanamaskāra* and the *Sāmāyika-niryukti* (p. 85). Due to the word *sayalam* “complete” in the opening stanza, Leumann thought more than this was intended, but this is not quite sure. Leumann understands “Viśeṣa” in the title as meaning “extensive” (German: “ausführlich”). But it could just as well mean “special, particular, specific”. This would explain that Jinabhadra dealt selectively, only with what we have and which also corresponds to the part of the “Āvaśyaka” considered in the *Anuyogadvāra* (a name which occurs in the opening stanza too). Jinabhadra’s connection with the latter is substantiated in Leumann’s demonstration. Both texts have the same limits. Jinabhadra’s *Bhāṣya* is shown to have had a privileged place within the Jaina scholastic tradition, as it is either quoted or referred to by several commentators (p. 87). Moreover, it has had an enormous influence on Jaina philosophy in general (Butzenberger 1989; *ubi alia*).

As mentioned earlier, the *Übersicht* combines various academic *genres* and concerns. They go from macrodimensional, in the cases analysed above, to microdimensional studies. An excellent example of a combination of both approaches and of Leumann’s method, including its own limitations, is Leumann’s investigation of *Āvaśyaka-niryukti* XII 1-121 (= verses 1102 ff.; p. 28ff.).<sup>29</sup> It contains translations of a large number of verses (but not all), extracts (based on manuscripts, of course)

<sup>29</sup> See Appendix V regarding Leumann’s system of numbering of the *Āv.-niryukti* verses and the numbering of the printed editions available today.

from the commentaries (the Cūṛṇi and Haribhadra's Ṭīkā) on some verses, the text and translation of the parallel verses listing the 32 mistakes which should be avoided during the performance of the veneration as they are found in the *Bṛhatkalpabhāṣya* and a portion of Prabhācandra's commentary on the Digambara counterpart. It lacks, however, the obvious thing which one might expect: the Prakrit text of the *Āvaśyaka-niryukti* verses translated.<sup>30</sup> In any case, it provides a methodological key which is indispensable in Jaina studies: the comparison of all available material for a proper understanding of terminology and of the evolution of ideas. This section deals with the concept of veneration (*vandana*), a central obligatory duty on which a large part of the *Übersicht* concentrates. Its structure and the way it proceeds are quite exemplary. It opens with a programmatic verse (*dvāra-gāthā*) made of catchwords (comparable to Pāli *uddānas*). There are five of them which function as chapter-headings. The next verse is a list of nine parameters or angles from which these headings have to be analysed. They are given in the form of multiple questions (numbered 1 to 9 by Leumann, p. 28). This exegetical pattern, which recalls the pedagogical exchange between a teacher and his pupils, is often represented in the *niryuktis*.<sup>31</sup> Belonging to the exegetical method and the thorough treatment of a given concept is the narrative component. At the *niryukti* level it is here sketched in the form of a list of more or less vaguely identifying labels (forming Leumann's verse XII 3 = 1104). The fully developed stories are found in the prose commentaries. On another occasion (p. 73) a similar case is provided by the section of the *Uttarādhyayana-niryukti* dealing with the *parīśahas*. This narrative material, which is as central to a *niryukti* as theory, is never ignored in Leumann's investigations of the *Āvaśyaka* literature. On the contrary, Leumann recognized its prominent place when he discusses the formation of the *Āv.-niryukti* (p. 58). Thus, for the *Vandana(ka)* section, the five stories (A to E, p. 29f.) are given in small type. Later in the book, Leumann deals extensively with the story of Bhadrabāhu and Sthūlabhadra, which forms a section of the long saga of the entire Jaina history from the founding of Rājagṛha as told in the *Āvaśyaka-cūṛṇi* and in Haribhadra's ṭīkā on *Āv.-niry.* "XVII 11" (= verse 1284; p. 68ff., p. 74), and with the version transmitted by Śāntisūri in the *Uttarādhyayana* commentary (p. 73). Although his German versions follow the original Prakrit very closely, they are not exactly literal translations, because Leumann's style is original. As Leumann himself writes: "This depiction in the preceding is, according to the Kathānaka-custom, very laconic. For easier comprehension, much in the translation had to be more clearly expressed and other things had to be added in parentheses" (p. 69). The result is extremely faithful and precise renderings, which read well with their lively tone quite in accordance with the short Prakrit sentences and the quick pace of the narratives.<sup>32</sup> Comparative analysis of Jaina narratives also plays a part in Leumann's investigations. This type of approach is seen, for instance, in his treatment of the Bhadrabāhu story in Śvetāmbara sources (*Āv.* commentaries against Hemacandra's *Parīśiṣṭaparvan* IX 84-100, see pp. 68ff.) as well as in Digambara sources (see above).

The case just analyzed shows the attention paid by Leumann to the exegetical patterns at work in the *Āvaśyaka-niryukti*, and more generally in all works of this

<sup>30</sup> It has been added here as Appendix VI.

<sup>31</sup> See Balbir (in the press).

<sup>32</sup> Similarly Walther Schubring, who was Leumann's disciple, decided in favour of renderings rather than word-to-word translations when dealing with the narratives in canonical style of the *Nāyādharmakāhā* (Schubring 1978). This is probably the right option if one wants to make this type of literature accessible to a reader using a Western language.

category. Indeed, a *niryukti* is built on scholastic schemas using a specifically coined terminology. Among the most frequently encountered is what came to be designated as the *nikṣepa* (Bhatt 1978). This method is a procedure of analysis of a given term or concept through the application of fixed parameters (Pkt. *nāma*, *thavaṇā*, *davva*, *bhāva* are the four basic ones). This procedure is discussed from a historical perspective in the *Übersicht* (p. 63ff.), taking into account its subdivisions and the way the parameters have developed. The assessment of the meaning of Pkt. *āesa* (“thesis”; German “These”) which occupies some space on this occasion is not a digression, because this word is used with reference to one of the subdivisions in connected passages of the *Kalpa-bhāṣya* and its *Cūṃi*. This leads to a comparative and critical assessment on the views of these subdivisions as ascribed to early Jain teachers (particularly Mangu) in the Kalpa tradition, on the one hand, and in the Āvaśyaka/Viśeṣāvaśyaka tradition on the other hand.

The somewhat abstruse format of the *Übersicht*, which does not, perhaps, appeal much to a 21<sup>st</sup> century reader with other intellectual habits, and “Leumann’s high-tech philology” (K. Bruhn in Plutat 1998: 123) should not obfuscate either its fine style with striking formulas such as the very first sentence of the book (“What is accessible of Jain literature, in general, are old texts and new commentaries”, p. 1), nor its intellectual modernity. Understanding the structure and stratification of the “Āvaśyaka-Literatur” is not in Leumann’s view an end in itself and is certainly not a purely formal game. History of the early Jain church, history of ideas and debates, history of rituals and liturgy are central issues which are addressed in this book. The topic of *Gaṇadharavāda* is one angle for such an approach. As is well-known to Jain specialists, this section comprises ideological statements made by each of Mahāvīra’s eleven *gaṇadharas*, who, one should not forget, were born as Brahmins, followed by their discussion *cum* refutation by Mahāvīra. As such, it is at the intersection of Jainism and non-Jainism, and is one of the most fascinating examples of an interfaith dialogue in ancient India in the form of “a ballad-like fabrication” (p. 100; German “eine balladenartige Erfindung”). It forms one section of the *Āvaśyaka-niryukti*. But as Leumann recognized, its extensive treatment goes to Jinabhadra’s *Viśeṣāvaśyaka-bhāṣya* and its commentaries. The relevant section of the *Übersicht* consists of a review of the “Veda passages”, i.e. Sanskrit verses found in the Jain text and their identification or parallels in the Brahmanical tradition. Along the way, occurrences of these quotations in other Jain works (doxographic in character such as Jinadatta’s *Vivekavilāsa* or the various expositions of the “six philosophical systems”) are indicated, showing that they form a kind of standard stock ready for use, and considered by the Jains as typical representatives of Brahmanical tenets on important topics. This philological work shows at any rate that Jinabhadra’s exposition of the views of the eleven Brahmins is a realistic or authentic representation, since their ideas are echoed in the actual Brahmanical tradition. At the same time, it shows how the Jains read or modify these verses. Another case of Jain/Brahmin intersection or comparison is provided by the analysis of *Ācārāṅga-niryukti* vss. 21-27, themselves an expansion on vs. 18 referring to “seven varṇas” and “nine intermediate varṇas” (p. 79ff.). This expansion, typical of Bhāṣya verses, gives under four groups the full nomenclature of the offshoots coming from all the possible combinations of what is often called *anuloma* and *pratiloma* marriages. It immediately calls for a comparison with the data from the main Dharmaśāstras and for an attempt at a chronological assessment.

Philosophical matters are at the heart of the Āvaśyaka literature, especially as it is represented in the *Viśeṣāvaśyaka-bhāṣya*. This is illustrated in the section “Further specimens from the contents of the *Viśeṣāvaśyaka-bhāṣya*” (p. 106ff.) where large sections of text are translated. The concept of perception is dealt with in the *Āvaśyaka-niryukti* (and the *Nandīśūtra*), as forming one of the five types of knowledge. But it is developed into a complex and full-fledged theory in the expanded version of Jinabhadra (p. 106ff.). Even more intricate is the discussion of the visualization both in its own right and in relation to knowledge. The demonstration aims at underlying the history of ideas, for the opinion of authorities such as Jinabhadra’s *Bhāṣya* is different from those expressed in the canonical *Bhagavatīśūtra*, and involves discussion of the old phrase *jāṇai pāsai / jāṇai na pāsai*. Another case concerns the “doctrine of permutation” (German: “Permutationslehre”; p. 114f.) as expressed in a stanza of the *Bhāṣya*. It shows the fundamental character of mathematical reasoning in the elaboration of Jaina thought.

This and the following parts of the book show on the basis of precise cases how Jinabhadra’s *Bhāṣya* in particular is a fundamental work for the development of ideas. The examples considered by Leumann, some at length, cover areas of epistemology and also of ethics. The “granthi-doctrine” developed in a set of verses common to Jinabhadra’s *Bhāṣya* and to the *Kalpa-bhāṣya* (p. 115) is aptly labelled a “chapter of religious psychology”. It is followed by a translation of the *Bhāṣya* passage dealing with the difference between the layman and the monk in connection with the performance of *sāmāyika* (p. 116f.). The conception “of space and time” is central to the Jaina doctrine. Understanding it is necessary in connection with the karma-theory and the fate of beings caught in the *saṃsāra*. Moreover, this topic is an example where the Jainas have constructed their own ideas and where the Āvaśyaka literature has contributed in its own way. The discussion, which touches on cosmology, draws on this corpus and is supplemented by other texts from both the Śvetāmbara and the Digambara traditions. In Leumann’s view the twelve-spoked wheel of time with six descending and six ascending periods, typical of the Jainas, is an expansion of the basic pattern of four aeons as found in Manu (p. 119). Whether this idea is acceptable or not remains to be seen. But one should not forget that the “common Indian” doctrine of the world aeons is also known to the Jainas. Here, Leumann resorts to a parallel from the field of language, where doublets can coexist without difficulty (p. 120). The “doctrine of bodies” expressed in the last part of Jinabhadra’s *Bhāṣya* is “a Jaina recast of the fairly common all Indian” doctrine (p. 120). Its inclusion in the *Übersicht* is justified because its comparative investigation, traced from the canonical *Bhagavatīśūtra* to Jinabhadra’s work, shows how it has evolved differently within the Āvaśyaka corpus itself (p. 120ff.).

The phrase “catechism-like role” (German: “katechismus-artige Rolle”, p. 1) applied to the Āvaśyaka is one of Leumann’s *trouvaille*. One can always criticize the transposition of a term or phrase valid in the Christian tradition to another religious tradition or comparisons of faiths so different as the Jaina and the Catholic (of which see one example p. 27). Nevertheless, an evocative term is always welcome. This one suggests the central place of textual units forming the “Āvaśyaka” in daily religious practice, of the mendicant as well as of the layman. It underlines the interactive link between the parties involved in the performance of the Āvaśyaka ritual as expressed in the various sections of the Āvaśyaka-sūtra, a feature rightly emphasized by Leumann through the attention he pays to the rhetoric of the formulas used by the person who utters them (in the first person) and those which are used in the answers

(see, e.g., the analysis of the third part of the Āvaśyaka-sūtra, the *Vandana(ka)*, p. 19). It also says something about the way these textual units are constituted, develop and interact with some amount of freedom in the way they are combined. Indeed, the manuscript tradition and the printed editions regularly published in India by the Jainas show the existence of Āvaśyaka manuals which are neither totally identical to nor completely different from each other. They mostly have a kernel consisting of recurring basic sūtras or hymns, accompanied by a variety of other textual units which can vary from one manual to the other, depending, for instance, on the sectarian affiliation of the author or of the recipient. The recognition of the existence of prayers (German: "Gebet", p. 7) in the Āvaśyaka complex is also a significant contribution, for it amounts to the recognition of a practical use of these texts.

The detailed philological discussion of the technical terms Pkt. *nisīhiyā*, *āvassiyā*, etc. based on the usages of these words in different Jaina texts (p. 24ff.) are examples of Leumann's concern for the Jaina idiolect, religious performance, liturgy and the network of postures that goes with it. This concern is especially marked in the detailed analysis of the *Vandana(ka)* as described in the *Āvaśyaka-sūtra* and supplemented by the relevant exegesis thereupon (p. 19ff.). Although such terms take very specialized meanings in the practice of the Jainas, they need to be set in a wider context for delineating precisely their specific shades of meanings. This is why Leumann takes Buddhist parallels or counterparts into account in his semantic investigation. The method is successfully applied to the discussion of Pkt. *jattā* and *javanijja* which are used in polite inquiries when welcoming a teacher at the beginning of the *Vandana(ka)*, and are shown to have equivalents in Buddhist Pāli and Sanskrit phraseology (p. 28f.). In any case, what is important is that Leumann shows how conscious he is of the fact the *āvaśyakas* are not only texts but also gestures and practice.

## Appendices

### I. Note on Leumann's transliteration

Leumann transliterates in a different manner vowels which are long by nature (noted, as usual, as *ā, ī, ū, e, o*) and vowels which are the result of a contraction coming from sandhi (noted as *â, î, û, ê, ô*; e.g. *kāyôtsarga*). This distinction, which was often observed in early, especially German, indology, has now mostly gone out of use. Moreover, in agreement with phonological analysis of Sanskrit and Prakrit, Leumann (and his school, Walther Schubring, for instance) never write “n” or “ñ” for the guttural and the palatal nasals respectively. They write only “n”. The reason is that before a guttural a nasal can only be guttural, before a palatal it can only be palatal. Hence there is no need to use a specific sign to mark them. Only the cerebral nasal is marked as “ṇ”. Leumann explains this innovation (“Neuerung”) in the Postface (p. 164) to his edition of the *Aupapātika Sūtra* (Leipzig, 1883). This system has been retained throughout the present volume.

### II. Guide to the abbreviations used by Leumann in the *Übersicht* (in alphabetical order)

A superscribed “a” after a number (e.g. 1<sup>a</sup>) refers to the first line of a verse; a superscribed “b” to the second line.

Abhay. = Abhayadeva (9<sup>th</sup> cent.), the Jaina commentator on “nine Angas”

Āc. = Ācārāṅga-sūtra

Adh. = Adhyāyana

Ait. Br. = Aitareya-Brāhmaṇa

Airyāp. = Airyāpathikī

Ārādh. = Ārādhana

Aupap. = Aupapātikasūtra (reference to the paragraphs as numbered in Leumann's edition; see Appendix VIII below for bibliographical details)

Āv. = Āvaśyaka

avac. = Avacūr(ṇ)i

Āv.-Erz. = E. Leumann, *Die Āvaśyaka-Erzählungen*, Leipzig, 1897

Āv.-niry. = Āvaśyaka-niryukti

B followed by a four-digit number = Berlin manuscript

Bh. = Bhakti

Bhag. = Bhagavatīśūtra

Bhagavadg. = Bhagavadgītā

Bṛh. or BṛhaddH. = BṛhaddHarivaṃśapurāṇa, i.e. Jinasena's Harivaṃśapurāṇa

Bṛh. Ār. Up. = Bṛhad-Āraṇyaka-upaniṣad

C = Āvaśyaka-cūrṇi

ChāndUp. = Chāndogya-upaniṣad

D (recension) = Devanāgarī

δ = Second Devanāgarī recension

Daś. = Daśavaikālika

Daśāśrutask. = Daśāśrutaskandha

Dev. = Devendra, commentator of the Uttarādhyayana-sūtra

Divyāvad. = Divyāvadāna

Exc. = Excerpt; this refers to samples of texts which should have accompanied the  
*Übersicht*

H = Haribhadra as the commentator of the Āvaśyaka-niryukti

Hem. or Hemac. = depending on the context, either Hemacandra Maladhārin the  
commentator on the Viśeṣāvaśyaka-bhāṣya or Hemacandra, the author of the  
Pariśiṣṭaparvan and the Prakrit grammar (he is called “the second  
Hemacandra” on p. 87)

Indr. = Indravajrā

Ind. Spr.<sup>2</sup> = O. Böhtlingk, *Indische Sprüche*, 2<sup>nd</sup> ed., Leipzig, 1870-1873, reprinted in  
1966

Jāt. = Jātaka

Jñ. or Jñātādh. = Jñātādharmakathā

K (recension) = Canarese

KaivalyaUp. = Kaivalya-upaniṣad

KC = (Bṛhat)Kalpa-cūrṇi

Kriyākāl. = Kriyākālāpa

Kṣ<sup>1</sup> = Jinabhadra's Kṣetrasamāsa

Kṣ<sup>2</sup> = extended Kṣetrasamāsa as attested in Berlin ms. 1749

Kṣ<sup>3</sup> = Śrīcandra's Kṣetrasamāsa

Kṣ<sup>4</sup> = Somatilaka's Narakṣetra-vicāra

Kṣ<sup>5</sup> = Ratnaśekhara's Laghukṣetrasamāsa

kṣ<sup>1</sup> = Kṣetrasamāsa as known to Haribhadra

kṣ<sup>2</sup> = Kṣetrasamāsa as attested in Poona ms. XII 76

kṣ<sup>3</sup> = Kṣetrasamāsa as attested in ms. A I 74 & 178

Lokatattvanirṇ. = Lokatattvanirṇaya

M = Malayagiri; see also Malay.

MahāNārUp = Mahā-nārāyaṇa-upaniṣad

Māl. = Mālinī

Malay. = Malayagiri (12<sup>th</sup> cent.), commentator on the Āvaśyaka-niryukti

MBhār = Mahābhārata

Mūlāc. = Vaṭṭakera's Mūlācāra

MuṇḍUp. = Muṇḍaka-upaniṣad

Niry. = Niryukti

P followed by a roman and an arabic number = Poona manuscript

P (recension) = Prabhācandra

Pādāk. = pādākulaka (n. of a metre)

PadmaPur = Padmapurāṇa by Raviśeṇa

Panc. or Pancanamask. = Pancanamaskāra

Pancav. = Padmanandi's Pancaviṃśati

peḍh. = peḍhiyā (“opening, introduction”)

Prabhāvakacar. = Prabhāvakacarita (see below note on p. 81)

Prajñāp. = Prajñāpanāsūtra

Prañidh. = Prañidhāna

Praharṣ. = praharṣiṇī

Prajñāp. = Prajñāpanāsūtra

PraśnaUp. = Praśna-upaniṣad

Praśnavyāk. = Praśnavyākaraṇa

Rājapr. = Rājapraśnīya

Rathodh. = Rathoddhātā



Rep. = Report

RV = Ṛg Veda

S followed by a number = Strasbourg manuscript

Ṣaḍdarśanasam. = Haribhadra's Ṣaḍdarśanasamuccaya commented upon by  
Guṇaratna

Ṣaḍv. Āv.-v. = Ṣaḍvidha Āvaśyaka-vidhi

Sāmāy. = Sāmāyika

Samav. = Samavāyāngasūtra

Sāndrap. = sāndrapada (alternate name of the metre called *śrī*, cf. Hemacandra,  
*Chando 'nuśāsana* II.132)

Sanghadāsa = the author of the Kalpabhāṣya

Śānty. = Śāntisūri, commentator of the Uttarādhyayana-sūtra

Śārd. = śārdūlavikrīḍita

Sarvadarś. = Sarvadarśanasamgraha

Śāstravārttāsam. = Haribhadra's Śāstravārttāsamuccaya

Śatap. Br. = Śatapatha Brāhmaṇa

Śikh. = śikhariṇī

Śīl. = Śīlāṅka, the commentator on the Viśeṣāvaśyaka-bhāṣya

skandh. = skandhaka (a Prakrit metre, of the type *dvipadī*, consisting in 32 moras, cf.  
Hemacandra, *Chando 'nuśāsana* IV.13)

śl. = śloka

sragdh. = sragdharā

Śrīt./Śrītil. = Śrītilaka = Tilakācārya (12<sup>th</sup>-13<sup>th</sup> cent.), a Sanskrit commentator on the  
Āvaśyaka-niryukti, not yet published

Sthān. = Sthānāngasūtra

Sūtr. = Sūtrakṛtāngasūtra

ŚvetUp. = Śvetāśvatara-upaniṣad

TĀr. = Taittirīya-Āraṇyaka

Tattvārtha = Umāsvatī's Tattvārthasūtra

TBr. = Taittirīya-brāhmaṇa

TS = Taittirīya-saṃhitā

Udg. = Udgīti

Up. = Upaniṣad

Upāsakādhy. = Upāsakādhyayana

Utt. or Uttarādhy. = Uttarādhyayanasūtra

Vait. = vaitāliya

Vaṃś. = Vaṃśasthā

vas. = vasantatilaka

Vas. & Vasun. = Vasunandin, the commentator of Vaṭṭakera's *Mūlācāra*

Viś. or Viśeṣ. = Viśeṣāvaśyakabhāṣya

VS = Vājasaneyi-saṃhitā

Vyavah.-bh. = Vyavahāra-bhāṣya

WZ.: *Wiener Zeitschrift für die Kunde des Morgenlandes*

Yaśastil. = Somadeva's Yaśastilakacampū

ZDMG: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*

### III. Main Indian manuscripts used in the *Übersicht*

The *Übersicht* includes a large number of references to a great variety of original manuscripts kept in India or in the West, since manuscripts (and not printed books) were the only source material Leumann used. They are either those which he acquired for the Strasbourg University Library, the Berlin manuscripts he could read on the spot, or the London and Poona manuscripts which he could read on the spot, for the former, and those he could borrow, sometimes with difficulty, for the latter. The purpose of this section is to provide basic updated information for those which are used or referred to more often. Identification details are not always available in the *Übersicht* and have to be supplied from Leumann's unpublished notebooks, which have been consulted whenever necessary (see moreover Balbir 1993: 205-206).

Manuscripts of the *Viśeṣāvaśyakabhāṣya* (p. IX, 87, 91, 102) and its commentaries

- P = P XII 57: Poona ms. of the *Viśeṣāvaśyakabhāṣya* with Śīlānka's (*scil.* Koṭyācārya's) commentary. – Kapadia, *Descr. Cat.* vol. XVII 3(a), Serial No. 1106, shelfmark "57/1880-81"; palm-leaf, 332 folios.
- p = P XII 56: Poona ms. of the *Viśeṣāvaśyakabhāṣya*. – Kapadia, *Descr. Cat.* vol. XVII 3(a), Serial No. 1105, shelfmark "56/1880-81"; palm-leaf, 131 folios; cf. E. Leumann, "P XII 56 Die Original-Recension des *Viśeṣāvaśyaka-bhāṣya*" (Notebook 536 in Plutat 1998).
- B = B 1322: Berlin ms. of the *Viśeṣāvaśyakabhāṣya* with Hemacandra's commentary. – Weber, *Verzeichniss* II,2, Serial No. 1915; shelfmark "Ms. or. fol. 1322"; paper, 296 folios, dated V.S. 1490
- b = B 1933: Berlin ms. of the *Viśeṣāvaśyakabhāṣya* with Hemacandra's commentary. – Schubring, *Jaina-Handschriften* Serial No. 149, shelfmark "Ms. or. fol. 1933"; paper, 498 folios, dated V.S. 1670.
- Br = Br 2103: British Museum ms. of the *Viśeṣāvaśyakabhāṣya* with Hemacandra's commentary. – Balbir, Sheth, Tripathi 2006, Serial No. 232, shelfmark "Or. 2103"; paper, 500 folios, dated V.S. 1680.
- S = S 301: Strasbourg ms. of the *Viśeṣāvaśyakabhāṣya* with Hemacandra's commentary. – Tripāṭhī, *Catalogue* Serial No. 46, shelfmark "Wickersheimer 4383-84"; paper, 562 folios, dated V.S. 1818.
- s = S 164: Strasbourg ms. of the *Viśeṣāvaśyakabhāṣya* with Hemacandra's commentary, dated V.S. 1524. – Tripāṭhī, *Catalogue* Serial No. 45, shelfmark "Wickersheimer 4376"; paper, 63 folios.
- π = P XXI 1336: Poona ms. of the *Viśeṣāvaśyakabhāṣya* with Hemacandra's commentary. – Kapadia, *Descr. Catalogue* vol. XVII 3(a), Serial No. 1104; paper, 84 folios.
- II = P XXII 1228: Poona ms. of the *Viśeṣāvaśyakabhāṣya* with Hemacandra's commentary. – Kapadia, *Descr. Catalogue* vol. XVII 3(a), Serial No. 1108, shelfmark "1228/1884-87"; paper, 440 folios.
- Four additional Poona mss. of this work are mentioned on p. 102 n.:
  - . P VIII 768: Kapadia, *Descr. Cat.* vol. XVII 3(a), Ser. No. 1111, shelfmark "768/1875-76"; paper, 1252 folios.
  - . P XII 58: Kapadia, *Descr. Cat.* vol. XVII 3(a), Ser. No. 1112, shelfmark "58/1880-81"; palm-leaf, 344 leaves.

- . P XXIV 1254: Kapadia, *Descr. Cat.* vol. XVII 3(a), Ser. No. 1110, shelfmark "1254/1887-91"; paper, 355 folios.
- . P XXIV 1255: Kapadia, *Descr. Cat.* vol. XVII 3(a), Ser. No. 1107, shelfmark "1255/1887-91"; paper, 406 folios.

Manuscripts of the *Āvaśyakaniryukti* and its commentaries

- Niryukti alone (p. 59 n.)

- . B = B 665: Berlin ms. having the title *Āvaśyakasūtram*; Weber, *Verzeichniss* II,2, Serial No. 1912, shelfmark "Ms. or. fol. 665"; paper, 46 folios.
- . b = B 692: Berlin ms. having the title *Āvaśyakasūtram*; Weber, *Verzeichniss* II,2, Serial No. 1913, shelfmark "Ms. or. fol. 692"; paper, 66 folios.

- *Āvaśyaka-cūrṇi* (p. 20)

- . α = P VI 129: Poona ms. of the *Āv.-cūrṇi*. – Kapadia, *Descr. Catalogue* vol. XVII 3(a), Serial No. 1090, shelfmark "129/1873-74"; paper, 350 folios.
- . β = P XII 367: Poona ms. of the *Āv.-cūrṇi* – Kapadia, *Descr. Catalogue* vol. XVII 3(a), Serial No. 1091, shelfmark "367/1880-81"; paper, 350 folios, incomplete; dated V.S. 1661.
- . γ = S 399: Strasbourg ms. of the *Āv.-cūrṇi*. – Tripāthī, *Catalogue* Serial No. 51, shelfmark "Wickersheimer 4484"; paper, 457 folios.
- . δ = P XXII 167: Poona ms. of the *Āv.-cūrṇi*. – Kapadia, *Descr. Cat.* vol. XVII, III(a), Serial No. 1089, shelfmark "1167/1884-87"; paper, 512 folios, dated V.S. 1620.

- Haribhadra's commentary on the *Āvaśyaka-niryukti* (p. 20, 59, 102)

- . B = B 763: Berlin ms. of the *Āv.-īkā* by Haribhadra. – Weber, *Verzeichnis* II 2, Serial No. 1914, shelfmark "Ms. or. fol. 763"; paper, 342 folios, dated V.S. 1640.
- . Σ = S 317: Strasbourg ms. of the *Āv.-īkā* by Haribhadra. – Tripāthī, *Catalogue* Serial No. 40, shelfmark "Wickersheimer 4400"; paper, 585 folios, complete, no date.
- . S = S 163: Strasbourg ms. of the *Āv.-īkā* by Haribhadra. – Tripāthī, *Catalogue* Serial No. 41, shelfmark "Wickersheimer 4375"; paper, fol. 2a-348, not dated.
- . s = S 378: Strasbourg ms. of the *Āv.-īkā* by Haribhadra. – Tripāthī, *Catalogue* Serial No. 42, shelfmark "Wickersheimer 4463"; paper, 224 folios, incomplete.
- . σ = S 398: Strasbourg ms. of the *Āv.-īkā* by Haribhadra. – Tripāthī, *Catalogue* Serial No. 39, shelfmark "Wickersheimer 4483"; paper, 305 folios.

- Malayagiri's commentary (p. 147)

- P XXII 1168: Poona ms. of the *Āv.-vivṛti* by Malayagiri. – Kapadia, *Descr. Cat.* vol. XVII 3(a), Serial No. 1080, shelfmark "1168/1884-87"; paper, 638 folios, not dated.

Manuscripts of the (*Bṛhat*)*Kalpabhāṣya*, *cūrṇi* and *īkā*

- B 778: Berlin ms. of the *Kalpacūrṇi*. – Weber, *Verzeichniss* II 2 Serial No. 1894, shelfmark "Ms. or. 778"; paper, 466 folios.
- P XII 13: Poona ms. of the *Kalpacūrṇi*. – Kapadia, *Descr. Cat.* vol. XVII II(a), Serial No. 580, shelfmark "13/1880-81"; palm-leaf, 285 folios, dated V.S. 1218.

- P XII 390: Poona ms. of the Kalpaṭīkā. – Kapadia, *Descr. Cat.* vol. XVII II(a), Serial No. 574, shelfmark “390/1880-81”; paper, 727 folios.

Manuscripts of Nemidatta’s *Ārāḍhanākathakośa*: see below Appendix IV note on p. 1.

#### Manuscripts of the *Kriyākalāpa*

All were Strasbourg manuscripts. Each of them represented a different recension:

- K = S 363<sup>c</sup>. – Tripāthī, *Catalogue* Serial No. 83, shelfmark “Wickersheimer 4448”, “Text 10” of a composite ms.
- D<sup>v</sup> = S 402. – Tripāthī, *Catalogue* Serial No. 84, shelfmark “Wickersheimer 4487”, incomplete.
- D = S 360[B]. – Tripāthī, *Catalogue* Serial No. 85, shelfmark “Wickersheimer 4445”, “Text 3” of a composite ms.
- θ = S 361. – Tripāthī, *Catalogue* Serial No. 86, shelfmark “Wickersheimer 4446”.
- S 333 = ms. of the *Kriyākalāpa* with Prabhācandra’s Sanskrit commentary. – Tripāthī, *Catalogue* Serial No. 888, shelfmark “Wickersheimer 4416”. “Text 4” of a composite ms.

#### Other references to manuscripts

- p. IX: S 334a = Strasbourg ms. of the *Nirvāṇabhakti* ascribed to Kundakunda. – Tripāthī, *Catalogue* Serial No. 65, shelfmark “Wickersheimer 4417”; paper, 3 folios.
- S 330 = Strasbourg ms. of the *Ācāryabhakti*. – Tripāthī, *Catalogue* Serial No. 95, shelfmark “Wickersheimer 4413”; paper, 18 folios.
- p. X: P XII 48 and P XIII 7 are not described in available parts of Kapadia’s *Descr. Cat.*
- p. X: S 452 = Strasbourg ms. of the *Nandīcūrṇi*. – Tripāthī, *Catalogue* Serial No. 49, shelfmark “Wickersheimer 4549”; palm-leaf, 97 folios.
- S 453 = Strasbourg ms. of Haribhadra’s *Nandīsūtravṛtti*. – Tripāthī, *Catalogue* Serial No. 19, shelfmark “Wickersheimer 4550”; palm-leaf, 140 folios.
- p. 47ff.: here “B” and “S” refer respectively to the Berlin ms. and to the Strasbourg ms. of the *Mūlācāra* and its commentary by Vasunandin!
- p. 54: M, P, S referring to mss. of Jinasena’s *Harivaṃśapurāṇa*: see below note *ad locum*.
- p. 67: mss. of Jinasena’s *Harivaṃśapurāṇa*: see below note on p. 54.

### IV. Expanding notes

The aim of these notes is to expand the allusive references to books or persons found in Leumann’s text. To some extent, they were immediately accessible to the reader contemporary to Leumann or Schubring. It is not certain whether they speak to readers of our time, in India or even in the West, and it is important not to forget the historical perspective or the achievements of the past in the field of Jaina, and more broadly, Indian studies. Generally speaking, as K. Bruhn aptly states, “Leumann’s writings must be decoded” (in Plut 1998: 123). This section is decoding at the

surface level.<sup>33</sup> We do not intend to give full biographies and bibliographies of the scholars mentioned, but confine ourselves to relevant information in connection with Leumann's concerns.

References are to the page of Dr Baumann's English translation followed in square brackets by the reference to the page, column (a or b) and line of the original German.

**page C [C<sup>a</sup><sub>4</sub>]** Manu Leumann (1889-1977), the elder son of Ernst Leumann and his wife, the piano-player Gertrud Siegemund, was himself an academic. He was a famous linguist and specialist in Latin (cf. *Die Lateinischen Adjektiva auf -lis*, 1917) who taught at the Universities of Munich and Zürich. His younger brother, Hari, was a specialist in mathematics. I have not found any written comment by Leumann concerning his decision to give Indian names to his children, but this tradition remained persistent in the family. Leumann's grand-daughter (Manu's daughter) had the name Sita.

**page C [C<sup>a</sup><sub>5</sub>]** "Ernst Leumann's literary bequest": it is now duly catalogued in Plutat 1998.

**page C [C<sup>a</sup><sub>15</sub>]** "An Outline of the Āvaśyaka literature with excerpts from the Śtīlāṅka manuscript and a photographic reproduction of the same ...": this is Poona manuscript "XII 57" (referred to on p. IX).

**page C [C<sup>b</sup><sub>30</sub>]** Hermann Oldenberg (1854-1920) was one of the scholars whom Leumann respected most. Along with Johannes Schmidt (1843-1901) and Albrecht Weber (1825-1901), his name comes again in Leumann's preface to his book *Zur nordarischen Sprache und Literatur* (1912). Oldenberg, who taught at the Universities of Kiel and Göttingen, was a giant of Indology, who is best known for his pioneering work in Vedic and (Pāli) Buddhist studies.

**page C [C<sup>b</sup><sub>30</sub>]** Georg Bühler: Johann Georg Bühler (1837-1898), who is well known for his tremendous contribution to palaeography, epigraphy and manuscriptology, spent a lot of his life in India. He was appointed Professor of Oriental languages at Elphinstone College, Bombay (1863). In 1868, he became the Educational Inspector of Gujarat and Officer in Charge of the Search for Sanskrit manuscripts in Bombay Presidency. From 1880 until his death, he assumed the position of Professor of Sanskrit and Indology at the University of Vienna. Bühler's role was decisive for the emerging knowledge of Jainism in the West, as he sent manuscripts to Germany, England and Austria. In 1873-74, he was accompanied on his tour of Rajputana by Hermann Jacobi, who, thanks to Bühler's support, could build his own collection. The search for manuscripts is the most relevant aspect in connection with Leumann, who wrote a short contribution entitled "Bühler as a collector of Mss." (*Indian Antiquary* 27, 1888, pp. 368-370; reprinted in Leumann's *Kleine Schriften*, pp. 294-296). The initial sentence of this article "It is generally not known or scarcely noticed to what

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<sup>33</sup> For a similar approach see the extremely valuable footnotes found in *Otto Böhtlingk an Rudolf Roth, Briefe zum Petersburger Wörterbuch 1852-1885* herausgegeben von Heidrun Brückner und Gabrielle Zeller, bearbeitet von Agnes Stache-Weiske, Harrassowitz Verlag, Wiesbaden, 2007 (Glasenapp-Stiftung 45) and the editorial note p. XII-XIII. Such tools are extremely important in order not to lose knowledge about the development of science.

extent the history of any science is dependent on the local distribution of its materials” is in tune with Leumann’s foremost concern: the acquisition or availability of manuscripts, as the key for any research. He considers Bühler “an unparalleled collector of Indian manuscripts”, whose contribution went further than Jaina studies, enriching also the field of Indian law and other areas. He concludes: “So, once more, we may state fairly that Bühler would have marked an epoch in Indian Philology, - he would, indeed, have remodelled it by giving it a new and larger base, even if he had done nothing else than securing for scientific investigation the three thousand manuscripts that we owe to him”.

p. I [I<sup>a</sup><sub>30</sub>] “the outline of the Jaina Canon and the second catalogue by Weber” is a reference to two major contributions to Jaina studies by Albrecht Weber (1825-1901). “Über die heiligen Schriften der Jaina” in *Indische Studien* 16, 1883, pp. 211-479 and 17, 1884, pp. 1-90 is a seminal analysis of the Śvetāmbara Siddhānta (English translation: Weber’s Sacred Literature of the Jains by H.W. Smyth in *Indian Antiquary* 17-21, 1888-1892; more recently, in book form, Albrecht Weber’s *Sacred Literature of the Jains* [An account of the Jaina Āgamas]. Edited by Ganesh Chandra Lalwani and Prof. Satya Ranjan Banerjee, Jain Bhawan, Calcutta, 1999). The materials on which this investigation is based are the manuscripts kept in the Berlin Royal Library where they had been sent through the good offices of Georg Bühler. The “second catalogue” refers to vol. II.2, 1888 and vol. II.3, 1892 of the *Verzeichniss der Sanskrit- und Prakṛt-Handschriften der Königlichen Bibliothek zu Berlin*, which deal with Jaina literature, respectively the Siddhānta (mss. nos. 1773-1928) and the literature outside the Siddhānta (mss. nos. 1929-2027).

p. I [I<sup>a</sup><sub>30-31</sub>] “the treatises and the publications by Jacobi”: this statement has in view particularly the following seminal books by Hermann Jacobi (1850-1937): *The Kalpasūtra of Bhadrabāhu*, ed. with an introduction, notes and a Prakṛt-Saṃskṛt glossary, Leipzig, 1879 (Abhandlungen für die Kunde des Morgenlandes, 7,1); *The Āyāraṅga Sūtra of the Śvetāmbara Jains*. Pt. I Text, London, The Pāli Text Society, 1882; *Jaina Sūtras*. Transl. from Prakṛt, Part I: The Ācārāṅga Sūtra. The Kalpa Sūtra, 1884; Part II: The Uttarādhyayana Sūtra. The Sūtrakṛtāṅga Sūtra, 1895 (Sacred Books of the East, vols. 22 and 45).

p. I [I<sup>a</sup><sub>31-32</sub>] “the chronologized collections by Klatt”: Johannes Klatt (1852-1903), who occupied a post in the Indian Department at the Berlin Royal Library, made use of the Jaina manuscripts kept there. His main interests and contributions pertain to the history of the Jains and of the Jaina religious groups (*gaccha*, *paṭṭāvalī*) on which he published several articles. He worked extremely hard at a very broad dictionary of Jaina history and doctrine, which was not completed because of tragic circumstances. Of the original manuscript which contained 1402 pages (only up to the entry *daṇḍaka*) a small selection dealing with the entries: Abhayadeva, Umāsvāti, Haribhadra, Jinadatta, Jinaprabha, Jinabhadraṇi, names starting with Jina, entries from Jinodaya up to jīvavicāra, was published through the good offices of Albrecht Weber, who had great respect for Klatt’s work, and of Ernst Leumann, who was his friend: *Specimen of a literary-bibliographical Jaina-Onomasticon*, Leipzig, 1892, 55 pages. In addition, Leumann completed and prepared for publication one of Klatt’s unfinished articles and provided biographical information about him in the style of the *paṭṭāvalīs*: see J. Klatt, “The Samachari-Satakam of Samayasundara and Pattavalis of the Anchala-Gachcha and other Gachchhas” (revised with additions by Ernst Leumann),

*Indian Antiquary* 23, July 1894, p. 169 n. 2 and, for further details on Klatt's publications, Nalini Balbir, "Samayasundara's *Sāmācārī-śataka* and Jain Sectarian Divisions in the Seventeenth Century", n. 1 p. 253 in *Essays in Jaina Philosophy and Religion* (ed. P. Balcerowicz), Delhi, Motilal Banarsidass, 2003.

p. I [I<sup>a</sup><sub>32</sub> and n. \*] "the inscriptional enquiries": references are to the following epigraphical contributions by Georg Bühler: "On the authenticity of the Jaina tradition", *Wiener Zeitschrift für die Kunde des Morgenlandes* vol. I (1887), pp. 165-180; "Further proofs of the Authenticity of the Jaina Tradition", *WZKM* vol. II (1888), pp. 141-147; vol. III (1889), pp. 233-240; vol. IV (1890), pp. 313-331; "New Excavations in Mathurā", *WZKM* vol. V (1891), pp. 59-63; "Dr. Führer's Excavations at Mathurā", *WZKM* vol. V (1891), pp. 175-180. All these investigations prove the historicity of the Jaina tradition, show that Jainism is not an offshoot of Buddhism and that there was an organized Jaina community already during the Mathurā period. Information about religious orders, monks and nuns is systematically collected from the inscriptions.

p. I [I<sup>a</sup><sub>32-33</sub>] "the biography of Hemacandra by Bühler": G. Bühler, *Über das Leben des Jaina Mönchs Hemachandra, des Schülers des Devachandra aus der Vajrasākhā*, Vienna, 1889. The Jains could not remain indifferent to a comprehensive work devoted to one of their most admired and beloved figures, the *kalikālāṣarvajña* Hemacandra, and one of their richest period of history in Gujarat, the reign of Kumārapāla. Bühler's work was translated into English by Prof. Dr. Manilal Patel, with a foreword by M. Winternitz and published in the Singhi Jain Series (vol. 11), Shantiniketan, 1936.

p. I [I<sup>a</sup><sub>34-35</sub>] "the contributions from India by Gopal Bhandarkar, Shridhar Bhandarkar ... by Pathak and Hoernle":

— Ramakrishna Gopal Bhandarkar (1837-1925) can be considered as a founder of modern Indology in India and a great intellectual of pre-independence India. He had mastered both traditional Indian scholarship and the scientific critical method and working methods as evolved in the West. His work was much appreciated in the West and his study on *Vaiṣṇavism, Śaivism and Minor Religious Systems* was published as a volume of the *Grundriss der indo-arischen Philologie und Altertumskunde*. The aspect of his vast activity which is specially relevant in the present context is his effort to raise awareness internationally of the wealth of Indian manuscripts. See for more details, *Ramakrishna Gopal Bhandarkar as an Indologist*. A Symposium edited by R.N. Dandekar, Bhandarkar Oriental Research Institute, Poona, 1976, which includes a biographical sketch and a table of contents of the four volumes of Bhandarkar's *Collected work*.

— Shridhar Ramakrishna Bhandarkar continued several of the activities undertaken by R.G. Bhandarkar, among them the tours in search for manuscripts: see, for instance, his *Report of a Second Tour in Search of Sanskrit Mss. made in Rajputana and Central India in 1904-05 and 1905-06*, Bombay, 1907.

— Pathak is likely to be K.B. Pāthak who contributed several articles on the history of the Jaina church based on literary data. Among them are "The date of Mahāvīra's Nirvāṇa, as determined in Śaka 1175" (*Indian Antiquary* 12, 1883, pp. 21-22), using a passage from a Śrāvākācāra ascribed to Māghanandin, and "A Passage in the Jain Harivamsa relating to the Guptas" (*Indian Antiquary* 15, 1886, pp. 141-143).

— Rudolf Hoernle (1841-1918) was born in India (in Sekundra, near Agra, where his father was a missionary) and occupied various posts there from 1856 to 1899, before returning to England in 1900. Among his numerous achievements, those which are more relevant here are his editions of several *paṭṭāvalīs* (in *Indian Antiquary* 19, 1890; 20, 1891; 21, 1892) which are an important contribution to Jaina history as well as his edition *cum* translation of the seventh Anga of the Śvetāmbara canon, the *Uvāsagadasāo*, for which he considered Abhayadeva's commentary extensively (Bibliotheca Indica, 1888-90).

p. I [I<sup>a</sup><sub>37-40</sub>] “These are Bühler, Kielhorn, Jacobi, Peterson (whose untimely death is painful, not only for Jaina philology), Gopal Bhandarkar, Rājendralāla Mitra, Bendall and Hultzsch”: see above for Bühler, Jacobi and Bhandarkar.

— Franz Kielhorn (1840-1908) was appointed to the Educational Department of the Government of India in the Bombay Presidency, and was in India from 1866 to 1881, before returning to Germany where he became professor of Sanskrit at the University of Göttingen. That his name comes together with that of Bühler is but natural, for the two scholars worked together in India. They initiated the “Bombay Sanskrit Series”, and, more relevant here, laid down work connected with the search for Sanskrit manuscripts in Western India. After Bühler's departure from India, Kielhorn was alone in charge of the work: see, for instance, Kielhorn's *Report on the Search for Sanskrit manuscripts in the Bombay Presidency during the year 1880-81*, Bombay, 1881 (Preface reprinted in F. Kielhorn's *Kleine Schriften*, vol. I, Wiesbaden, 1969, pp. 65-76), which concerns, in particular, ancient Jaina libraries of Cambay and Patan, in search for palm-leaf manuscripts. See also F. Kielhorn, *Proposal sanctioned by government for the preparation of a Catalogue of Sanskrit manuscripts belonging to the Government of Bombay*, Poona, 30 Nov. 1881. A lot of Kielhorn's work concerns Indian epigraphy, and Jaina inscriptions in particular.

— Peter Peterson (1847-1899), who was born in the Shetland Isles and studied Sanskrit at Edinburgh and Oxford, had a comparatively short life. He was Professor of Sanskrit at the University of Bombay from 1873 to the end of his life. Apart from editing several Sanskrit works of importance, he played an immense role in the search for Indian manuscripts in the Bombay Presidency: see below the note on p. III for his *Reports* (and more in the obituary notice by E.J. Rapson in the *Journal of the Royal Asiatic Society*, vol. 31, 1899, pp. 917-919).

— Rājendralāla Mitra (1822-1891), a Bengali scholar and writer, worked with the Bengal Asiatic Society. He was the first editor of several Sanskrit texts, and recognized by his contemporaries as a scholar of great achievements. Specially appointed for the search of Sanskrit manuscripts, he gave an account of them in the ten volumes of his *Notices of Sanskrit Manuscripts* (1870-1883). See Sushil Kumar De, *Bengali Literature in the Nineteenth Century*, Calcutta, 1962, pp. 628-638 for more information.

— Cecil Bendall (1856-1906) was the Director of the Sanskrit Department at the British Museum in London, and later became Sanskrit professor at the University of Cambridge. He played an extremely important part in expanding the collections of Indian manuscripts in general, Buddhist and Jaina in particular, at the British Museum.

— Eugen Julius Theodor Hultzsch (1857-1927) is best known for his contribution to epigraphy and palaeography. From 1886 to 1903 he was posted in South India and undertook a large number of field trips all around South India in order to take rubbings of inscriptions and collect manuscripts. He was assisted in this task by



various Indian collaborators. He helped Leumann to acquire Jaina manuscripts from South India with the help of a local scholar, Brahmasūri.

p. I [I<sup>a</sup><sub>42</sub>] “Brahmasūri and his son Jinadāsa”: Brahmasūri (1840-1908) was a scholar of Kannara, head of the Sanskrit school in Shravana Belgola. From 1895 onwards, through the intermediary of Dr. Hultsch, he helped Leumann acquire the collection of Jaina manuscripts kept at the Strasbourg University Library.

p. I [I<sup>a</sup><sub>45</sub>] “Bhagwandas Kevaldas”: a resident of Sigrampoor near Surat, Bhagavandas Kevaldas (1850-1900) was trained by Bühler, Peterson and Bhandarkar as an efficient agent for acquiring Indian manuscripts. He helped Leumann obtain Jaina manuscripts for the Strasbourg University Library. His name is mentioned by several Western scholars of the time, as he was instrumental in getting manuscripts from Western India. See Introduction of Balbir, Sheth, Tripathi 2006 for more details.

p. I [I<sup>a</sup><sub>47-48</sub>] “Max Müller foundation”: Dr. F. Max Müller (1825-1900) hardly needs any introduction, so famous was he as a Sanskrit professor, a prolific writer and a leader of Oriental studies for which he did so much (for instance by creating the famous *Sacred Books of the East* series and by his monumental edition of the *R̥gveda*, 1845-1874). His book *Die Wissenschaft der Sprache* made a strong impression on Leumann as a youngster. More important: Max Müller taught comparative linguistics at the University of Strasbourg during one semester in 1872. Instead of keeping his salary, he used it to fund what became the “Max Müller Preisstiftung”. It was to be used by the Faculty of Philosophy of the University to give a scholarship or assist publishing in the field of Indian studies every three years.

p. II [I<sup>b</sup><sub>3-4</sub>] “Directors of Education Chatfield (until 1896) and Giles (since 1896) in Bombay”: Kyrle Mitford Chatfield, an Oxonian, served as Principal and professor of logic and moral philosophy at the Elphinston College, Bombay. From November 1874 to his retirement in April 1897, he was the Director of Public Instruction, Bombay (see *India List and India Office List for 1900*, London, 1900, p. 392). As such he was the person to whom F. Kielhorn addressed his “Report on the Search for Sanskrit manuscripts in the Bombay Presidency during the year 1880-81” (cf. F. Kielhorn, *Kleine Schriften*, vol. I, Wiesbaden, 1969, pp. 65-76). — Edward Giles (1849-1938), also an Oxonian, was assigned as Professor of History and Political Economy at Elphinston College, Bombay. He was Chatfield’s successor as the Director of Public Instruction from 1897 to 1907. He was appointed Acting Director General of Education for India in 1907-08, until his retirement (see Riddick 1998, p. 141).

p. II [I<sup>b</sup><sub>15</sub>] “Colebrooke and Wilson”: Henry Thomas Colebrooke (1765-1837) stands among the pioneers of Indology in the West. He was President of the Asiatic Society of Bengal. His manuscript collection, which amounts to 2749 items, was officially presented to the India Office Library in 1819, and formed its main component. See for more details Balbir, Sheth, Tripathi 2006, vol. I p. 20; further Ludo and Rosane Rocher, *The Making of Western Indology. Henry Thomas Colebrooke and the East India Company* (Routledge; publication announced for 2009). — Horace Hayman Wilson (1786-1860) is here referred to with respect to his work as a collector of Vedic and Classical Sanskrit manuscripts, which he generously donated to the Bodleian Library, Oxford. Wilson belongs to the pioneers in the discovery of the wealth of

Sanskrit literature. He was the Secretary of the Asiatic Society, Calcutta, from 1811 to 1832 and founded the Sanskrit College at Calcutta in 1824. He became the first Boden Professor of Sanskrit at Oxford and was appointed as librarian at the India Office in 1836. Besides being the author of a Sanskrit-English dictionary, Wilson translated several Sanskrit texts for the first time.

p. II [I<sup>b</sup><sub>19</sub>] “Brockhaus”: Hermann Brockhaus (1806-1877) is referred to by Leumann in connection with two important aspects of his activity: his editorship of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (also known as the “German Oriental Journal”) and his work on Somadeva’s *Kathāsaritsāgara*. He published the Sanskrit text in several instalments, from 1839 onwards, in the *ZDMG*.

p. II [I<sup>b</sup><sub>21</sub>] “Benfey”: Theodor Benfey (1809-1881) is referred to by Leumann in connection with the work for which this versatile scholar, who wrote on various linguistic topics, is best known: his pioneering work *Pantschatantra, Fuenf Buecher indischer Fabeln, Maerchen und Erzaehlungen* (1859), the introduction of which paves the way for a comparative approach to this wide corpus and exploits both Oriental and Occidental traditions extensively. Benfey was of the opinion that India is the source of all the tales.

p. II [I<sup>b</sup><sub>36-37</sub>] “the majority of the Jaina manuscripts in England were collected with scholarly enthusiasm by three German scholars in India and brought to Europe”: they are Georg Bühler, Eugen Hultzsch (referred to again with respect to his German origin on p. IV [II<sup>b</sup>, heading “O”]) and Rudolf Hoernle, to whom could be added Hermann Jacobi who sold his collection of Jaina manuscripts to the then British Museum in June 1897.

p. II [I<sup>b</sup><sub>41-42</sub>] “Sir Alfred Lyall, Sir M. Grant-Duff, Whitley Stokes, Bühler and Rost”: Sir Alfred Comyn Lyall (1835-1911), a literary historian and poet, joined the Indian Civil Service in 1856 and had a long and diverse career in India. In particular, he was appointed as the Governor General’s agent in Rajputana in 1874 and was Foreign Secretary to the Government of India from 1878 to 1881 (see Riddick 1998, p. 222). — Sir Mont Stuart E. Grant-Duff (1829-1906) served as Governor of Madras and was Under-Secretary of State for India from 1868-74. He toured India in 1874 and wrote *Notes of an Indian Journey*, 1876 (see Riddick 1998, p. 222). — Whitley Stokes (1830-1909) was a British lawyer who occupied official positions in India in the field of law from 1862 to 1882. He was President of the commission on Indian law from 1879 to 1882. He was also a scholar who worked in the field of Irish philology and literature (see Riddick 1998, p. 349). — Dr. Reinhold Rost (1822-1896) was German and studied in Jena. He was the Librarian of the India Office, Secretary of the Royal Asiatic Society and died in London. — This list of names shows that Leumann did not hesitate to contact the highest authorities. We see from other examples in his life that he was keen on trying to convince the authorities to establish new rules when he thought they were not favourable to scholarly activity...

p. II [I<sup>b</sup><sub>56</sub>] Aparājita, whose name is mentioned several times in the *Übersicht*, is the commentator on the *Bhagavatī-Ārāḍhanā* (also known as *Mūlārāḍhanā*), an extremely important Digambara work written in Jaina Śaurasēnī which is the starting point for the so-called *Ārāḍhanā-kathākośas*.

p. III [II<sup>a</sup>] “six reports by Peterson”: Peterson P., [Six Reports]: *Report of Operations in Search of Sanskrit Mss. in the Bombay Circle*, Deccan College, Bombay-London, 1. 1882/83, published 1883; 2. 1883/84, published 1884; 3. 1884/86, published 1887; 4. 1886/92, published 1894; 5. 1892/95, published 1896; 6. 1895/98, published 1899. These extremely valuable volumes contain reports as such, but also several extracts of manuscripts. “Bombay circle” means Bombay Presidency, Rajputana, Central India, Central Provinces. For further details see Janert 1965: No. 274.

p. III [II<sup>a</sup>] “Bhandarkar report”: *Report on the Search for Sanskrit Manuscripts during the year 1882-83; ... during the year 1883-84; ... during the year 1884-87; ... during the year 1887-91.*

p. -III [II<sup>a</sup>] “British Museum”: see now Balbir, Sheth, Tripathi 2006. Jacobi’s collection was added to the then British Museum in June 1897. The Indian manuscripts kept in the then British Museum were later transferred to the British Library, only art objects being kept in the Museum.

p. III [II<sup>a</sup>] “Cambridge”: A preliminary list of the manuscripts brought from India by Cecil Bendall and kept in the Cambridge University Library is available in C. Bendall, *A Journey of Literary and Archaeological Research in Nepal and Northern India during the Winter of 1884-5*, Cambridge University Press, 1886.

p. III [II<sup>a</sup>] “Florence”: see P.E. Pavolini, “I manoscritti Indiani della Biblioteca Nazionale Centrale di Firenze’ (non compresi nel Catalogo dell’Aufrecht)”, *Giornale della Società Asiatica Italiana* 20 (1907), pp. 63-157.

p. IV [II<sup>a</sup>] “Göttingen”: The “Verzeichnis” referred to here was published in Berlin: Bath, 1894. See Janert, *Annotated Bibliography* No. 99 for more details.

p. IV [II<sup>a</sup>] “India Office”: see A.B. Keith, *Catalogue of the Sanskrit [and Prakrit] Manuscripts in the Library of the India Office*. Vol. 2 *Brahmanical and Jaina Manuscripts*. In two parts, London, 1887-1935 (critically reviewed by W. Schubring in *Orientalistische Literaturzeitung* 39, 1936, columns 177-180, reprinted in W. Schubring, *Kleine Schriften*, Wiesbaden, 1977, pp. 452-453). The Jaina manuscripts have been described anew in Balbir, Sheth, Tripathi 2006.

p. IV [II<sup>b</sup>] “Rājendralāla Mitra’s Notices of Sanskrit MSS”: see above note on p. I [I<sup>a</sup><sub>37-40</sub>].

p. IV [II<sup>b</sup>] “Oxford (Bodleiana)”: See A.B. Keith, *Catalogue of Prākṛit Manuscripts in the Bodleian Library* with a Preface by E.W.B. Nicholson, Oxford, 1911.

p. IV [II<sup>b</sup>] “Royal Asiatic Society, London, ‘Todd [sic] Collection’”: see now L.D. Barnett, “Catalogue of the Tod Collection of Indian Manuscripts in the Possession of the Royal Asiatic Society”, *Journal of the Royal Asiatic Society* (1940), Part II, April, pp. 129-178.

p. IV [II<sup>b</sup>] “Strassburg”: preliminary lists of Digambara manuscripts by Leumann himself; list of Śvetāmbara mss. in the *Übersicht* p. III-IV. The definitive catalogue

of the full collection of Jaina manuscripts is C.B. Tripāthī, *Catalogue of the Jaina Manuscripts at Strasbourg*, Leiden, 1975 (Indologia Berolinensis 5).

p. V [II<sup>b</sup>] “Vienna, University Library”: See U. Podzeit, *Die Handschriften an der Universitätsbibliothek Wien*. Zusammengestellt und mit Indizes und Appendizes versehen, Wien, 1988.

p. IX [IV<sup>a</sup>]: “Indische Studien XVII 91-135”: refers to Leumann’s study of the Śvetāmbara narrative accounts of the schisms, see Appendix VIII, Leumann’s bibliography, for full references.

p. IX-X: see above Appendix III for whatever information concerns the Indian manuscripts used by Leumann.

p. X [IV<sup>b</sup>]: “Böhtlingk”: why his name is mentioned here is not clear to me. Otto von Böhtlingk (1815-1904) is best known for the giant Sanskrit-German dictionary prepared with Rudolph von Roth and published by the Imperial Academy of Sciences of St Petersburg between 1852 and 1875, as well as for his collection of Indian *subhāṣitas* (*Indische Sprüche*, see Appendix II under “Ind. Spr.”).

p. X [IV<sup>b</sup>]: “Lord Reay”, i.e. Donald Mackay, 11<sup>th</sup> Lord Reay (1839-1921) was Governor of Bombay from 1885 to 1890 and Undersecretary of State for India from 1894-1895. He was also President of the Royal Asiatic Society, London, and first President of the British Academy. He presided over the foundation of the School of Oriental Studies, London (see Riddick 1998, p. 228).

p. X [IV<sup>b</sup> n. 2]: “Bühler’s Palaeographie”: G. Bühler, *Indische Palaeographie von circa 350 a. Chr. – circa 1300 p. Chr.* Mit 17 Tafeln in Mappe. Strassburg, 1896 (Grundriss der indo-arischen Philologie und Altertumskunde, I.2). English translation by J.F. Fleet, *Indian Paleography from About B.C. 350 to About A.D. 1300*. Appendix to *Indian Antiquary* 33, 1904. Reprinted several times in India, for instance, New Delhi, Orient Books, 1980.

p. 1 [I<sup>a</sup><sub>14-17</sub>] “The earliest evidence for the fact that, on entry into the order, the Āvaśyaka-vow (Āv. I, i.e. the Sāmāyika) had to be learnt, is found in Buddhist literature, specifically in a Jaina legend, which appears among the Southern Buddhists as well as among the Northern Buddhists”: unclear. Could it be the *nigaṇṭha-uposaṭha* described in Anguttaranikāya III,70,3 (PTS ed. I 206,8ff.), or a reference to the *catu-yāma-saṃvara* (Dīghanikāya, Sāmaññaphalasutta), or to the account of Abhaya (Anguttaranikāya III,74), or to the story of Sīha (Vinaya, Mahāvagga VI,31)? See Jacobi, *Jaina Sūtras* Part II, introduction pp. xiv ff. for an old discussion of the evidence about the Jainas found in the Pāli canon. See further Nalini Balbir, “Jain-Buddhist Dialogue: Material from the Pāli Scriptures”, *Journal of the Pāli Text Society* 26, 2000, pp. 1-42.

p. 1 [I<sup>a</sup><sub>17</sub>] “More details about this follow in the discussion of the Ārādhana-story 22”: these details are not available in the printed portion of the *Übersicht*. Leumann refers to what he calls “Ārādhana-story” at two more places: p. 77 n. (story 8) and p. 90 n. (“Nemidatta’s Kathakośa 58”). This expression refers to story collections where verses from the *Mūlārādhana* (otherwise called *Bhagavatī Ārādhana*), a Digambara

quasi-canonical work in Jaina Śaurasenī Prakrit, are quoted and expanded with illustrative narratives (see Introduction above). The main version used by Leumann was that of (Brahma) Nemidatta's *Ārāḍhanākathākośa* to which he had access through two Strasbourg mss.: S 368 (described in Tripāṭhī, *Catalogue*, Serial No. 222, shelfmark "Wickersheimer 4453"; paper, 272 folios, dated V.S. 1882) and S 323 (described *ibidem*, Serial No. 223, shelfmark "Wickersheimer 4406", incomplete; paper, 61 folios). One of Leumann's unpublished Notebooks (Plutat 1998: No. 335) contains a table of contents of Nemidatta's works with indications of the number of verses in each story and reference to parallel versions in the Śvetāmbara tradition. He also had access to Prabhācandra's collection (see Introduction above and Plutat 1998: Nos. 373-374), but not to Hariṣeṇa's *Bṛhatkathākośa* (9<sup>th</sup> cent.; in verses; ed. Upadhye 1943). – The purpose of "story 22" is to demonstrate that belief in a very simple and condensed teaching is sufficient to guarantee one's salvation (see Osier 2007).

p. 6 [3<sup>a</sup><sub>16</sub>] The unpublished additions to the *Übersicht* (Plutat 1998: No. 180) quote the text of "IV 8a" (= Mūlācāra X 122a): *jayaṃ care, jayaṃ ciṭṭhe, jayaṃ āse, jayaṃ sae* and mention the Buddhist parallel as found in the *Itivuttaka* (Ed. p. 120,9f.): *yataṃ care, yataṃ tiṭṭhe, yataṃ acche, yataṃ saye*.

p. 6ff. [3<sup>a</sup><sub>39ff</sub>] For the Digambara complex of the *Kriyākālāpa* Leumann used several Strasbourg manuscripts, which are described with extracts as Serial Nos. 83 to 88 in Tripāṭhī, *Catalogue*. He also used two Poona mss. "P XX 481" (complete) and "P XII 1046" (pariccheda II only), for which see Plutat 1998: No. 337.

p. 9 [4<sup>a</sup> Note \*] Jacobi recognized that what is called *veḍhaya* is a specific form of metrical pattern which is used in descriptive passages (*varṇaka*). He collected and analysed those which are found in three Jaina canonical texts: 1) the Aupapātikasūtra, 2) the Kalpasūtra and 3) the Jñātadharma-kathā in his study "Indische Hypermetra und hypermetrische Texte", *Indische Studien* 17, 1885, pp. 389-441. Since then, several other such passages have been identified, for example by Leumann in the *Praśnavyākaraṇa* (see the index of the *Übersicht* s.v. *veḍhaya*) or by Schubring in his edition of the *Tandulaveyāliya* (Mainz, 1970). This pattern is also found in Buddhist literature: Leumann refers here to the Kuṇāla-Jātaka (536), for which see the Pāli Text Society edition by W.B. Bollée (reprinted with additions in 2009). See further A. Mette, "Veḍhas in Lalitavistara and Divyāvadāna. Beschreibungen des schönen Körpers in Sanskrit und Prakrit", *Wiener Zeitschrift für die Kunde Südasiens* 17, 1973, pp. 21-42 and H. Bechert, "Alte Veḍhas im Pāli-Kanon. Die metrische Struktur der buddhistischen Bekenntnisformel", in *Nachrichten der Akademie der Wissenschaften in Göttingen*, 1988, No. 4, pp. 1-14.

pp. 11ff. [5<sup>a</sup><sub>18ff</sub>] Note the identification of metres in these pages, where the three components (A, B, C) of the *Kriyākālāpa* are analysed, and see the list of abbreviations above. "Metrics was at a time a favourite study of mine", writes Leumann in a letter to Vijayendrasūri dated December 28, 1928 (p. 148). He contributed several articles to this area of Indian studies (see *Kleine Schriften* p. XXXVI-XXXVII for references).

p. 24 [9<sup>a</sup><sub>44</sub>] "Śrītilaka" or Tilakācārya is a Sanskrit commentator on the Āvaśyaka-niryukti from the 12<sup>th</sup> century. Leumann knew it through the manuscript "Br 2102" = London ms. kept in the then British Museum: see Balbir, Sheth, Tripathi 2006, Serial

No. 230, shelfmark "Or. 2102[B]": Āvaśyakaniryukti with Tilakācārya's Laghuvṛtti; paper, 209 folios. To date this commentary is still unpublished. This ms. is also referred to on p. 41 [15<sup>a</sup>].

p. 25 [9<sup>b</sup><sub>10</sub>] "Śāntyācārya" is Śāntisūri, the earliest commentator (9<sup>th</sup> cent.-10<sup>th</sup> cent.) on the Uttarādhyāyanasūtra, who, in addition to the sūtra, also quotes and comments upon the Uttarādhyāyana-niryukti, and preserves older material in Prakrit. — "Lakṣmīvallabha", of uncertain date, was a pupil of Lakṣmīkīrtigaṇi of the Kharataragaccha, who wrote a *Dīpikā* on the Uttarādhyāyanasūtra. Sanskrit is the only language used there, even for the stories, which are not translations from Devendra's Prakrit. This commentary was accessible to scholars at an early date as it was printed in the Calcutta edition of the Uttarādhyāyana published in V.S. 1936 = 1879. See H. Jacobi, *Jaina Sūtras*, Part II (Sacred Books of the East vol. 45), introduction p. xl and J. Charpentier, *The Uttarādhyāyanasūtra*, Uppsala, 1922 (reprint New Delhi, Ajay Book Service, 1980), introduction p. 58.

"Devendra", also known as Nemicandra, is another commentator on the Uttarādhyāyanasūtra, later than Śāntisūri and earlier than Lakṣmīvallabha. He finished his commentary in V.S. 1129. He also preserves Prakrit especially as far as the narrative material is concerned. Jacobi's *Ausgewählte Erzählungen in Jaina Māhārāṣṭrī* (Leipzig, 1886) and its English translation by J.J. Meyer under the misleading title *Hindu Tales* (London, 1909) is a selection of stories from Devendra's commentary.

p. 25 [9<sup>b</sup><sub>23-51</sub>] "Āv.-niry. VII 29-36": the Prakrit text reads:  
 VII 29 (691). āvassiyaṃ ca ṇinto jaṃ ca ainto nisīhiyaṃ kuṇai  
 eyaṃ icchaṃ nāuṃ gaṇivara ! tubbh'antie ṇiṇaṃ.  
 VII 30 (692). āvassiyaṃ ca ṇinto jaṃ ca ainto nisīhiyaṃ kuṇai  
 vanjaṇaṃ eyaṃ tu duhā attho puṇa hoi so ceva.  
 VII 31 (693). eg' aggassa pasantassa na honti iriyāyā guṇā honti  
 gantavvaṃ avassaṃ kāraṇammi āvassiyā hoi.  
 VII 32 (694). āvassiyā u āvassaeḥiṃ savvehim jutta-jogissa  
 maṇa-vayaṇa-kāya-gutt'-indiyassa āvassiyā hoi.  
 VII 33 (695). sejjam ṭhāṇaṃ ca jahim ceei tahiṃ nisīhiyā hoi  
 jamhā tattha nisiddho teṇaṃ tu nisīhiyā hoi.  
 VII 34 (696). sejjam ṭhāṇaṃ ca jadā ceteti tayā nisīhiyā hoi  
 jamhā tadā niseho nisehamaiyā ca sā jeṇaṃ.  
 VII 35 (Bhāṣya 121) jo hoi nisiddh'-appā nisīhiyā tassa bhāvaḥ hoi  
 a-nisiddhassa nisīhiya kevala-mettaṃ havai saddo.  
 VII 36 (Bhāṣya 122) āvassayammi jutto niyama-nisiddho tti hoi nāyavvo  
 ahavā vi nisiddh'-appā niyamā āvassae jutto.

p. 26f. [10<sup>a</sup><sub>24-26ff.</sub>] The meaning and significance of the Skt. term *niśedhikī*, Pkt. *nisīhiyā*, was obviously important to Leumann. The unpublished additions to the *Übersicht* (Plutat 1998: No. 180) adduce even more textual evidence from various Jaina texts (*Munipaticaritra*, for instance) as well as from the Buddhist tradition, where *niśadyikatva* occurs in lists of *dhūtaguṇas* (Leumann quotes the *Aṣṭasāhasrikā Prajñāpāramitā*).

p. 26 [10<sup>a</sup><sub>27</sub>] “Kālakācārya-kath.” is Hermann Jacobi’s article “Das Kālakācārya-Kathānakam”, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 34 (1880) pp. 247-318 which has to be supplemented by “Berichtigungen und Nachträge zum Kālakācārya-Kathānakam”, *ZDMG* 35 (1881), pp. 675-679.

p. 26 [10<sup>a</sup><sub>29ff</sub>] The “opening of Āv.-niry. XVIII 64 (which one should compare with the opening of 69)” refers to verse 1378 and to the verse following 1382 and considered as *prakṣipta* in Haribhadra’s recension, both starting with *niśīhiyā*, along with their prose commentary.

p. 27 [10<sup>a</sup> n. 2]: In its *carāṇa-vidhi*, the Āvaśyaka-sūtra introduces the 21 *sabalas* (*ekkaṇṇīyā sabalehiṃ*). This notion is expanded first through a set of ten verses (which Leumann calls “niry. XVI 34-43”) repeating the second chapter of the Daśasrutaskandha. There in verse 5 dealing with *sabala* No. 16 one reads: *thāṇasejjaṃ niśīhiyaṃ vāvi ceei*. On the other hand, in the subsequent prose passage as it appears in the Cūṛṇi (printed ed. vol. II p. 139) one reads the same thing for item No. 13, but *thāṇaṃ vā sejjaṃ vā niśīhiyaṇaṃ vā* for item No. 17.

“Haribhadra at Āv.-niry. IX 32<sup>b</sup>” refers to Haribhadra’s Sanskrit list of the *parīśahas* in his commentary on niry. stanza 918, on p. 403a where one reads: ....*strīcaryā-niṣadyā-śayyā*....

“ĀvC VIII 12”: the Prakrit quotation is found on p. 370 of the printed edition of the Āvaśyaka-cūṛṇi.

p. 27 [10<sup>a</sup><sub>69</sub>] “phāsuya-vihāraṃ”: on the history of this expression see C. Caillat, “Deux études de moyen-indien” (1. À propos de pali *phāsuvihāra*, ardhamaḡadhi *phāsuya-eṣaṇijja*; 2. Sur l’origine de *goṇa*), in *Journal Asiatique* 248, 1960, pp. 41-64, and “Nouvelles remarques sur les adjectifs moyen-indiens *phāsu*, *phāsuya*”, in *Journal Asiatique* 249, 1961, pp. 497-502.

p. 28 [10<sup>b</sup><sub>24</sub>] “Frankfurter’s Handbook of Pāli p. 83” is Oscar Frankfurter, *Handbook of Pāli being an elementary grammar, a chrestomathy, and a glossary*. London, Edinburgh, Williams and Northgate, 1883.

p. 28 [10<sup>b</sup><sub>26</sub>] “cp. Minayeff’s Pāli-Grammatik p. XVI, transl. p. XVIII”: refers to the original Russian and to the French translation of Ivan Pavlovich Minaev, *Grammaire palie. Esquisse d’une phonétique et d’une morphologie de la langue palie*, traduite du russe par S. Guyard, Paris, 1874, where the Pāli passages quoted by Leumann are to be found. (English translation: *Pāli grammar: a phonetic and morphological sketch with an introduction essay on Pāli Buddhism*; translated from Russian into French by M. Stanislas Guyard and into English by Chas. Geo. Adams, 1<sup>st</sup> Indian ed., New Delhi, Bahri publications, 1990).

p. 28 [10<sup>b</sup><sub>29-30</sub>] “cp. Burnouf “Lotus” p. 426f. & 720 f.”: refers to *Le lotus de la bonne loi*, traduit du sanscrit, accompagné d’un commentaire et de vingt et un mémoires relatifs au buddhisme par E. Burnouf. Nouvelle édition préfacée par Sylvain Lévi, Paris, Maisonneuve 1925, vol. 1 p. 426f. (quotation and discussion of the Sanskrit formula *alpāvādhātām*, etc. as quoted in the *Saddharmapuṇḍarīka* and in *sūtras* of the *Divyāvadāna*) and vol. p. 720f. (discussion of the corresponding formulas as they occur in Aśoka’s Bhabra edict).

p. 28 [10<sup>b</sup><sub>35</sub>] “Jāt. 544,26<sup>b</sup> & 27”: refers to stanzas 26 and 27 of the *Mahānārada-kassapajātaka*, which is the 544<sup>th</sup> of the 547 Jātakas contained in the so-called canonical collection of the Tipiṭaka (= Pāli Text Society edition vol. VI, p. 224).

p. 36ff. [13<sup>a</sup><sub>47ff</sub>] See above Appendix III for the manuscripts used by Leumann for the *Bṛhatkalpabhāṣya*, its cūṛṇi and Sanskrit commentary.

p. 39 [14<sup>b</sup><sub>13-14</sub>] Prabhācandra is the commentator on the *Kriyākālāpa* (see above the note on p. [3<sup>a</sup><sub>39ff</sub>]) for the manuscripts of this text), Vasunandin is the commentator of the *Mūlācāra*.

p. 39 [14<sup>b</sup> n. 3] “Weber Bhag.” is A. Weber, “Ein Fragment der Bhagavatī: Ein Beitrag zur Kenntniss der heiligen Literatur und Sprache der Jaina” [I.], *Abhandlungen der Königl. Akademie der Wissenschaften zu Berlin (Philologische und Historische Klasse)*, 1865, pp. 367-444; [II.], 1866, pp. 155-352.

p. 40 [14<sup>a</sup><sub>71</sub>] “cp. in addition ZDMG VLI 582”: refers to Leumann’s article, “Daśavaikālika-sūtra und -niryukti, nach dem Erzählungsgehalt untersucht und herausgegeben von E. Leumann” in *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 46 (1892), pp. 581-663 (reprinted in *Kleine Schriften* pp. 207-259).

p. 40 [14<sup>b</sup><sub>58</sub>] “Each of the eight preserved older commentaries (Mūlāc., Vas., Niry., Viś., C, H, Śīl., Hemac)”: note that, curiously enough, Mūlāc. (= the Mūlācāra) is here labelled as a commentary, which, strictly speaking, it is not.

p. 44 [16<sup>a</sup><sub>ff</sub>] For the *Mūlācāra*, of which chapter VII is fully edited in the *Übersicht* (p. [16<sup>a</sup> ff.]), Leumann used the Strasbourg ms. “S 344” (described in Tripāṭhī, *Catalogue*, Serial No. 77): paper, 275 folios, dated V.S. 1895, an “excellent ms. of Vasunandin’s commentary” according to him ([16<sup>a</sup><sub>33-34</sub>]). Later, he consulted Berlin ms. “B 2049” (p. 46).

p. 43 [15<sup>b</sup><sub>63f</sub>] The unpublished additions to the *Übersicht* (Plutat 1998: No. 180) adduce more instances of the suffix *-era* (*kāṇera*, *kaulaṭera*, *gaudhera*, *cātakaira*, *dāsera*) found in Patanjali’s *Mahābhāṣya* and in the *Kāśikā* on Pāṇ. IV 1 127-129 and 131, to which he adds *nāṭera* “son of a female dancer”. Leumann considers *-aira* as a purist variant of *-era*, maintaining that this suffix was obviously used originally to designate only the young of adult female animals, and that it was applied in a broader sense to the offspring of male animals.

p. 54 notes and p. 67: Br, M, P and S refer to manuscripts of Jinasena’s *Harivaṃśapurāṇa*:

- M or M 2040 refers to Rājendralāla Mitra’s *Notices of Sanskrit Mss.*, vol. 6, Calcutta, 1882, pp. 74-97: paper ms., 488 folios, dated V.S. 1841.

- P must be the Poona ms. “P XXII 1134”: see “*Harivaṃśapurāṇa* von Jinasenācārya. Brit. Mus. Ms. or. 3350, P XXII 1134”, in the title of Notebook No. 110 (Plutat 1998). – Br 3350 (also mentioned on p. 67) is the London ms.: see now Balbir, Sheth, Tripathi Serial No. 1241; dated V.S. 1829.



- S must be the Strasbourg manuscript "S 365" described in Tripāthī, *Catalogue*, Serial No. 196; European paper, Kannada script.

p. 57 [20<sup>b</sup> n. \*] "WZ VI 36" is Leumann's article "Die Legende von Citta und Sambhūta (Fortsetzung)" in *Wiener Zeitschrift für die Kunde des Morgenlandes* 6 (1892), pp. 1-46 (reprinted in *Kleine Schriften* pp. 161-206); "Berl. Sitz. Ber. 1892" is Leumann's article "Jinabhadra's Jitakalpa, mit Auszügen aus Siddhasena's Cūṃṇi" in *Sitzungsberichte der (Königlich) Preussischen Akademie der Wissenschaften* (Berlin), 1892, June-December, pp. 1195-1210 (reprinted in *Kleine Schriften* pp. 260-275).

p. 59 [21<sup>a</sup><sub>51-53</sub>] "the archaic gāthā-s in Jātaka 542 (1-103 & 105-168) and in the Therīgāthās (400-487 & 493-522)": The *Khaṇḍāhalajātaka* (542) is an important text about the tension between sacrifice and *ahimsā*. Its metrical structure and textual history have been discussed at length in L. Alsdorf, *Die Āryā-Strophen des Pāli-Kanons*, Wiesbaden, 1967, pp. 38-50. It contains ślokas (e.g., 104) or śloka-pādas, true āryās and transitional forms between śloka and āryā. — As for the *Therīgāthā* āryās mentioned by Leumann, they are those which constitute the poem on *Isidāsī* (400-447) and those which are found in the poem on *Sumedhā* (448-487 and 493-522; 488-492 are ślokas): see K.R. Norman, *Elders' Verses II*, 2<sup>nd</sup> edition, Pāli Text Society 2007, *ad locum*, for a detailed discussion of the text. It is interesting to note that the proper metres of these two passages could not be identified by Mrs. Rhys Davids, *Psalms of the Sisters* (London, 1909).

The unpublished additions to the *Übersicht* (Plutat 1998: No. 180) discuss the situation of the āryā-metre among the "Southern Buddhists". Edm. Hardy's edition of the *Nettipakarana* (which was being prepared at that time) is referred to as containing 35 āryās. Leumann also deals with āryā verses quoted by Buddhaghosa (in the *Dīghanikāya* commentary) and Dhammapāla.

p. 59 [21<sup>b</sup><sub>24-27</sub>] Āv.-niry. II 5-6 = Indian ed. with Haribhadra's commentary, verses 84-85.

p. 62 [22<sup>b</sup><sub>37</sub>] "WZ VI 34-46 & 14-16" refers to the Leumann's contribution "Die Legende von Citta und Sambhūta" published in *Wiener Zeitschrift für die Kunde des Morgenlandes* VI, 1892, pp. 1-46, where relevant passages of the Uttarādhyayana-niryukti are quoted, translated and analysed.

p. 65 [23<sup>b</sup><sub>44</sub>] "ZDMG XXXVII 501" is Leumann's article "Zwei weitere Kālaka-Legende" in *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 37 (1883), pp. 493-520 (reprinted in *Kleine Schriften* pp. 1-28).

p. 66 [23<sup>b</sup> n. 2] "Hoernle Ind. Ant. 1891, p. 341ff., 1892, p. 57ff.": These are "Two Pattavalis of the Sarasvati Gachchha of the Digambara Jains", *Indian Antiquary*, October 1891, pp. 341-361 and "Three Further Pattavalis of the Digambaras", *Indian Antiquary*, March 1892, pp. 57-84. For more details on Hoernle see above on p. [1<sup>a</sup><sub>34-35</sub>].

p. 66 [24<sup>a</sup><sub>1-22</sub>] The unpublished additions to the *Übersicht* (Plutat 1998: No. 180) supply some information on the names of those religious group-leaders who were at the same time authors: Māghanandin, Bhūtabalin, Kṛtikārya, Lohācārya.

p. 67 [24<sup>a</sup><sub>47</sub>] The unpublished additions to the *Übersicht* (Plutat 1998: No. 180) suggest that the reading *tapobhṛd* is perhaps to be preferred to *tapodhṛd* in verse 25, because the word *tapodhṛd* is not attested otherwise.

p. 67 [24<sup>a</sup><sub>57-58</sub>] “Prabhācandra’s epitaph” is Leumann’s article “Prabhācandra’s Epitaph, the oldest Digambara Inscription” in *Wiener Zeitschrift für die Kunde des Morgenlandes* 7 (1893), pp. 382-384 (reprinted in *Kleine Schriften* pp. 275-277). It refers to the document which opens Lewis Rice’s *Inscriptions at Śravaṇa Belgola*, Bangalore, 1889. Some of the readings are corrected on the basis of the roman transliteration. One of these corrections is of consequence: “it offers a better exploration of the purport of the inscription. Its prose part now records two events that belong to entirely different epochs, viz. 1. the Jaina emigration to the south at Bhadrabāhu’s advice, 2. Prabhācandra’s religious suicide by starvation on the hill Kaṭavapra”.

p. 68 [24<sup>b</sup><sub>25-27</sub>] “The modern Bhadrabāhu-caritra by Ratnanandin, which Jacobi has extensively dealt with and edited in ZDMG XXXVIII 9-42”: this refers to Jacobi’s article “Über die Entstehung der Śvetāmbara- und Digambara-Sekten”, *ZDMG* 38 (1884), pp. 1-42 (reprinted in *Kleine Schriften*, pp. 815-863). Ratnanandin’s work, which contains 498 Sanskrit verses divided into four chapters, has a polemical intention. It was composed in the second half of the 15<sup>th</sup> century or the first half of the 16<sup>th</sup> century. A chronological indication is provided by the date sam. 1527 as the time for the rise of the Lunkamata. Jacobi’s article provides a detailed analysis of the contents, followed by a critical edition of the text based on two manuscripts from the Deccan College. This contribution was supplemented by “Zusätzliches zu meiner Abhandlung: Über die Entstehung der Śvetāmbara und Digambara Sekten”, *ZDMG* 40 (1886), pp. 92-98 (reprinted in *Kleine Schriften*, pp. 857-863).

p. 68 [24<sup>b</sup><sub>29-30</sub>]: “Āv.-niry. XVII” and the “five śloka-s, which list the 32 *joga-saṃgahā*” = verses 1274-1278 in the Indian ed. with Haribhadra’s commentary.

p. 68 [24<sup>b</sup> n. \*]: Padmamandira is the commentator on the *Ṛṣimaṇḍalastotra*. In this commentary he renders in Sanskrit verses the legends of the heroes whose names are mentioned in the Prakrit mūla. See, for extracts, Appendix pp. 358-364 in *Sthavirāvalīcarita or Paṛiśiṣṭaparvan ...* by Hemacandra, ed. by Hermann Jacobi, 2<sup>nd</sup> ed., Calcutta, 1932.

The unpublished additions to the *Übersicht* (Plutat 1998: No. 180) provide additional information about other Sanskrit versions of Sthūlabhadra’s biography, the most famous being the *Sthūlabhadracarita* by Jayānanda written around 1350-70 A.D. and read by Leumann through four manuscripts from Bhāu Dāji’s collection (i.e. Bombay Branch of the Asiatic Society) and from Poona. He gives an analysis of the relationship of this version with the Prakrit versions of the legend and concludes that Jayānanda had at his disposal the Āvaśyaka commentaries (but not the Uttarādhyayana tradition) and Hemacandra’s *Paṛiśiṣṭaparvan*. A short metrical analysis of the work is then given (śloka is the main metre, but other metres are found too). Prakrit is attested in one Apabhraṃśa stanza (the contents of which correspond to *Paṛiśiṣṭaparvan* VIII 50) and in stanzas 279 and 579. A synoptic table shows the precise concordances between the Āvaśyaka story, Hemacandra’s version and Jayānanda’s version.

p. 69 [25<sup>b</sup> n. \*]: Leumann contributed various additions to Jacobi's work on the *Paṛiśiṣṭaparvan*.

p. 75 [27<sup>b</sup> n. 1] See above the note on [23<sup>b</sup> n. 2] for the full bibliographical references of these two articles by Hoernle.

p. 75 [27<sup>b</sup> n. 2] "Tawney's translation of Kathāsaritsāgara": C.H. Tawney, *The Ocean of Story*, London, 1880; 2<sup>nd</sup> ed. with notes and appendices by N.M. Penzer, 10 vols., London, 1924-28.

p. 75 [27<sup>b</sup> n. 5] "Sergius von Oldenburg...": S.F. Oldenburg, "On the Buddhist Jātakas" (written in October 1892), *Journal of the Royal Asiatic Society* 25, 1893, pp. 301-356. — Sergej F. Oldenburg (1863-1934) was a Russian scholar who taught at the University of St Petersburg (where he had also studied with I.P. Minaev and V.P. Vasiliev) and was a member of the Imperial Academy of Sciences of Russia. His main achievements concern the field of Buddhist literature and archaeology, but, like several scholars of his time, his curiosity and writings go much beyond. Jain literature was also among his concerns.

p. 76 [28<sup>a</sup>] Additional information in the unpublished additions to the *Übersicht* (Plutat 1998: No. 180): Leumann quotes two gāthās from Klatt's contribution in *Indian Antiquary* 11, p. 247 and 252, which show that the tradition gives several dates for ārya Rakṣita. These verses state that he introduced the *caitya-vāsa* 620 years after Mahāvīra.

p. 77 [28<sup>a</sup>, note \*] Note 1: "more about this later in Ārādhana-story 8": not available in the printed portion of the *Übersicht*. Reference is to the serial-number of the story in Brahma Nemidatta's *Ārādhana-kathakośa* (see above note on p. [1<sup>a</sup><sub>17</sub>]). It deals with the character of Uddāyana.

p. 77 [28<sup>a</sup>, note \*] Note \*: "Padmamandira's versification": see above note on p. [24<sup>b</sup> n. \*].

p. 78 [28<sup>b</sup><sub>47</sub>] "Ind. Stud. XVII 92-94 & 130" refers to Leumann's study of the narrative accounts of the schisms: see Introductory essay above and below Appendix VIII (Leumann's bibliography) for full references.

p. 79 [29<sup>a</sup><sub>45-46</sub>] "for which Jolly has kindly offered his help": Julius Jolly (1849-1932), who was professor in Würzburg, "contributed extensively to Indian law and medicine" (Stache-Weiske 1990: 110). In particular, he was the author of two classics for the collection "Encyclopedia of Indo-Aryan Research" ("Grundriss der Indo-Arischen Philologie und Althertumskunde") in these two areas of Indology: *Indian Medicin* (1901) which is still partly unsurpassed and *Recht und Sitte* (1896). The latter, to which Leumann refers a little later (p. 80 [29<sup>b</sup><sub>13</sub>]) is a survey of Dharmaśāstra made on the basis of legal commentaries, old travel accounts, etc. It was revised by the author and translated into English by Balakrishna Ghosh as *Hindu Law and Custom* (1928, The Greater India Society Publications, vol. 2).

p. 79 [29<sup>a</sup><sub>48</sub>] “agrees exactly with the prosaic (still unprinted) schema of Uśanas”: from references found in various works it appears that Uśanas, an ancient sage mentioned in the *Ṛgveda*, wrote a treatise on politics. The work and passage which Leumann has in mind correspond to the *Auśanadharmasāstra* as available in one Poona manuscript (but no hint shows that Leumann had access to it). The third chapter (out of seven that compose this brief work, mainly written in prose) deals with “the four varṇas and the mixed castes such as Rathakāra, Ambaṣṭha, Sūta, Ugra, Māgadha &c.” (P.V. Kane, *History of Dharmaśāstra*, vol. I revised and enlarged, Part I, Poona, 1968, pp. 266-272, where further verse recensions of this work are examined).

p. 81 [29<sup>b</sup><sub>65-70</sub>] “a commentarial remark at XVIII 68”, *scil.* verse 1382 (Haribhadra p. 750a).

p. 81 [30<sup>a</sup><sub>7</sub>]: “the legendary biography of Siddhasena”: this Prabhācandra is the author of the *Prabhāvakacarita*, a work belonging to the *prabandha* genre, which was composed in the 14<sup>th</sup> cent. The eighth section is devoted to the life of Siddhasena. See further Phyllis Granoff, “Buddhaghōṣa’s Penance and Siddhasena’s Crime: Remarks on Some Buddhist and Jain Attitudes Towards the Language of Religious Texts”, in *From Benares to Beijing. Essays on Buddhism and Chinese Religion*, ed. by Koichi Shinohara and Gregory Schopen, Mosaic Press, Oakville, N.Y., London, 1991, pp. 17-33.

p. 86 [32<sup>a</sup><sub>4</sub>] “Tarangavāṭi” was translated into German by Leumann under the title *Die Nonne*. See Appendix VIII for bibliographical details.

In his unpublished additions to the *Übersicht* (Plutat 1998: No. 180), Leumann writes: The (*Bṛhat*)*Kalpa-ṭikā* expands *akkhāyāḍ* with *ākhyāyikās Tarangavāṭi-Malayavāṭi-prabhṛtayah* and *kahāo* with *kathā Vasudevacarita-Ceṭakakathāḥ* (= printed ed., Bhavnagar, 1936, vol. 3 p. 722 on verse 2564). He notes that the two terms are not elaborated upon in the *Kalpa-cūṛṇi*.

p. 89 [32<sup>b</sup><sub>68</sub>] “Jinavallabha”: the name of this religious teacher appears in the *praśasti* of the Poona ms. “P XII 56” of the *Viśeṣāvaśyakabhāṣya* (quoted on p. [32<sup>b</sup><sub>19</sub>]). His name appears at other places in the *Übersicht*: p. 89, 105n., 133, 134, 134, 137, 137, 140, 143. Leumann takes him as the scholar for whom both this ms, and the ms “P XII 57” were meant to read, and places him about 70 years before Malayagiri (p. 146). He also considers him as the “glossarist of the Śīlānka-manuscript” (p. 133), i.e. P XII 57, and even discusses his marginal remarks thereupon (p. 137)..

p. 90 n. [33<sup>b</sup> n. 1] “Nemidatta’s *Kathākośa*”: see above note on p. [1<sup>a</sup><sub>17</sub>] “58” refers to the serial number of the story — that of Sukośala — in this collection.

p. 94 [35<sup>a</sup><sub>13</sub>] “KZ. XXXI 43” refers to Leumann’s article “Die accentuation des Śatapatha-Brāhmaṇa” in *Kuhns Zeitschrift* 31, 1892 (NF 11), pp. 22-51.

p. 94 [35<sup>a</sup><sub>17</sub>] Additional note on *leṭṭu* in the unpublished additions to the *Übersicht* (Plutat 1998: No. 180): Pāli *leḍḍu* in Buddhaghosa’s commentary on the *Dīghanikāya*; *leṣṭu* and *iṣṭakā* do not show any aspiration. Hence the linguistic evolution is: *leṭṭu* → *\*leṭṭu*

→ *\*leṭṭu* - *\*leḍḍu* Pāli *leḍḍu*  
Jaina Pkt. *leṭṭu*

pp. 95ff. [35<sup>a</sup>-36<sup>a</sup>] For the divisions and the sigla used in the eight tables see p. 93 [34b6-23].

pp. 100-106 [37<sup>a</sup>-38<sup>b</sup>] See Appendix IX for the Gujarati translation of this section, full quotations of the verses and additional references.

p. 101 [37<sup>a</sup><sub>50</sub>] “Jacob’s Upaniṣad-Concordanz” is George Adolphus Jacob, *Upaniṣadvākyakośaḥ: a concordance to the principal Upanishads and Bhagavadgītā*, Bombay: Government Central Book Depot, 1891 [reprinted Delhi, Motilal Banarsidass, 1971].

p. 102 [37<sup>b</sup> n. 1] “only looked through at some passages by my brother”: this refers to Julius Leumann (1867-1945) who had been trained in Indology, partly by Ernst. The two brothers worked together on the publication of the first fascicle of a Sanskrit etymological dictionary: *Etymologisches Wörterbuch der Sanskrit Sprache*. Lieferung I: Einleitung und a bis jū. Leipzig, 1907. It formed the first volume of the collection “Indica”, initiated by Ernst Leumann.

p. 102 [37<sup>b</sup><sub>14</sub>] “Hillebrandt”: Alfred Hillebrandt (1853-1927) “is best known for his intensive research on Vedic mythology and ritual literature. He also wrote about the *Arthaśāstra* and Indian politics” (Stache-Weiske 1990: 121). Among his main contributions to the former are *Vedische Mythologie* (3 volumes, 1891, 1899, 1902) and *Ritualliteratur* (see below); among his contributions to the latter are his edition of Viśākhadatta’s *Mudrārākṣasa* and his study of Kauṭilya’s *Arthaśāstra*, *Altindische Politik. Eine Übersicht auf Grund der Quellen*, Jena, 1923 which is based on two manuscripts.

p. 105 [38<sup>a</sup><sub>45</sub>] “Aśvaghoṣa’s Buddhacar. IX 63 = 52 Cow.”: refers to Cowell’s edition of the *Buddhacarita*, Oxford, 1893. The verse in point reads:

kaḥ kaṇṭakasya prakaroti taikṣṇyaṃ vicitrabhāvaṃ mṛgapakṣiṇāṃ vā?  
svabhāvataḥ sarvaṃ idaṃ pravṛttaṃ; na kāmākāro ’sti, kutaḥ prayatnaḥ.

p. 104 [38<sup>a</sup> n. 24] “Hillebrandt, Rituallit.”: refers to Alfred Hillebrandt, *Ritualliteratur, vedische Opfer und Zauber*, a classic which was published in 1897 as volume 3.2 of the “Encyclopedia of Indo-Aryan Research” (original German title: “Grundriss der Indo-Arischen Philologie und Altherthumskunde”).

p. 114 [41<sup>b</sup><sub>47-51</sub>] The *Viśeṣāvaśyakabhāṣya*-stanza I 942 reads:

puvvaṇupuvvi-hetṭhā samayā-bhedaṇa kuṇa jadhā-jetṭhaṃ  
uvarima-tullaṃ parato ṇasejja puvva-kkamo sese (= stanza 938 in Malvania’s edition, Ahmedabad, 1966, L.D. Series 10).

As stated by Leumann [41b74], it is quoted in Haribhadra’s commentary (p. 57a; section of the commentary located between Āv.-niry. verse 79 and 80), where it is followed by a verse defining the term *samaya-bheda*:

jahi taṃmi u nikkhitte purao so c’eva anka-viṇṇāso  
so hoi samaya-bhedo vajjeyavvo payatṇaṃ.

p. 114 [42<sup>a</sup> Note \*\*] “The letter numeral ‘five’ in Jaina manuscripts”: the most complete table of letter-numerals, a system which is found in old Jaina palmleaf

manuscripts, and much more rarely in paper manuscripts, is that given by Muni Puṇyavijaya, “Āpaṇī adṛśya thaṭī lekhanakalā ane tenāṃ sādhanā” in *Jñānāmjalī Pūjya Muni Śrī Puṇyavijayaṭī Abhivādana Grantha*, Bombay, 1969, p. 49 (reproduced in Balbir, Sheth, Tripathi 2006 vol. 2 p. 490). There one can see among the various shapes assumed by the letter-numeral “five” the replacement of older forms by *nā*, as observed by Leumann.

p. 115 [42<sup>a</sup><sub>15-21</sub>] “Āv.-niry. II 26-28”. The original text reads:

II 26 (105). aṭṭhaṇhaṃ payaḍiṇaṃ ukkosa-ṭhiṭi vaṭṭamāṇo u  
jīvo na lahai sāmāiyaṃ caṇḥaṃ pi egayaraṃ.

II 27 (106). sattaṇhaṃ payaḍiṇaṃ abbhintaraṃ u koḍi-koḍiṇaṃ  
kāṇa sāgarāṇaṃ jai lahai caṇḥaṃ aṇṇayaraṃ.

II 28 (107). <sup>1</sup>pallaya <sup>2</sup>girisariivalā <sup>3</sup>pivīliya <sup>4</sup>purisa <sup>5</sup>paha <sup>6</sup>jara-ggahiya  
<sup>7</sup>kuddava <sup>8</sup>jala <sup>9</sup>vatthāṇi ya sāmāiya-lābha-diṭṭhantā.

p. 119 note \* [43<sup>b</sup> n. \*] “Municandra, who includes seven gāthā-s at Upadeśapada 17”: Municandra is the commentator who, in 1117 CE, expanded on the often rather elliptic Prakrit gāthās of the Upadeśapada written by Haribhadra. These gāthās are narrative verses following the exegetical style of the Āvaśyaka-niryukti. The stories are rewritings of the Āvaśyaka-stories. Haribhadra’s Upadeśapada clearly belongs to the Āvaśyaka-orbit as Leumann had rightly recognized (cf. Balbir 1993: 119-120).

pp. 120f. [44<sup>a</sup><sub>46-44<sup>b</sup><sub>23</sub></sub>] Āv.-niry. X 17-20 correspond to the Bhāṣya-verses 161ff. in Haribhadra’s recension. Since Leumann does not give a literal translation of the Niryukti-verses, which are extremely technical, there is no point in giving the text here.

p. 147 [54<sup>a</sup><sub>11</sub>] “In fact, more citations should be found, if Malayagiri, as Samayasundara claims in the Paryuṣaṇākālpa-commentary, also might have written a commentary on the Viśeṣāvaśyaka-bhāṣya”: this refers to the *Kalpalatā*, the name of the extensive Kalpasūtra-commentary written in Sanskrit by Samayasundara, a leading Śvetāmbara monk belonging to the Kharataragaccha who was active in the 17<sup>th</sup> century (see above the note relating to p. 1a31-32 for references). Leumann had access to this commentary through Bhandarkar’s report and through an incomplete manuscript kept at the Berlin Royal Library (see p. 147 n. [54a n. 2]). Commenting upon the *Sthavirāvalī*, which is the second part of the *Kalpasūtra*, Samayasundara observes that several influential *sthaviras* are not mentioned, and seizes the opportunity to supply additional material on several illustrious Jaina teachers, such as Ārya Rakṣita, Vṛddhavaḍi and Siddhasena, Haribhadra, Hemacandra, Mānadevasūri, Mānatunga and others. Malayagiri is one of them: *evaṃ śrīMalayagiriḥ yat-kṛtā Viśeṣāvaśyaka-vṛtti-pramukhā aneke atisugamā granthāḥ santi* (p. 240b-241a of the edition published by the Jinadattasūri Pustakodhāra Fund, vol. 42, Surat, 1939). This commentary, however, has not come down to us. What does exist is Malayagiri’s commentary of the Āvaśyaka-niryukti. As Leumann himself suggests, there might well have been a confusion between the two works, for Malayagiri quotes verses from Jinabhadra’s Viśeṣāvaśyakabhāṣya in his commentary on the Āv.-niryukti.

p. 147 [54<sup>a</sup><sub>28-30</sub>] “(Malayagiri) tells the story at niry. II 114 f., following the Jambūdvīpaprajñapti unusually extensively ...”: the story of Ṛṣabha’s birth and the

corresponding celebrations by the eight *dikkumārīs*, Indra and other groups of gods (see Balbir 1993: 129 for references).

p. 149 [55<sup>a</sup><sub>10</sub>] “Although we still have to mention a narrative work by Sanghadāsa”: this is the *Vasudevahindī* (already referred to on p. 40 [15a7]). But it is not clear to me why Leumann mentions this work at this stage of the exposé.

p. 151 [55<sup>b</sup><sub>39-40</sub>] “a ms at the Indian Institute”: *scil.* the Indian Institute of Oxford University: see p. IV the heading “I I”.

p. 154 [56<sup>b</sup><sub>30</sub>] “Kupakṣ.” is Dharmasāgara’s *Kupakṣakauṣikāditya*, a polemic work of the 16<sup>th</sup> century to which A. Weber first drew attention in the West. Beside the relevant entry in his Catalogue of the Berlin manuscripts, referred by Leumann, he also devoted a specific analysis to it: *Über den Kupakṣakauṣikāditya des Dharmasāgara. Streitschrift eines orthodoxen Jaina, vom Jahre 1573 in Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften zu Berlin* 1882, II (37), pp. 793-814. On the other hand, Leumann also copied extracts from the London mss. of this work (“Or. 2108” and “Or. 2109”, see Balbir, Sheth, Tripathi 2006 Serial Nos. 656 and 657); Plutat 1998 Nos. 95-96.

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## V. Correspondences between Leumann’s divisions of the Āvaśyaka-niryukti (and other texts) and the modern editions

For the Āvaśyaka-niryukti Leumann uses throughout his studies a division into 20 sections labelled as I-XX (see p. 2 Note \*) with an independent verse numbering for each section. This division corresponds to the practice of manuscripts, and has at least one justification: when other texts refer to the Āv.-niryukti, they normally refer to it by section (e.g., *jahā Sāmāie*, etc.). The modern editions, all produced in India and consulted by today’s specialists, use, however, a continuous numbering. Examination of manuscripts of the Āv.-niryukti shows some amount of variation in the number of verses found in the different sections (see Balbir 1993: 43). Leumann used different mss. at different stages of his work. Hence the exact count is not always easy.

The broad correspondence of these sections with verses in the Indian edition of the Āv.-niryukti in Haribhadra’s recension is:<sup>34</sup>

I. Peḍhiyā	1-79
II. Paḍhamā varavariyā	80-220
II 26-28	105-107
II 60 (list of examples illustrating the bad and good pupil; same stanza found in the Nandīsūtra; see Balbir 1993: 399-439)	139
III. Bīyā varavariyā	221-461
IV. Uvasaggā	462-526
V. Samosaraṇa, Gaṇaharā	527-590

<sup>34</sup>So-called Bhāṣya-verses are not mentioned separately in the following table.

VI. Gaṇahara-uppatti	591-665
VII. Sāmāyārī	666-723
VII 29-36: see above Appendix IV note on p. [9 <sup>b</sup> <sub>23-51</sub> ]	691-696 + Bhāṣya verses 121-122
VIII. Uvaghghāya-nijjutti	724-879
VIII 12: see above Appendix IV note on p. [10 <sup>a</sup> n. 2]	735
VIII 52-53 (Vajrasvāmin)	775-776
VIII 149 (list of 10 catchwords for illustrating the difficulty of gaining birth as a human being)	832
IX. Namokkāra-nijjutti	880-1012
IX 32: see above Appendix IV note on p. [10 <sup>a</sup> n. 2]	918
X. Sāmāiya-nijjutti	1013-1055
XI. Cauvvisatthaya-nijjutti	1056-1102
XII. Vandana-nijjutti	1103-1230
See below Appendix VI	
XIII. Paḍikkamaṇa-nijjutti	1231-1271
XIV. Jhāṇa-sayaṃ	104 / 106 verses
XV. Pariṭhāvaṇiā-nijjutti	1272-1273
XVI. Paḍikkamaṇa-sangahaṇī	No niryukti verses
XVI 34-43: see above Appendix IV note on p. [10 <sup>a</sup> n. 2]	
XVII. Jogasangahā	1274-1320
XVII 1-5 (list of 32 catchwords)	1274-1278
XVIII. Asajjhāiya-nijjutti	1321-1417
XVIII-64: see the note on p. [10 <sup>a</sup> <sub>29ff.</sub> ]	
XVIII 68: see above Appendix IV note on p. [29 <sup>b</sup> <sub>65-70</sub> ]	
XIX. Kāussagga-nijjutti	1418-1554
XX. Paccakkhāṇa-nijjutti	1555-1623
XX 66	1597

## VI. Prakrit extracts from Āv.-niry. XII (analysed and translated by Leumann in the *Übersicht*)

(Translation pp. 28f. [10<sup>b</sup>-11<sup>a</sup>])

- XII 1 (1102). <sup>A</sup>vandana <sup>B</sup>cii <sup>C</sup>kii-kammaṃ <sup>D</sup>pūyā-kammaṃ ca <sup>E</sup>viṇaya-kammaṃ ca  
<sup>1</sup>kāyavvaṃ kassa va <sup>2</sup>keṇa vāvi <sup>3</sup>kāhe va <sup>4</sup>kaikhutto?  
 XII 2 (1103). <sup>5</sup>kai-oṇayaṃ <sup>6</sup>kai-siraṃ <sup>7</sup>kaihiṃ ca āvassaehi parisuddhaṃ?  
<sup>8</sup>kai-dosa-vippamukkaṃ kii-kammaṃ <sup>9</sup>kīsa kīrai vā?  
 XII 3 (1104). <sup>A</sup>Sīyale <sup>B</sup>khuḍḍae <sup>C</sup>Kaṇhe, <sup>D</sup>Sevae <sup>E</sup>Pālae tahā  
 paṇc' ete diṭṭhantā kii-kamme honti nāyavvā.



(Translation p. 30f. [11<sup>b</sup>])

XII 25 (1125). appuvvaṃ daṭṭhūṇaṃ abbhutthāṇaṃ tu hoi kāyavvaṃ  
sāhummi diṭṭha-puvve jahārihaṃ jassa jaṃ joggaṃ.

XII 26 (1126). mukka-dhurā-sampāḍaga-sevī-carāṇa-karāṇa-pabbhaṭṭhe  
lingāvasesa-mitte jaṃ kīrai taṃ puṇo vocchaṃ.

XII 27 (1127). vāyāi namokkāro hatth'-usseho ya sīsa-namaṇaṃ ca  
sampuccchaṇa 'cchaṇaṃ chobha-vandaṇaṃ vāvi.

XII 28 (1128). <sup>1</sup>pariyāya <sup>2</sup>parisa <sup>3</sup>purise <sup>4</sup>khittam <sup>5</sup>kālaṃ ca <sup>6</sup>āgamaṃ naccā  
<sup>7</sup>kāraṇa-jāe jāe jahārihaṃ jassa jaṃ juggaṃ.

(Translation p. 31 [11<sup>b</sup>])

XII 49 (1148). ālaeṇaṃ vihaṇeṇaṃ thāṇācankamaṇeṇa ya  
sakko su-vihio nāuṃ bhāsā-veṇaieṇa ya.

1149. ālaeṇaṃ vihaṇeṇaṃ thāṇe cankamaṇeṇa ya  
na sakko su-vihio nāuṃ bhāsā-veṇaieṇa ya.

(Translation p. 31 [11<sup>b</sup>])

XII 78 (1174). je jattha jayā bhaggā ogāsaṃ te paraṃ avindantā  
gantum tattha 'cayantā imaṃ pahāṇaṃ ti ghosanti.

XII 79 (1175). <sup>1</sup>nīyāvāsa-vihāraṃ <sup>2</sup>ceiya-bhattiṃ ca <sup>3</sup>ajjiyā-lābhaṃ  
<sup>4</sup>vigaṇṣu ya paḍibandhaṃ niddosaṃ coiyaṃ binti.

XII 80 (1176). jāhe vi ya paritantaṃ gāmāgara-nagara-paṭṭaṇaṃ aḍantaṃ  
to kei nīya-vāsī Sangama-theraṃ vavaṇṣanti. [The other examples are dealt with in the  
subsequent verses; Leumann gives the identifying names, but no translation of the  
contents]

XII 95<sup>b</sup> (1191). ee avandaṇijjā je jasa-ghāi pavayaṇassa.

XII 97<sup>b</sup> (1193). ee u vandaṇijjā je jasa-kārī pavayaṇassa.

(Translation p. 31 [12<sup>a</sup>-12<sup>b</sup>])

XII 100 (1196). māyaraṃ piyaraṃ vāvi jittṭhagaṃ vāvi bhāyaraṃ  
kii-kammaṃ na kārijjā save rāṇie tahā.

XII 104 (1200). paḍikamaṇe sajjhāe kāussaggāvarāha-pāhuṇae  
āloyaṇa-saṃvaraṇe uttam'-aṭṭhe ya vandaṇayaṃ.

XII 105 (1201). cattāri paḍikkamaṇe kii-kammā tinni hunti sajjhāe  
puvv'-aṇhe avar'-aṇhe kii-kammā caudasa havanti.

(Translation p. 33 [12<sup>a</sup>-<sup>b</sup>])

XII 106 (1202). do-oṇayaṃ ahājāyaṃ, kii-kammaṃ bārasāvayaṃ  
cau-siraṃ ti-guttaṃ ca du-pavesaṃ ega-nikkhamaṇaṃ.

XII 107 (1203). avaṇāmā dunn' ahājāyaṃ, āvattā bāras' eva u  
sīsā cattāri guttā, tinni do ya pavesaṇā.

XII 108 (1204). ega-nikkhamaṇaṃ c'eva, paṇavīsaṃ viyāhiyā  
āvassagehiṃ parisuddhaṃ, kii-kammaṃ jehi kīraī.

1205. kii-kammaṃ pi karinto na hoi kii-kamma-nijjarābhāgī  
paṇavīsāṃ annayaraṃ sāhū thāṇaṃ virāhinto.

1206. paṇavīsā[āvassaga]-parisuddhaṃ kii-kammaṃ jo paunjai gurūṇaṃ  
so pavai nivvāṇaṃ a-cireṇa vimāṇa-vāsaṃ vā.

(Translation p. 34 [12<sup>b</sup>]) The 32 faults from which the salutation ritual should be free  
XII 111 (1207). <sup>1</sup>añāḍhiyaṃ ca <sup>2</sup>thaddhaṃ ca, <sup>3</sup>pavviddhaṃ <sup>4</sup>paripinḍiyaṃ  
<sup>5</sup>ṭola-gai <sup>6</sup>ankusaṃ c'eva, taḥā <sup>7</sup>kacchabha-ringiyaṃ  
XII 112 (1208). <sup>8</sup>macch'uvvattaṃ <sup>9</sup>maṇasā pautthaṃ taḥā ya <sup>10</sup>veiyāvaddhaṃ  
<sup>11</sup>bhayaśā c'eva <sup>12</sup>bhayantaṃ, <sup>13</sup>mittū-<sup>14</sup>gāraḥa-<sup>15</sup>kāraṇā.  
XII 113 (1209). <sup>16</sup>teṇiyaṃ <sup>17</sup>paḍiṇiyaṃ c'eva, <sup>18</sup>ruṭṭhaṃ <sup>19</sup>tajjiyaṃ eva ya  
<sup>20</sup>sadhaṃ ca <sup>21</sup>hīliyaṃ c'eva, taḥā <sup>22</sup>vipaliunciyaṃ.  
XII 114 (1210). <sup>23</sup>ditthaṃ a-ditthaṃ ca taḥā, <sup>24</sup>singaṃ ca <sup>25</sup>kara <sup>26</sup>moṇaṃ  
<sup>27</sup>ālittaṃ aṇālittaṃ, <sup>28</sup>ūṇaṃ <sup>29</sup>uttara-cūliyaṃ.  
XII 115 (1211). <sup>30</sup>mūyaṃ ca <sup>31</sup>daddharaṃ c'eva, <sup>32</sup>cuddaliṃ ca apacchimam  
battisa-dosa-parisuddhaṃ, kii-kammaṃ paunjaī.

(Translation p. 39 [14<sup>b</sup>])

XII 119 (1215). viṇaōvayāra māṇassa bhaṇjaṇā pūyaṇā guru-jaṇassa  
tiṭṭhayaṇā ya āṇā sua-dhammārāhaṇā 'kiriya.  
XII 120 (1216). viṇaō sāsane mūlaṃ, viṇō saṃjao bhava  
viṇayāō vippamukkassa, kao dhammo kao tavo?  
XII 121 (1217). jaṃhā viṇayai kammaṃ aṭṭhavihaṃ cāuranta-mukkhāe  
tamhā u vayanṭi viū viṇaō ti vilina-saṃsārā.

(XII 122-130 : see text and translation p. 20 [8<sup>a</sup>]).

## VII. English translations of two reviews of the *Übersicht* originally published in German

Review by H. von Glasenapp published in *Orientalistische Literaturzeitung* 38, 1935,  
No. 6, pp. 388-389.

“Āvaśyakas”, that is “necessities”, is the name given by the Jainas to six duties, whose daily performance is indispensable. They are 1. to take upon oneself the solemn promise to refrain from any type of evil, 2. glorification of the 24 Tirthankaras, 3. respect towards the teacher, 4. confession, 5. to remain in the *kāyotsarga* position, which serves to liberate the spirit from the carnal, 6. to take upon oneself the solemn promise to refrain from certain pleasures. These *āvaśyakas*, which had been handed down in various formulas, belong to the oldest component of the Jaina scriptures and have themselves become the starting-point of an extremely extensive literature in which numerous Jaina writers have considered it their duty to comment upon the *āvaśyakas* and to elucidate them through narratives. Thus the history of the Āvaśyaka-literature forms a “paradigmatic section of the entire Jaina literature” which for research on Jainism is equally significant both from the point of view of religion and for literary history. During painstaking work over eleven years, Ernst Leumann has provided an overview of the multilayered Āvaśyaka scriptures that he has partly put into print, but that was never published because the author later turned to other studies. Now, Leumann's disciple, W. Schubring, provides an excellent Manul print of this unique work based on printed sheets in a single copy of this unfinished work. Every researcher on Jainism will be most grateful to the editor because it would have been an irreparable loss for German

scholarship if such an intellectual effort were to have fallen into oblivion. Not only is Leumann's work a valuable contribution to our knowledge of Jaina literature, but his excurses on various research topics, such as the question of the authenticity of the traditions relating to Bhadrabāhu (p. 23ff.), and the discussions on various aspects of Jaina dogmatics are significant as well. Hopefully, the editor will be able to make other studies from his teacher's legacy accessible and create a respectful memorial in the way he has done here.

Review by B. Geiger published in *Wiener Zeitschrift für die Kunde des Morgenlandes* 45, 1938, pp. 154-155 (reproduced in E. Leumann, *Kleine Schriften*, pp. 725-726).

Like the *Āvaśyaka-Erzählungen* (Abhandlungen für die Kunde des Morgenlandes X), the *Übersicht* has not been completed and remains fragmentary. Already in 1900 Leumann printed that part of the planned work available in manuscript. W. Schubring has finally made it accessible through a new printing and has thus rendered a very valuable service to indological research. This *Übersicht über die Āvaśyaka-Literatur*, whose significance among Jaina scriptures and in Indian literature in general has been emphasized mainly by Leumann, is solely based on manuscripts, among which Leumann's own collection and the collection in the Strasbourg library play a prominent role. Numerous extensive extracts from manuscripts, tables of contents and concordances established with matchless accuracy, as well as related sharp-witted detailed investigations, translations and explanations are admirable achievements of this great scholar who earlier had already played such an important role in the study of Jaina literature.

The *Übersicht* starts with a thorough analysis of the three recensions of the *Āvaśyakasūtra*, which stands at the centre of the *Āvaśyaka* literature, and of the individual sections which compose the *sūtra*. Sections I-III (the solemn vow formula upon entering into the religious order: *sāmāyika*; the hymn addressed to the 24 Jinas: *caturviṃśatistava*; the salutation to the teacher: *vandanaka*) are dealt with in particular, translated and precisely explained. The translation of the third Section is, moreover, explained with the help of extracts from the commentarial literature. In addition, Leumann has attempted to define more precisely (p. 9) the expressions *āvassiyā*, *nisīhiyā*, *jattā* and *javanijja*. Yet, it seems doubtful to me whether *nisīhiyā* goes back to a *\*nisīyā* (from *ni-ṣīd-*), as Charpentier later also assumed (*Wiener Zeitschrift für die Kunde des Morgenlandes* 29, 230, n. 2 and *Uttarādhyayana* 283, note), and originally meant "a meditative posture". Leumann compares the salutation formulas where *jattā* and *javanijja* occur with similar Buddhist formulas. But the way Leumann renders the corresponding sentence from *Āvaśyaka* III (p. 7 f.) is not entirely correct. I intend to come back to this on another occasion.

The remaining part of the *Übersicht* is almost entirely devoted to the exposition of the commentarial literature on the original *Āvaśyaka*, which at the same time gives a picture of the development of the tradition from its beginnings. The table of contents of the *Mūlācāra* is followed by an edition of *Mūlācāra* VII, the Digambara original of the *Āvaśyaka-niryukti*, then by an attempt to reconstruct the "original *niryukti*", and by a longer chapter devoted to the *Āvaśyaka-niryukti* of the Śvetāmbaras. There the analysis of the first of the four redactions of the *Āvaśyaka-niryukti*, the one by Bhadrabāhu, and an investigation into the date of the historical Bhadrabāhu (who died 162 or 170

years after Mahāvīra), as well as of the “fictitious” Bhadrabāhu, who produced the niryukti collection, and whom Leumann places around 80 CE, receive considerable attention.

Especially valuable is the detailed chapter on Jinabhadra’s (incomplete) *Viśeṣāvaśyaka-bhāṣya*, about its original version, and about the textual recension of the commentator Śīlāṅka, as well as about the recension by the first Hemacandra. The Vedic and philosophical citations extracted by Leumann from Jinabhadra’s work are very interesting. This is the case also for numerous other specimens from the contents of the *Bhāṣya*, like the passages which relate to the teaching about perception, Jaina doctrinal history, the principle of permutation and much more. Lastly, the discussion concerns Jinabhadra’s lost auto-commentary on his *Bhāṣya*, which is known only through the commentators Śīlāṅka, Hemacandra, and others. The last two pages of the *Übersicht* contain the beginning of an analysis of other works by Jinabhadra.

I regret that I have been able to give here only a superficial overview of the contents of this work. It contains such an impressive mass of extremely valuable and interesting material from different angles that it makes going into details impossible. As in the case of pathbreaking achievements in the field of Khotanese, to which Leumann dedicated the last decades of his life, science will be grateful to him for this posthumous fragment, which is a fundamental tool of Jaina research.

[The third review written by W. Printz and published in *Zeitschrift der Deutschen Morgenlandischen Gesellschaft* 90, 1936, p. 499 is short and does not bring anything new. Hence its translation is not included here].

## VIII. Ernst Leumann : Selected biographic and bibliographical information

### Biographical information

11 April 1859	Birth of Ernst Leumann in Berg (Dist. Thurgau, German-speaking part of Switzerland), as the elder son of a Protestant clergyman.
1867	Birth of his brother Julius (d. 1945).
1867 and following years	Schooling in Frauenfeld. Leumann was specially impressed by two of his teachers, who attracted his interest towards mathematics on the one hand, and towards Sanskrit and comparative grammar of the Indo-European languages on the other.
1877 and following years	Studies at the University of Zürich and Geneva (under Paul Oltramare), then at Leipzig (under Ernst Windisch, 1844-1918).
1880	Initiated into Jaina studies by Albrecht Weber (1825-1901) at the University of Berlin.
1881	Doctorate Degree obtained in Leipzig for

	his Dissertation on the <i>Aupapātikasūtra</i> , prepared under the guidance of A. Weber and published in 1883; after his doctorate, works on the collection of Indian manuscripts in Berlin.
1882-84	Assistant of M. Monier-Williams in Oxford. E. Leumann works on the <i>Sanskrit-English Dictionary</i> (and continues to work on it after his formal assignment ends).
1884	Secondary school teacher of Latin and English in Frauenfeld for a few months. -- Appointed professor without chair at the University of Strasbourg (a town then belonging to Germany), where his predecessors in the field of Comparative linguistics and Indology were F. Max Müller, Siegfried Goldschmidt (1844-1884), Ernst Windisch (1844-1918) and Heinrich Hübschmann (1848-1908), each of whom taught for rather short periods. With Leumann's appointment, Indology in its broadest sense was instituted as a prominent subject of this University for several years. Leumann taught Sanskrit, Indian śāstric disciplines, Jaina texts, inscriptions, "Nordarisch", Buddhist texts, etc.
1887	Married to Gertrud Siegemund
1889	Birth of his elder son, Manu, who became a renowned linguist (died 1977) -- No precise information about the dates of the younger son, Hari, who became a mathematician.
1892-1899	Leumann's preliminary work on Central Asian manuscript fragments led to the decipherment and identification of Tocharian.
1897	Appointed as ordinary professor at the University of Strasbourg.
1907ff.	Leumann's works on the language he called "Nordarisch", i.e. Khotanese, - another <i>terra incognita</i> where he was a pioneer.
1919	After the First World War, Strasbourg again becomes attached to France. Leumann loses his professorship, shifts to Freiburg-im-Breisgau (Germany) where

1929

24 April 1931

he is appointed as honorary professor.

Death of Leumann's wife.

Death of Ernst Leumann in Freiburg.

### Bibliography

A complete bibliography of Leumann's works (which relate to several different areas of Indian and Central Asian studies) has been published in E. Leumann, *Kleine Schriften*. Nevertheless, it is perhaps relevant to list here those works (books, articles, reviews) which relate to Jaina and Prakrit studies. As we have tried to show, in Leumann's approach everything is interconnected. The works are presented in chronological order. – \* preceding a title indicates that the corresponding article or monograph is reprinted in full in *Kleine Schriften*.

*Das Aupapātika Sūtra, erstes Upāṅga der Jaina. I. Theil. Einleitung, Text und Glossar.* Leipzig 1883. 166 p. 8° (AKM VIII, 2). Nachdruck: Kraus Reprint Ltd., Nendeln, Liechtenstein 1966. [Diss.]

\*"Zwei weitere Kālaka-Legenden". In: *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 37. 1883, pp. 493-520.

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"Die alten Berichte von den Schismen der Jaina". In: *Indische Studien* (Beiträge für die Kunde des indischen Alterthums. Im Vereine mit mehreren Gelehrten herausgegeben von Dr. A. Weber) Band XVII. Leipzig 1885, pp. 91-135. Nachdruck: Georg Olms Verlag, Hildesheim-New York 1973.

\*"Beziehungen der Jaina-Literatur zu andern Literaturkreisen Indiens". In: *Actes du sixième Congrès International des Orientalistes, tenu en 1883 à Leide*. Troisième partie. Section 2: Aryenne. Leide: E.J. Brill 1885, pp. 469-564.

\*Review of Jacobi, H.: *Ausgewählte Erzählungen in Māhārāṣṭrī*. Zur Einführung in das Studium des Prakrit. Grammatik, Text, Wörterbuch. Herausgegeben von H. Jacobi. Leipzig, Hirzel 1886. In: *Kuhn's Literatur-Blatt für orientalische Philologie* III. Okt. 1885-Sept. 1887, pp. 78\*-81\*.

\*Review of Hoernle, R.: *The Uvāsaga-dasāo or the religious profession of a[n] Uvāsaga expounded in ten lectures*, being the seventh Anga of the Jains, edited in the original Prakrit, with the Sanskrit commentary of Abhayadeva and an English translation with notes; published for the Bibl. Ind. Calcutta 1885-1888. — In: *Wiener Zeitschrift für die Kunde des Morgenlandes* 3. 1889, pp. 328-350.

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“Eine altindische Mönchslegende”. In: *Die Welt in Wort und Bild* (herausgegeben von Chr. G. Hottinger) 9. Strassburg 1890, 5 pages.

The legend in point is that of Citta and Sambhūta. The text of this publication is identical with the text found in *WZKM* 5. 1891 (next entry).

\*“Die Legende von Citta und Sambhūta”. In: *WZKM* 5. 1891, pp. 111-146.

“Liste von transcribirten Abschriften und Auszügen vorwiegend aus der Jaina-Literatur.” In: *ZDMG* 45. 1891, pp. 454-464. [Reprinted in *Plutat* 1998, pp. 100-110].

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\*“Die Legende von Citta und Sambhūta” (Continuation). In: *WZKM* 6. 1892, pp. 1-46.

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\*“Daśavaikālika-sūtra und -niryukti, nach dem Erzählungsgehalt untersucht und herausgegeben” von E. Leumann. In: *ZDMG* 46. 1892, pp. 581-663.

\*“Jinabhadra's Jitakalpa, mit Auszügen aus Siddhasena's Cūṛṇi”. In: *SPAW* 1892, Juni-December, pp. 1195-1210.

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Hints about this publication are found in Leumann's letter to Vijayendrasūri dated 18 June 1924 and in H.C. Bhayani's translation of the *Samkhitta-Tarangavatī-Kahā* (Ahmedabad, 1979, L.D. Series 75).

*Buddha und Mahāvīra, die beiden indischen Religionsstifter*. München-Neubiberg: Oskar Schloss Verlag 1922 (Untersuchungen zur Geschichte des Buddhismus 6). 70 pages. 8°.

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*Buddha ane Mahāvīra. Bhārata nā be dharmasaṁsthāpako.* Pro. Ernst Loimān likhit. Jarman nibandha upar thī. Anuvād kamār Narasiṁhabhāi Iśvarabhāi Paṭel. Jain Sāhitya Saṁśodhaka Kāryālaya. Bhārat Jain Vidyālaya. Pūnā Sītī 1925. 58 pages. 8°.

\*“Einiges von der neueren Tätigkeit der Jaina-Genossenschaften in Indien”. In: *Zeitschrift für Buddhismus* V. Jahrgang 1923/24 (NF II. Jahrgang), pp. 127-129.

\*Review of: *Worte Mahāvīra's*, kritische Übersetzungen aus dem Kanon der Jaina von Walter [sic] Schubring. [Leipzig-Göttingen] 1927 - Ein Band aus den von der Göttinger Gesellschaft der Wissenschaften herausgegebenen Quellen der Religionsgeschichte. In: *Zeitschrift für Indologie und Iranistik* 7. 1929, pp. 157-162.

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*The Dasaveyāliya Sutta.* Edited by Dr. Ernst Leumann, and translated with Introduction and Notes by Dr. Walther Schubring. Ahmedabad 1932. IX, 80, 130 p. 8°. [Reprinted in W. Schubring, *Kleine Schriften*, ed. by K. Bruhn. Wiesbaden 1977].

*Übersicht über die Āvaśyaka-Literatur.* Aus dem Nachlass herausgegeben von Walther Schubring. Hamburg 1934. IV, 56 p. 4°. (Alt- und Neu-Indische Studien 4).

Reviews by: H. von Glasenapp in *OLZ* 38. 1935, pp. 388-389; W. Printz in *ZDMG* 90. 1936, p. 499 (short review); B. Geiger in *WZKM* 45. 1938, pp. 154-155. See above Appendix VII for English translations of two of them.

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IX. Photographic reproduction of Muni Jinavijaya, Vakīl Keshavlal Premchand Modi, "Pro. Lyuman ane Āvaśyaka sūtra" published in *Jaina Sāhitya Saṁśodhak a*, Khaṇḍ 2, Ank 1, July 1923, pp. 81-91

## પ્રો. લ્યુમન અને આવશ્યક સૂત્ર



જર્મનીના પ્રસિદ્ધ પ્રોફેસર લ્યુમન જૈન આગમોના ઘણા કુંડા અધ્યાસી છે. લગભગ અર્ધા સૈકા જેટલા લાંબા સમયથી તેઓ જૈન સાહિત્યનું અવગાહન કરતા આવ્યા છે અને અનેક જૈન સૂત્રો-પ્રત્યોના સૂત્ર, નિર્યુક્તિ, ભાષ્ય, ટીકા, ટિપ્પણી આદિને અર્વાચીન શાસ્ત્રીય પદ્ધતિએ સંશોધિત-અનુવાદિત કરી તેમણે પ્રકાશમાં આપ્યા છે. એ વધામાં આવશ્યકસૂત્ર અને તેને લગતા સાહિત્ય ઉપર જે તેમણે અથાગ પરિશ્રમ ઉઠાવ્યો છે અને તે વિષયમાં જે નિવંધો આદિ લખ્યા છે તે તો સ્વરેસર તેમની જૈન સાહિત્ય વિષયક સૂક્ષ્મ-પ્રવીણતાની આશ્ચર્ય-કારક સાક્ષી આપે છે.

જર્મનીના લૅપ્સિક શહેરમાંથી પ્રકટ થતી ઓરિએન્ટલ સોસાયટીની પ્રત્યમાળા (Abhandlungen für die Kunde des Morgenlandes) માં આવશ્યક-કથા (Die Avashyaka Erzählungen) નામે એક પ્રત્ય છપાવવાની તેમણે સુરુઆત કરી હતી, જેમાં આવશ્યક સૂત્રની ચૂર્ણિ અને ટીકામાં આવતી વધી કથાઓ સૂત્ર રૂપે આપી, જુદી જુદી પ્રતોમાં મઠી આવતાં તેમનાં પાઠાન્તરો તથા બીજા બીજા પ્રત્યોમાં મઠી આવતાં રૂપાન્તરોની ઘણી વિસ્તૃત રૂપરેખા આલેખવાની તેમની ઇચ્છા હતી. પરંતુ, તે માટે જોઈતાં વધાં સાધનો-ભાષ્ય, ચૂર્ણિ, ટીકા આદિની જુદી જુદી પ્રતો વિગેરે-ન મઠી શકવાથી, પચાસેક પાનાં છાપી તેમને એ કાર્ય વંધ કરવું પડ્યું હતું. તે દરમ્યાન સને ૧૮૯૪ માં જિનેવા (Geneve) માં ભરાયેલી ઇન્ટર નેશનલ ઓરિએન્ટલ કોંગ્રેસમાં વાંચવા માટે આવશ્યકસૂત્ર સાહિત્ય ઉપર જર્મન ભાષામાં એક વિસ્તૃત નિવંધ તેમણે તૈયાર કર્યો હતો જેમાં આવશ્યક સૂત્રને લગતું જેટલું સાહિત્ય મઠી આવે છે તેનું અતિસૂક્ષ્મરીતે વિવેચન કર્યું હતું. એ નિવંધ (Uebersicht über die Avashyaka-Litteratur) ના નામે તેમણે સ્વતંત્રરીતે પ્રકટ કર્યો છે; જેના હેમી સાઙ્ગના આજ્ઞા કાગળ જેવડા ૫૦ ઉપર પાનાં છે. એમાં પ્રથમ શ્વેતાંતર અને દિગંતર બંને જૈન સંપ્રદાયોમાં આવશ્યકને શું સ્થાન છે તે બતાવ્યું છે; અને પછી આવશ્યક સૂત્રની ભદ્રવાહુકૃત નિર્યુક્તિમાં આવતા વધા વિષયોને બહુ ઓછી ભરેલો સાર આપ્યો છે. એ સારમાં સાથે સાથે નિર્યુક્તિમાં આવતા વિષયોને બીજાં બીજાં સૂત્રો અને ભાષ્યો વિગેરેમાં આવતા તેજ વિષયો સાથે, કોષ્ટકો કરી કરી ગાથાઓવાર સરસાવ્યા છે. આવશ્યકચૂર્ણિ અને હરિભદ્રકૃત ટીકામાં પરસ્પર જે જે વિશેષ છે તે સપ્પા મૂલ પાઠો સાથે સમજાવ્યા છે. પછી જિનભદ્ર ક્ષમાશ્રમણકૃત વિશેષાવશ્યક ભાષ્યનું હંબાળયી વિવેચન કર્યું છે. એમાં પળ પહેલાં, વિશેષાવશ્યક એ શું છે, તેની ટીકા વિગેરે કોણે કરેલી છે, એ બતાવ્યું છે; અને ત્યાર બાદ નિર્યુક્તિની ગાથાઓને ભાષ્યના વિવરણ સાથે વિષયવાર સમજાવી છે. અને એ ઉપરાંત પછી આજ્ઞા ભાષ્યનો સાર આપ્યો છે. એટલું કરીને પણ એ જર્મનદેશીય ગીતાર્થને સંતોષ ન થયો તેથી એ નિવંધની એક જુદી પ્રતિ કરી છે, જેમાં વિશેષાવશ્યક ભાષ્યની શીલાંકા-પાર્ષ્વકૃત પ્રાચીન અને દુર્લભ ટીકામાં જે જે વિશેષ વિશેષ ઉલ્લેખો છે તે વધા સૂત્રરૂપે ગાથાવાર છપાવી દીધા છે અને છેવટે એ ટીકાની સૌથી જૂની તાલપત્રની પ્રતિ જે હાલમાં પૂનાના માંડારકર

૮૨ ]

જૈન સાહિત્ય સંશોધક

[ અંક ]

ઓરિએન્ટલ રીસર્ચ ઇન્સ્ટીટ્યુટમાં સુરક્ષિત છે, તેના અતિજીર્ણ શીર્ષકપટલાં કેટલાંય પાનાના ફોટોગ્રાફ આપ્યા છે.<sup>૧</sup>

પ્રો. લ્યુમનના અધ્યાગ પરિશ્રમ ભરેલા એ આશ્વા નિબંધનો અવિકલ ગુજરાતી અનુવાદ કરાવવાનો અમારો વિચાર ચાલી રહ્યો છે. પણ કમનસીબે હજી અમને એ નિબંધની પૂરી નકલ મળી નથી. પૂનાના ભાંડારકર ઓ. રી. ઇન્સ્ટીટ્યુટમાંના સર ભાંડારકરના પુસ્તકસંગ્રહમાંથી ફક્ત એના કેટલાક પ્રુફસીટ્સ જ અમને જોવા મળ્યા છે, જે પ્રો. લ્યુમને ડૉ. ભાંડારકરને, એ નિબંધ છપાતો ઘસતે, પૂનાની પ્રતો સાથે સરસ્વાતી જોવા માટે મોકલ્યા હોય એમ દેખાય છે. એ સંબંધમાં સુ. પ્રો. લ્યુમનસાથે જ અમારો પત્રવ્યવહાર ચાલે છે. જેનો સવિસ્તર સુલાસો મળતાં ભાષાંતરની વ્યવસ્થા કરવામાં આવશે. તે દરમિયાન, જૈન સાહિત્ય સંશોધકના વાચકોને એ અસૂચ્ય નિબંધનો કાંઈ પરિચય થાય તેટલા માટે મજકુર પ્રોફેસરે એ નિબંધમાં આવશ્યક નિર્ણયો અને વિશેષાવશ્યક માધ્યમ આવતા ગણધરવાદ નામે વિષયના ઉપર જે એક પ્રકરણ લખ્યું છે તેનો અનુવાદ આપીએ છીએ. અનુવાદ કાર્યમાં, મિ. આર. ડી. વાડેકર, વી. એ. નામના સજ્જને જર્મન ભાષા સમજાવવા માટે જે સહાયતા અપી છે તેની આભાર સાથે અમારે અહીં જાણ નોંધ લેવી જોઈએ.

ભારત જૈન વિદ્યાલય; પૂના  
વૈશાખ; સંવત્ ૧૯૭૯

—મુનિ જિન વિજય  
—કેશવલાલ, પ્રે. મોદી.

વિશેષાવશ્યકમાધ્ય અને તેની ટીકામાં મળી આવતાં વૈદિક અને દાર્શનિક અવતરણો.

આવશ્યક નિર્ણયોના છઠ્ઠા ભાગની ૧ થી ૬૪ મી સુધીની ગાથાઓમાં ગણધરવાદ નામે વિષય આવેલો છે. એમાં કેવી રીતે મહાવીરે ૧૧ બ્રાહ્મણોના તત્ત્વજ્ઞાન વિષયક સંશયો દૂર કરી શિષ્યો સાથે તેમને પોતાના શિષ્યો બનાવ્યા એનું ટૂંકું અને એક જ પ્રકારનું વર્ણન આપેલું છે. અગ્યારે બ્રાહ્મણો મહાવીરના મુખ્ય શિષ્ય હોઈ ગણધરો કહેવાય છે. શરૂઆતમાં ૨ થી ૭ સુધી ગાથામાં સંક્ષેપમાં ગણધરોનો ટૂંક પરિચય અને સંશયાત્મક વિષયની નોંધ આપી છે અને પછી ૮ થી ૬૪ સુધી ગાથામાં તેનો જ વિસ્તાર આપેલો છે. ગાથાવાર હકીકત આ પ્રમાણે:—

૨. ઉન્નત અને વિશાલકુળમાં ઉત્પન્ન થયેલા અગ્યારે બ્રાહ્મણ પાવાનામક સ્થાનમાં સોભિત બ્રાહ્મણે આરંભેલા યજ્ઞપાઠકમાં આવેલા હતા.

૩—૪. તેમનાં નામ—

૧ કન્દભૂઈ	૬ મણ્ડિય	૮ અકંપિય
૨ અગિભૂઈ	૭ મોરિયપુત્ર	૯ અચલભાય
૩ વાઠભૂઈ		૧૦ મેયજ્ઞ
૪ વિયત્ત		૧૧ પદાસ
૫ સુહસ્મ		

૫. આ અગ્યારેમાંથી ફક્ત એક સુધર્મ (૫મા ગણધર) નીજ શિષ્ય પરંપરા આગળ ચાલી, બાકીના કોઈનો શિષ્ય સમુદાય રહ્યો નહીં.

૧ એ આશ્વા પુસ્તકના અમે પણ ફોટોગ્રાફ્સ પઢાવ્યા છે. સરેસર એ પ્રતિ એક દર્શનીય પ્રતિ છે અને એના ફોટોગ્રાફ્સની નકલ દરેક પુસ્તક મંદારમાં મુકવામાં આવે એવી આમારી જાણ મઝામળ છે.

અંક ૧]

પ્રો. લ્યુમન અને આવશ્યકમૂત્ર

[ ૮૩

૬ ટૂંકા ગાથામાં ક્રમથી ૫ અગ્યારના મનમાં જે જે વાચતનો સંશય હતો તેની નોંધ છે અને તે આ પ્રમાણે છે—

જીવે<sup>૧</sup> કમ્મે<sup>૨</sup> તજ્જીવે<sup>૩</sup> મૂય<sup>૪</sup> તારિસય<sup>૫</sup> વન્ધ-મોક્ષે<sup>૬</sup> ય ।

દેવા<sup>૭</sup> નેરહ્યા<sup>૮</sup> વા પુણ્ને<sup>૯</sup> પરલોગ<sup>૧૦</sup> નિઘ્વાણે<sup>૧૧</sup> ॥ ૬ (૫૯૬)

૭. પહેલા પાંચે ગણધરોને ૫૦૦-૫૦૦ શિષ્યો હતા; ૬-૭ ને ૩૫૦-૩૫૦ અને છેલ્લા ૪ ને ૩૦૦-૩૦૦ શિષ્યો હતા.

મહાવીર દરેકને નામ ગોત્ર પૂર્વક ઘોલાવે છે અને પછી તેના મનના સંશયનું નામ લઈ, 'તું વેદના પદોનો અર્થ જાણતો નથી, તેનો અર્થ આ પ્રમાણે છે' એમ એક જ પ્રકારનો જવાબ આપે છે. ગાથાવાર ગણધરોનો ઉલ્લેખ આ પ્રમાણે—

૧૭.	પહેલો	ગણધર,	જીવ વિપયક	સંશય.
૨૫.	ઘાંજો	„	કર્મ વિપયક	„
૩૧.	ત્રાંજો	„	તજ્જીવ તચ્છરીર વિ°	„
૩૫.	ચાંથો	„	પશ્ચ મૂત વિ°	„
૩૯.	પાંચમો	„	સદ્દેશોત્પત્તિ વિ°	„
૪૩.	છટ્ટો	„	વન્ધ મોક્ષ વિ°	„
૪૭.	સાતમો	„	દેવમૃષ્ટિ વિ°	„
૫૧.	આઠમો	„	નરકમૃષ્ટિ વિ°	„
૫૫.	નવમો	„	પુણ્ય વિપયક	„
૫૯.	દશમો	„	પરલોક વિ°	„
૬૩.	અગ્યારમો	„	નિર્વાણ વિ°	„

આ અગ્યારે ગણધરોના મનના સંશયનો મહાવીરે જે સુલાસો કયો હતો તેનો ઉલ્લેખ મૂળ નિર્યુક્તિમાં કરવામાં આવ્યો નથી. નિન્હવાનો હકીકતનો પેઠે જ એ હકીકત પણ નિર્ણય વગર જ આપવામાં આવેલી છે. ચૂર્ણિમાં ફક્ત પહેલા ગણધરના સંશયનો સુલાસો કરવાનો થોડોક પ્રયત્ન કરવામાં આવ્યો છે. પણ જિનમદ્ર આ વાચતનો ઘણો ઉત્તમ વિસ્તાર કરે છે. એ વિષય માટે તેમણે ૪૦૦ ઉપરાંત ગાથાઓ લખી છે અને તેના વિવરણમાં ઘણો વિશેષ વાતો આપી છે. હરિમદ્રસૂરિ આ વિવરણમાંથી ઘણાંક અવતરણો પોતાની ટીકામાં લે છે અને એ જ અવતરણો વિશેષાવશ્યક ભાષ્યમાંના ગણધરવાદની ટીકાઓના આધારભૂત બને છે. વળી હરિમદ્રની ટીકા ઉપરથી કિશ્કિદ્ગણધરવાદ નામનો પણ એક પ્રન્થ લખાયો છે, જેમાં કેટલોક વધારે વિસ્તાર કરવામાં આવેલો હોઈ વેદનાં ઘણાં સ્વરાં અવતરણો ઉપરાંત છટ્ટી અને તે પછી આવતી ગાથામાંની હકીકતનું પણ નિરૂપણ કરેલું છે. આની શ્લોક સંખ્યા લગભગ ૨૫૦ જેટલી છે અને પૂનાના પુસ્તકમંડારમાં નં. ૧૬; ૨૯૧ વાળી પ્રતના ૨૦ થી ૨૩ માં સુધીના પાનાઓમાં એ લખેલો છે. વસવેકાલિકની લઘુવૃત્તિમાં પણ સંક્ષેપથી આ વિષય ચર્ચેલો છે.

આ વિષયને લગતા જે કેટલાંક વૈદિક અને દાર્શનિક અવતરણો જિનમદ્ર આપે છે અને તેમનો જે અર્થ જન સંવાનુંસાર કરે છે તે જાણવાં જેવાં છે. આમાંનાં ઘણાં સ્વરાં અવતરણો તો તેમણે ફક્ત

૮૪]

જૈન સાહિત્ય સંશોધક.

[ પાંચ ૧

પોતાની ટીકામાં જ આપેલાં છે; પણ તે સ્વોપજ્ઞ ટીકા ઉપલબ્ધ નથી. તેથી હરિભદ્ર, શીલાંક અને હેમચન્દ્ર-કે જેમણે એ સ્વોપજ્ઞ ટીકાનો પોતાની ટીકાઓમાં ઉપયોગ કર્યો છે-તેમણે એ અવતરણો લખેલાં હોવાથી આપણે એ ટીકાઓમાંથી જ તે લેવાનાં છે. માળ્યના મૂળમાં જ જે અવતરણો આપેલાં છે તે સ્વાસ કાઢ્યા અશ્વરોમાં આપવામાં આવ્યાં છે. વાર્કીનાં કયા ટીકાકારે કયાં અવતરણો લખ્યાં છે તે જુદી જુદી રીતે થતાવવામાં આવ્યાં છે. એ અવતરણો કયા પ્રત્યોમાંથી લેવામાં આવેલાં છે તેનો કાંઈ ઉલ્લેખ ટીકાકારો કરતા નથી. તેથી જેકવના ઉપનિષદવાક્યકોષ અને વીજાં તેવાં વેદસંબંધી પુસ્તકો ઉપરથી ઘણાંકનાં સ્થાનોં છોડી કાઢવાનો પ્રયત્ન કર્યો છે. એ તો ચોક્કસ છે કે જે અવતરણો જિનભદ્રે લખ્યાં છે તે ઘણાં પ્રમાણભૂત છે અને તેમના વચ્ચેના બ્રાહ્મણો વાદવિવાદમાં એ વાક્યોની ધૂંધ ચર્ચા કરતા હોવા જોઈએ. બ્રાહ્મણોનાં દર્શનશાસ્ત્રોમાં પરસ્પર વિરુદ્ધ વિચાર દર્શાવનારાં એ વાક્યો ઉપરથી દરેક ગણધરનો સંશય ઉભો કરવામાં આવ્યો છે. પ્રસિદ્ધ ઉપનિષદોના મૂળ પાઠો સાથે સરસાવતાં એ વાક્યોમાં જે કેટલીક ભૂલો નજરે પડે છે તેનું કારણ બિનકાઠજીપૂર્વક એમનો ઉપયોગ કરવામાં આવેલો હોવું જોઈએ.

x2, ૫ ( ૧૫૫૩ ).

❧( યદાહુર્નાસ્તિકાઃ )<sup>૪</sup>

+૧)

પ્રતાવાનેવ પુરુષોઽયં યાવાનિન્દ્રિયગોચરઃ ।

ભદ્રે, ઘૃકપદં પશ્ય યદ્ વદન્તિ બહુશ્રુતાઃ<sup>૬</sup> ॥ \*

I પિવ જ્ઞાદ ચ સાધુ શોભને યદર્તાતં વરગાત્રિ તન્ન તે ।

ન હિ ભીરુ ગતં નિવર્તતે, સમુદયમાત્રમિદં કહેવરમ્ ॥ \*

( મટ્ટોઽપ્યાહ )

x આ અંક તે પ્રો. લ્યુમને પોતાના મૂળ નિબંધમાં વિશેષાવશ્યકભાષ્યના જે ૫ વિભાગો પાઠ્યા છે તેના સૂચક છે. એમાં પહેલો અંક પ્રકરણને અને બીજો ગાથાનંબરને સૂચવે છે. આ પછી જે કૌંસમાં આંકડા આપેલા છે તે કાઠીની યશોવિજય જૈનપ્રત્યમાઢામાં પ્રકટ થયેલ સટીક વિશેષાવશ્યકભાષ્યમાંની ચાલુ ગાથાસંખ્યા સૂચવે છે. મુદ્રિત ગ્રંથમાં ૧૫૪૮ મી ગાથા જ્યાં પૂરી થાય છે ત્યાં ઉક્ત પ્રો. ના વર્ગીકરણ પ્રમાણે પ્રથમ વિભાગ પૂરો થાય છે અને ૧૫૪૯ મી ગાથાથી બીજો વિભાગ શરૂ થાય છે તે ૨૦૨૪ મી ગાથાએ પૂરો થાય છે. એ વિભાગમાં ગણધરવાદ નામનો વિષય આવે છે અને તેની કુલ ૪૭૬ ગાથા છે.

❧-( ) આવા મોટા કૌંસમાં આપેલા પાઠો આવશ્યકસૂત્રની હરિભદ્રી ટીકામાં આપવામાં આવેલા નથી; તેમ જ [ ] આવા ચોક્કસ કૌંસમાં આપેલા પાઠો વિશેષાવશ્યક ભાષ્યની શીલાંકાચાર્યકૃત ટીકામાં આપેલા નથી; એમ સમજવું.

† આ અંકો આવશ્યકની હરિભદ્રી ટીકામાં દરેક ગણધરના માટે જે શંકા-સમાધાનાત્મક અવતરણો આપવામાં આવેલાં છે તેનો ક્રમનિર્દેશ સૂચવે છે. એમાંનો મોટો અક્ષર એ ગણધરની સંખ્યા બતાવે છે અને તેની આગળ જે નાનો અક્ષર છે તે અવતરણની સંખ્યા જણાવે છે.

I આ ચિન્હવાળાં અવતરણો ફક્ત આવશ્યક ધૂર્ણિમાં જ મળી આવે છે.

\* આ બન્ને શ્લોકો હરિભદ્રકૃત પદ્મદર્શનસમુચ્ચયના છેવટના લોકાયત પ્રકરણમાં, શ્લોક ૮૧-૮૨, છે ( મુદ્રિત પૃ. ૩૦૧, ૩૦૪, કલકત્તા ) ત્યાં બીજા શ્લોકનો પ્રથમ પાદ ' પિવ જ્ઞાદ ચ વાદલોચને ' આ પ્રમાણે છે.

૨. શીલાંકાચાર્યની ટીકામાં ' યયાહુઃ ' પાઠ છે. ૩. શી. ટી. ' એકે. ' ૪. ધૂર્ણિમાં ' એકે આહુઃ ' એટલો જ પાઠ છે.

૫. વિશેષાવશ્યકની હેમચન્દ્રકૃત ટીકાની કેટલીક પ્રતોમાં આના ઠેકાણે ' લોકોઽયં ' પાઠ છે. ૧. ૫. શી. ૬. ૬. ની કેટલીક પ્રતોમાં ' વદન્ત્યવશ્રુતાઃ ' પણ પાઠ છે.



ભેદ ૧ ]

પ્રો. હયુમન અને અવધ્યકસ્મૃત્ર

[ ૮૧ ]

૧૧૩૧૦૧

વિજ્ઞાનઘન પૈતૈભ્યો ભૂતેભ્યઃ સમુન્યાય તાન્યેવાનુવિનશ્યતિ, મ પ્રત્ય સઙ્જ્ઞાસ્તિ ।

— મૃદ્ધારણ્યકોપનિષદ્ ૨, ૪, ૧૨.—આગળ ગાથા ૩૧ અને ૧૩૭, ની ટીકામાં, ( મુદ્રિત પૃષ્ઠ ૬૮૦ તથા ૭૨૦ માં ) પણ આ અવતરણ આવે છે. તથા માધ્યના મૂળમાં, ગાથા ૪૦<sup>૨</sup>, ૪૧<sup>૪</sup>, ૪૨<sup>૧</sup> (મુ. પૃ. ૬૮૧) માં આ અવતરણ અનુવાદિત છે.

( સુગતસ્ત્વાહ )<sup>૨</sup>

ન રૂપં ભિશ્વવઃ પુત્રલ્લ ઇતિ [ આદિ ] ઋ

અન્યે ત્યાદુઃ

I વાસોષિ જીર્ણાનિ યથા વિહાય નવાનિ મૃદ્ધાતિ નરોડપરાણિ ।

તથા શરીરાણ્યપરાપરાણિ જહાતિ મૃદ્ધાતિ ચ પાશં જીવઃ ॥<sup>૩</sup>

[ ( તથા ચ વેદઃ ) ]

ન હ વૈ સશરીરસ્ય પ્રિયાપ્રિયયોરપહતિરસ્તિ, અશરીરં વાવ સન્તં પ્રિયાપ્રિયે ન સ્પૃશતઃ ।

—છાન્દોગ્યોપનિષદ્ ૮, ૧૨, ૧.—આગળ ( ગાથા ) ૪૩.૧૦૩. ૨૫૬. ૩૧૩ ની ટીકામાં (મુદ્રિત પૃષ્ઠ ૬૮૨. ૭૦૬. ૭૫૧. ૭૭૭. ૮૧૪) માં અવતરણ ઉદ્ધત છે. તથા માધ્ય-મૂળ ગાથા ૩૧૩૧ = ૪૬૭૧ ( મુ. પૃ. ૭૭૭. ૮૩૧ ) માં આ અવતરણ અનુવાદિત છે.

( [ તથા ] અગ્નિહોત્રં જુહુયાત્ સ્વર્ગકામઃ )

મૈથ્યુપનિષદ્ ૬, ૩૬.—આગળ ગાથા ૪૩.૧૫.<sup>૨</sup> ૨૫૨. ૩૩૪. ( મુ. પૃ. ૬૮૨. ૭૦૨. ૭૫૮. ૭૮૪ ) ની ટીકામાં પુનઃ ઉદ્ધત. મૂળ ગાથા ૧૨<sup>૨</sup> = ૧૩૬<sup>૨</sup> = ૩૧૧<sup>૨</sup> = ૪૨૨<sup>૨</sup>; ( મુ. પૃ. ૭૦૦. ૭૨૦. ૮૦૭. ૮૧૪ ) માં અનુવાદિત. ગાથા ૩૩૪. ( મુ. પૃ. ૭૮૪ ) માં સૂચિત । સરસ્વાતો-હરિભદ્રની આવશ્યકકૃતિમાં ચૈત્યવન્દનકૃતિ આવ. ૦૫. ૧૧; તથા શાસ્ત્રવાર્તાસમુચય ૬૦૫, વઢી ૧ છેલ્લા પ્રત્યના ૧૫૭ માં શ્લોકમાં આના જેવું જ એક અવતરણ છે જે તૈત્તિરીયસંહિતાના ૨ જાની આદિમાં છે.

( [ કપિલાગમે તુ પ્રતિપાદ્યતે ]

અસ્તિ પુરુષઃ ) અકર્તા નિર્ગુણો ભોક્તા ( ચિદ્રૂપઃ )

૧૫

૭. આના ઠેકાણે ૬૦ માં ' તથા ' પાઠ છે. ૮. ભગવદ્ગીતા ૨, ૨૨ ( મહાભારત ૬, ૧૦૦ ) માં ઉત્તરાદે આ પ્રમાણે છે:—

તથા શરીરાણિ વિહાય જીર્ણાન્યન્યાનિ સંયાતિ નવાનિ દેહી ॥

— ધૃર્ણિમાં એક મીજું વધારે નીચે પ્રમાણેનું અવતરણ છે:—

કાયા અક્ષો મુક્તો નિચ્ચો કક્ષા તદેવ ભોક્તા ય ।

તણુમેક્તો ગુણવન્તો ડહ્ડહ-ગર્હ વણિઓ જીવો ॥

સરસ્વાતો-દશૈકાલિક નિર્યુક્તિ ગાથા ૨૨૭ અને તે પછીની. ( મુ. પૃ. ૧૨૧ )

૧ સુલક્ષ્ણાંગ ૧, ૧, ૧-૧૪ ની ટીકામાં શીલાંકાચાર્ય ' તથા ચોક્ક ' કરીને આ અવતરણ નીચે પ્રમાણે બાંધે છે:—

૮૧ ]

જૈન સાહિત્ય સરસાધક

[ સંદ ૨

૧૦

[ નીલવિજ્ઞાનં મે ઉત્પન્નમાસાત્ ] સરસ્વાયો—સર્વદર્શનસંગ્રહ પૃ.

૧૯,૭-૧૦

૨,૩૩(૧૫૮૦).

( એક એવ હિ ભૂતાત્મા ભૂતે ભૂતે પ્રતિષ્ઠિતઃ ।

એકયા વહુધા ચૈવ દૃશ્યતે જલચન્દ્રવત્ ॥<sup>૧૦</sup>

—બ્રહ્મચિન્દુ-ઉપનિષદ ૧૨. યશસ્તિલક ચમ્પૂ, આશ્રાસ ૬, કલ્પ ૧. ( પૃ.૨૭૩ નિર્ણયસાગર )

યથાવિશુદ્ધમાકાશં તિમિરોપપ્લુતો જનઃ ।

સહ્કાર્ણમિવ માત્રાભિર્ભિન્નાભિરભિમન્યતે ॥

તથેદમમલં બ્રહ્મ નિર્વિકલ્પમવિચયા ।

કલુપત્વમિવાપન્નં ભેદરૂપં પ્રકાશતે ॥

“ઊર્ધ્વમુલમધઃશઃસ્વમશ્વત્થં પ્રાહુરવ્યયસ્ ।

હન્દાંસિ યસ્ય પર્ણાનિ યસ્તં વેદ સૈ વેદવિત્ ॥”

—ભગવદ્ગીતા ૧૫-૧; ( મહાભારત ૬-૧૩૮૩. )

૨૧૧

પુરુષ એવેદં મિં † સર્વં યદ્ ભૂતં યચ્ચ ભાવ્યં ।<sup>૧૧</sup>

ઉતામૃતત્વસ્યેશાનો યદન્નેનાતિરોહતિ ॥

—વાજસનેયી સંહિતા ૩૧, ૨.; શ્વેતાશ્વતરોપનિષદ ૧-૧૫.

અકર્તા નિર્ગુણો ભોક્તા આત્મા સાંખ્યનિર્દર્શન ।

સ્વાદ્વાદમજરી, શ્લોક ૧૫ માં મહિષેણ આલ્લો શ્લોક આ પ્રમાણે આપે છે:—

અમૃતશ્ચેતનો ભોગી નિત્યઃ સર્વગતોઽક્રિયઃ ।

અકર્તા નિર્મુળઃ સૂક્ષ્મ આત્મા કાપિલદર્શન ॥ ( બનારસ, યશોવિજય જૈન ગ્રંથમાલા, પૃ. ૧૧૧

પદ્દર્શનસમુચ્ચયનો ટીકામાં ગુણરત્ન પળ આ શ્લોક ઉદ્ધૃત કરે છે. ( જુઓ કલકલ્પા આશ્રુતિ, પૃ. ૧૦૫ )

બઢી સરસ્વાયો—પદ્દર્શનસમુચ્ચય, મૂળ શ્લોક ૪૧.

૧૦. બ્રહ્મચિન્દુપનિષદ ( આનન્દાશ્રમ મુદ્રિત, પૃ. ૩૩૮ ) માં બાંજો પાદ ‘ ભૂતે ભૂતે વ્યવસ્થિતઃ ’ આ પ્રમાણે છે, અને યશસ્તિલક ચમ્પૂ ( નિર્ણયસાગર-મુદ્રિત, પૃ. ૨૭૩-ઉત્તર ભાગ ) માં બાંજા અને પ્રાંજા પાદનો પાઠ—‘ દેહે દેહે વ્યવસ્થિતઃ । એકધાનેકધા ચાપિ—’ આ પ્રમાણે છે. બઢી, શાંલાંકાચાર્યની આચારાંગસૂત્ર ટીકા ( આગમોદય સમિતિ મુદ્રિત, પૃ. ૧૮ ) અને સૂત્રકૃત્તાંગ સૂત્ર ટીકા ( આ. સ. મુ. પૃ. ૧૧ ) માં પણ આ શ્લોક ઉદ્ધૃત છે.

૧૧. ઉપનિષદમાં ‘ ભવ્યં ’ પાઠ ઉપલબ્ધ થાય છે.

† પ્રો. લ્યુમન આ શબ્દ ઉપર એક નીચે પ્રમાણેની ટીકા નોંધ કરે છે: “ કેટલાક પ્રસિદ્ધ ઉપનિષદોમાંથી જૈન ટિપ્પણોએ લીધેલાં આ અવતરણો સૈકાઓ સુધીં બહુ ધ્યાન સેવાયા. વગર જ લખાતાં આવતાં હતાં અને તે-થી જૈનોએ કરેલાં તેમની નોંધમાં સ્વભાવિકરિતે જ કેટલીક ભૂલો થયેલી છે. ઉદાહરણ તરીકે—૨<sup>૧</sup> માનું મિં તથા ૭<sup>૨</sup> નું અવતરણ. ”—આમાંના પ્રથમ મિં શબ્દ ઉપરની નોટમાં તે લખે છે કે—“ વર્તમાનમાં વેદિક વાક્યના હસ્તલિખિત ગ્રંથોમાં અનુસ્વાર માટે જે ચિન્હ વપરાય છે, તે ૮ માં સૈકા અગર તેની પહેલાં મિં અક્ષર જે ૩ દેશાનું હશે અને તેથી વેદિક ચિન્હથી અજાણ એવા જૈન ગ્રંથકારોએ તેને એક સાસ શબ્દ માની લીધેલો લાગે છે. અને તેથી તેમણે ‘ પુરુષ એવેદં સર્વ ’ એ અસલ વાક્યમાં મિં શબ્દ વધારી ‘ હદ’ ના ‘ દ’-ઉપર બાંજો અનુસ્વાર ચઢાવી દીધો હોય એમ જણાય છે. ”—પ્રો. લ્યુમનની આ નોંધ અમને જરા વિચારણીય લાગે છે. લિપિભેદના જ્ઞાનના અભાવે એવી ભૂલો થવી જો કે ઘણી સંભવિત માત્ર જ નથી પણ મુશ્કાત છે. દાસલા તરીકે જૈન લિપિમાં ‘ મા ’ અક્ષરો



અંક ૧]

પ્રો. લ્યુમન અને આવશ્યકસૂત્ર

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યદેજાતિ યન્નેજાતિ યદ્દુરે યદ્વાન્તિકે ।

યદન્તરસ્ય સર્વસ્ય યદુ સર્વસ્યાસ્ય યાહ્યતઃ ॥<sup>૧૨</sup>

—વાજસનેયી સંહિતા ૪૦, ૫.

૨,૫૦ (૧૫૧૮). ૧૬

[ તથા ] શ્રુતૌ [ અપિ ] ઉક્તં—

અસ્તમિતે આદિત્યે યાજ્ઞવલ્ક્ય ચન્દ્રમસ્યસ્તમિતે શાન્તેઽગ્રૌ શાન્તાયાં  
વાચિ કિંજ્યોતિરેવાયં પુરુષઃ ? 'આત્મજ્યોતિઃ સમ્રાઢિ'તિ હોવાચ ।—યુ. આ. ઉપ. ૪, ૩, ૬; આમાંના કેટલાંક વાક્યો એ જ ઉપનિષદના  
૪, ૩, ૨ માં પણ આવે છે. માધ્યમી મૂઠ ગાયા ૨, ૫૦ માં પણ આ અવતરણ  
અનુવાદિત છે.

૨,૧૫ (૧૬૪૩).

( સ સર્વવિદ્ યસ્યૈવા મહિમા ભુવિ દિવ્યે ।

બ્રહ્મપુરે હોય વ્યોમ્ન્યાત્મા સુપ્રતિષ્ઠિતઃ ॥<sup>૧</sup>

—મુગ્ધકોપનિષદ, ૨, ૨, ૫. પૂર્વાધિ.

તમશ્ચરં વેદ્યતેઽથ યસ્તુ સ સર્વજ્ઞઃ સર્વવિત્ સર્વમેવાવિવેશ ॥<sup>૧૪</sup>

—પ્રશ્નોપનિષદ, ૪, ૧૧. ઉત્તરાર્ધ.

એકયા પૂર્ણાદિત્યા સર્વાન્ કામાનવાપ્રોતિ ।<sup>૧૫</sup>

—સરસ્વાતો, તૈ. બ્રા. ૩, ૮, ૧૦, ૫.

બદલે ઘળા ભાગે જૂના લહિઆઓ ' પ્ર ' આવા રૂપમાં લક્ષતા. એ રૂપને બરાબર ન સમજવાથી પ્રો. વેબરે બર્લિન લાઈ-  
બ્રેરીના મ્યેનુસ્ક્રિપ્ટ્સ કેટલોંગમાં ' સમુગય ' જેવી શબ્દોની રોમન જોડણી: ' Samugrya ' આવી છોટી કરી ઘળો  
પોટાઓ ઉભો કર્યો છે. એવી જ રીતે બીજા વિદ્વાનોના હાથે પણ અમ થઈ શકે તે સ્પષ્ટ છે. પણ અમને  
અહિં બીજી રીતે એ નોંધ વિચારણીય લાગે છે; અને તે એ છે કે આવશ્યકસૂત્રીકા કર્તા હરિભદ્રસૂરિને  
વૈદિક સાહિત્ય કે તેના સંકેતથી અપરિચિત મानी શકાય તેમ નથી. કારણ કે તે પોતે જૈન દીક્ષા લીધા પહેલાં જાતિ  
બ્રાહ્મણ અને વિદ્યાએ સર્વશાસ્ત્ર નિષ્ણાત હતા, એ સુવિશ્રુત છે. અને જો તે વાત બાજુએ મૂકીએ તો પણ તેમણે જુદા જુદા  
દર્શનો અને મતોના વિષયમાં જે અનેકાનેક અર્પણ અને ગહન પ્રશ્નો લખ્યા છે; તેમ જ સાંસ્ય, વેદાંત, ન્યાય, મિમાંસા આદિ  
વૈદિક સંપ્રદાયોની જે જુદા સૂક્ષ્મ રીતે આલોચના-પ્રત્યાલોચના કરી છે તે જોતાં સ્પષ્ટ જણાય છે કે તેઓ વેદ, બ્રાહ્મણ,  
સૂત્ર, સ્મૃતિ અને ઉપનિષદોના ઘળા ઝંઘા અભ્યાસી અને જ્ઞાતા હતા. તેથી તેમના જેવા વિદ્વાન આવા આવાલ-પ્રસિદ્ધ અનુ-  
સ્થારના ચિન્હને ન સમજી શકે અને તેને કાંઈ બીજું જ કલ્પી લે, એ માનવું વિલ્કુલ અશક્ય છે. હરિભદ્રસૂરિ  
આ શબ્દને ' મિ ' કહે છે અને એને વાક્યાલંકાર રૂપે ઉક્ત વાક્યમાં વપરાયેલો લખે છે.—( મિમિતિ વાક્યા-  
લંકારે—આવશ્યકસૂત્ર, આ. સ. પૂ. ૨૪૪ ) વર્તમાન ઉપનિષદોમાં પણ પાઠ-ભેદ અને પાઠ-ફેર વ્યાં બોધ  
પણ છે જેથી આપણે જૈન વિદ્વાનોના આવા પાઠાન્તરોને એકદમ અમોત્પન્ન કહી શકીએ.

૧૨. ઈશાવાસ્વોપનિષદમાં પણ આ શ્રુતિ આવેલી છે અને ત્યાં 'યદ્' ના ઠેકાણે સર્વત 'તદ્' પાઠ મળે છે.

૧૩. ઉપલબ્ધ ઉપનિષદમાં વર્તમાન પાઠ આ પ્રમાણે છે:—

યઃ સર્વજ્ઞઃ સર્વવિદ્યસ્યૈવા મહિમા ભુવિ । દિવ્યે બ્રહ્મપુરે હોય વ્યોમ્ન્યાત્મા પ્રતિષ્ઠિતઃ ॥

૧૪. વર્તમાન પાઠ આ પ્રમાણે—

તદ્શ્ચરં વેદ્યતે યસ્તુ સોમ્ય સ સર્વજ્ઞઃ સર્વમેવાવિવેશેતિ ।

—હરિભદ્રસૂરિએ શાસ્ત્રવાર્તાસમુચ્ચય, ૬૨૪, માં પણ આ અવતરણો સુચવેલ છે ( મુદ્રિત પૃ. ૩૮૫ ).

૧૫. હરિભદ્રસૂરિએ પોતાની લક્ષિતવિસ્તારા નામે ચૈત્યવન્દનરૂપિ ૫-૧૧ ( મુદ્રિત પૃ. ૧૧૧ ) માં પણ આ  
અવતરણ સૂચવેલ છે. —તૈત્તિરીય બ્રાહ્મણ ૩, ૮, ૧૦, ૫, માં આને મલ્લી દહીકતનો આ પ્રમાણે ઉલ્લેખ આવેલો છે:—

૮૮ ]

જૈન સાહિત્ય સંશોધક

[ પાન ૨ ]

एष वः प्रथमो यज्ञो योऽग्निष्टोमः, योऽनेनानिष्ट्वाऽन्येन यजते, स गर्तमभ्यपतत ।

— ताण्ड्यमहाब्राह्मण १६, १, २.

द्वादश मासाः संवत्सरो—<sup>१</sup>

—તૈ. સં. ૫, ૨, ૫. ૫.

अग्निरुत्तमो—

अग्निर्हिमस्य भेषजं—<sup>૧૭</sup>

— વા. સં. સં. ૨૩, ૧૦=તૈ. સં. ૭, ૪, ૧૮, ૨.

૨, ૧૦૧ (૧૬૪૯). ૩૨

सत्येन लभ्यस्तपसा ह्येष

ब्रह्मचर्येण नित्यम् ।

ज्योतिर्मयो हि शुद्धो

યં પડ્યન્તિ ધીરા યતયઃ સંયતાત્માનઃ ॥ <sup>૧૮</sup>

—મુળ્ક. ૩૦ ૩, ૧, ૫. હેમચન્દ્ર વઢી ૨, ૧૩૭ મી ગાથાની ટીકામાં પણ આ અવતરણ ટાંકે છે.

૨, ૧૨૬ (૧૬૭૪).

( एक विज्ञानसन्ततयः सत्त्वाः ।

[ यत् सत् तत् सर्वं क्षણिकम् ] ) <sup>૧૯</sup>

( [ क्षણિકાઃ સર્વસંસ્કારાઃ ] ) <sup>૨૦</sup>—આ વાક્ય અભયદેવસૂરિણે ભગ-

વતી સૂત્રની ટીકા ૩૦, ૧ માં તથા મલયાગિરિણે નન્દિસૂત્રની ટીકામાં પણ ટાંકેલું છે. વઢી જુઓ ષટ્દર્શનસમુચ્ચયની ગુણરત્નકૃત ટીકા ૧.

૨, ૧૪૧ (૧૬૮૯). ૪૧

स्वप्नोपमं वै सकलमित्येष ब्रह्मविधिरञ्जसा विज्ञेयः ।

દ્યાવા પૃથિવી ।

પૃથિવી દેવતા [ આપો દેવતા ]—શીલોંકાચાર્યે આ અવતરણ આ પછીની ગાથામાં આપે છે.

૨, ૨૨૪ (૧૭૭૨). ૫૧

पुरुषो वै पुरुषत्वमश्नुते, पशवः पशुत्वम् । —હેમચન્દ્ર આ અવતરણ

યો દીક્ષામતિરેચયતિ । સત્તાહં પ્રચરન્તિ । સત વૈશર્પિણ્યાઃ પ્રાણાઃ । પ્રાણા દીક્ષા । પ્રાણૈરેવ પ્રાણાં દીક્ષામવશન્તે । પૂર્ણાહુતિમુક્તમાં હુહોતિ । સર્વં વૈ પૂર્ણાહુતિઃ । સર્વમેવાપ્રોતિ । અયો ઇયં વૈ પૂર્ણાહુતિઃ । અસ્યામેવ પ્રતિતિષ્ઠતિ ।

૧૬. આશ્વં વાક્ય આ પ્રમાણે છે—‘ દ્વાદશ માસાઃ સંવત્સરઃ સંવત્સરેણૈવાત્યા અન્નં પચતિ યદમિચિત્ । ’

૧૭. પૂર્ણ અવતરણ આ પ્રમાણે—‘ સૂર્યે એકાકી ચરતિ ચન્દ્રમા જાયતે પુનઃ । અગ્નિર્હિમસ્ય ભેષજં ભૂમિરાવપનં મહર્ષી ॥

૧૭. ડપનિયદ્મા ઉપલબ્ધ પાઠ આ પ્રમાણે છે—

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।

અન્તઃ સરીરે જ્યોતિર્મયો હિ શુદ્ધો યં પડ્યન્તિ યતયઃ ક્ષીણદોષાઃ ॥

૧૯. દ્રષ્ટવ્ય—ચન્દ્રપ્રમસૂરિકૃત પ્રમેયરત્નકોષ ૮, પૃ. ૩૦ । —મહાપણ્ડિત રત્નકીર્તિકૃત ક્ષણમહાસિદ્ધિપ્રકરણ ( વિશ્વલેખિકા ઇષ્ટિકા ) પૃ. ૫૪, માં આ વાક્ય ‘યત્ સત્ તત્ ક્ષણિકમ્’ આ પ્રમાણે છે. વઢી, જુઓ રત્નપ્રમહા રત્નાકરાવતારિકા પરિચ્છેદ ૫. (યથોવિજય જૈનપ્રત્યમાલા સુદ્રિત, પૃ. ૭૬)

૨૦. એ આશ્વો શ્લોક આ પ્રમાણે છે—

ક્ષણિકાઃ સર્વં સંસ્કારા અસ્થિતાનાં કૃતઃ ક્રિયા । ભૂતિયથા ક્રિયા સૈવ કારકં સૈવ બોધ્યતે ॥

નંબર ૧]

પ્રો. લ્યુમન અને આવશ્યક સૂત્ર.

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૨, ૨૫૨—ચાલુ ગાથા ૧૮૦૦—માં પણ આવે છે.  
નૃગાલો વૈ એપ જાયતે યઃ સપુરુષો દહ્યતે ।

આ અવતરણ વચ્ચે આગલ ૨, ૨૫૨—ચાલુ ગાથા ૧૮૦૦—

ની ટીકામાં આવે છે; તથા મૂળ માધ્ય ૨, ૨૫૨ માં પણ સૂચિત છે.

૨, ૨૫૨ (૧૮૦૦).

[ ( અગ્નિષ્ટોમેન યમરાજ્યમભિજયતિ । ) ]

—મૈત્ર્યુપનિ. ૬, ૩૬.

૨, ૨૫૬ (૧૮૦૪). ૬૧

સ એપ વિગુણો વિમુર્ન વદ્યતે સંસરતિ વા,  
ન મુચ્યતે જોચયતિ વા । —સરસ્વાતો સાંલ્યકારિકા ૬૨.  
ન વા એપ વાહ્યમધ્યન્ટરં વા વેદ ।

—સરસ્વાતો, વૃહદારણ્યકોપનિષદ્ ૪, ૩, ૨૧.

૨, ૨૧૮ (૧૮૬૬). ૭૧

સ એપ યજ્ઞાયુધી યજમાનોઽજ્ઞસા સ્વર્ગલોકં ગચ્છતિ ।

—શતપથ બ્રાહ્મણ ૧૨, ૫, ૨, ૮. વચ્ચે શીલાંકાચાર્ય આગલ ૨, ૪૦૩—

ચાલુ ગાથા ૧૯૫૧—ની ટીકામાં પણ આ અવતરણ લે છે.

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અપામ સોમમ્, અમૃતા અમૂમ,  
અગમન્ જ્યોતિઃ, અવિદામ દેવાન્ ।  
કિં નૂનમસ્માન્ તૃણવદરાતિઃ,  
કિમુ ધૃતીરમૃત મર્ત્યસ્ય ॥

ઋગ્વેદ સંહિતા ૮, ૪૮, ૩; તથા અથર્વશિરા ઉપનિ. ૩, ૨૧

૭૩

[ કો જાનાતિ માયોપમાન્ ગીર્વાણાન્ ઇન્દ્ર-યમ-વરુણ-કુવેરા-  
દીન્ ? ]—વચ્ચે ૨, ૩૩૪—ચાલુ ગાથા ૧૮૮૨—ની ટીકામાં પણ આ  
અવતરણ છે.

૨, ૩૩૫ (૧૮૮૩).

( ઉચ્ચ-પોહાશી-પ્રમૃતિ-ઋતુભિઃ યથાશ્રુતિ યમ-સોમ-સૂર્ય-સુર-  
મુરુસ્વારાજ્યાનિ જયતિ ।

—સરસ્વાતો, મૈત્ર્યુપનિષદ્, ૬, ૩૬. અહીં મૂળ માધ્યમાં જ આ અવતરણ  
અનુવાદિત છે. ૨૨

[ ( ઇન્દ્ર આગચ્છ મેધાતિથે મેષવૃષણ ) ]

—તૈત્તિરીય આરણ્યક ૧, ૧૨, ૩; શતપથ બ્રાહ્મણ ૩, ૩, ૪, ૧૮. (આહું વાક્ય  
આ પ્રમાણે—‘ઇન્દ્રાગચ્છ હરિવ આગચ્છ મેધાતિથેઃ । મેષ વૃષણસ્ય મેને ।’)

૨, ૩૩૬ (૧૮૮૭). ૮૧

[ નારકો વૈ એપ જાયતે યઃ શૂદ્રાન્નમશ્નાતિ ।

૨૧. ઉપનિષદમાં વર્તમાન પાઠ નીચે પ્રમાણે છે—

અપામ સોમમમૃતા અમૂમાગન્મ ડ્યોતિરવિદામ દેવાન્ ।

કિમસ્માન્તૃણવદરાતિઃ કિમુ ધૃતીરમૃત મર્ત્ય ચ ॥ (—આનન્દાશ્રમસુદિત, પૃ. ૧૦)

૨૨. ઉપનિષદમાં આ વાક્યનો નીચે પ્રમાણે ઉદ્દેશ મળે છે—‘અમિહોત્ર જુહુયાત્સ્વર્ગકામો યમરાજ્યમભિષ્ટોમેનાભિ-  
જયતિ યોમરાજ્યમુચ્યેન, સૂર્યરાજ્યં પોહશિના, સ્વારાજ્યમતિરાદ્રેણ, પ્રાજાપત્યમાસહસસંવત્સરાન્તક્રતુનેતિ ।’ આનન્દાશ્રમ  
સુદિત, પૃ. ૪૫૭.

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૧૦]

જૈન સાહિત્ય સંશોધક

[ સંદર્ભ ૨ ]

૮<sup>૨</sup>  
૨, ૩૬૦ (૧૯૦૮).

ન હ વૈ પ્રેત્ય નરક નારકાઃ સન્તિ ॥ ]

( કેનાજિતાનિ નયનાનિ મૃગાઙ્ગનાનાં

કો વા કરોતિ વિવિધાઙ્ગરુદાન્ સયૂરાન્ ।

કશ્ચોત્પલેષુ દલસન્નિચયં કરોતિ

કો વા દધાતિ વિનયં કુલજેષુ પુંસુ ॥ ) <sup>૨૩</sup>

સરલાવો, અશ્વધોષકૃત બુદ્ધ ચરિત, કાવેલસંપાદિત પૃ. ૭૭.

૨<sup>૩</sup>

પુણ્યઃ પુણ્યેન [ ( કર્પણા ) પાપઃ પાપેન કર્પણા ]

—બૃહ ૦ આં ૩૧૦૪, ૪, ૫. હેમચંદ્રસૂરિ આ અવતરણ ૨, ૯૫—વાણ

ગાથા ૧૬૪૩—ની ટીકામાં લે છે.

૨, ૪૦૩ (૧૯૫૧). ૧૨૧૦<sup>૨</sup>

સ વૈ અયમ્માત્મા જ્ઞાનમયઃ ।—બૃ ૦ આં ૩૦ ૪, ૪, ૫.

૨, ૪૨૬ (૧૯૭૪) ૧૧<sup>૧</sup>

જરાપર્યં વા એતત્સર્વં યદ્દમિદોત્તરં ।

તે ૦ આં ૧૦, ૬૪. મદ્દા. ના. ઉપ ૦ ૨૫. વઝી હેમચંદ્ર ગાથા ૨, ૪૭૫—વાણ ગાં

૨૦૨૩—ની ટીકામાં પણ આ અવતરણ લે છે.

૧૧<sup>૨</sup>

દ્વે બ્રહ્મણી [ વેદિતઙ્ગે ] પરમપરં ચ [તત્ર પરં સત્યસુ; જ્ઞાનપત્તન્તરં

બ્રહ્મ ]—સરલાવો, મૈત્ર્યુપનિષદ્ ૬, ૨૨; =વૈશ્વકેવલપનિષદ્ ૧૭.

( સૈવા ગુહા દુરવગાહા )

૨, ૪૨૭ (૧૯૭૫).

( યથાહુઃ [ સૌગતવિશેષાઃ કેચિત્ તદ્ યથા ]

દીપો યથા નિર્વૃત્તિરભ્યુપેતો નૈવાવર્તિ ગચ્છતિ નાન્તરિશ્વરં ।

૨૩. હેમચંદ્રસૂરિ, ગાથા ૧૬૪૩ની ટીકામાં, આ પદ્યગત ભાષને જગાવનારા નીચે પ્રમાણેના ત્રણ શ્લોકો આપે છે—

સર્વહેતુનિરાશંસં ભાવાનાં જન્મ વર્ણ્યતે । સ્વભાવાદિભિસ્તે હિ નાહુઃ સ્વમાપ કારણમ્ ॥

રાજીવકણ્ટકાદીનાં વૈચિત્ર્યં કઃ કરોતિ હિ । મયૂરચન્દ્રિકાદિર્વા વિચિત્રઃ કેન નિર્મિતઃ ॥

કાદાચિત્કં યદત્રાસ્તિ નિઃશેષં તદહેતુકમ્ । યથા કણ્ટકૈતેશ્યાદિ તથા ચૈતે સુહાદયઃ ॥

—સૂત્રકૃતાઙ્ગસૂત્રની ટીકામાં શીલાંકાચાર્ય ( મુદિત પૃ ૦ ૨૧ આ. સ. ) આવી જ મતલબાઓ એક અન્ય શ્લોક આપે છે—

કણ્ટકસ્ય ચ તીક્ષ્ણત્વં, મયૂરસ્ય વિચિત્રતા । વર્ણાશ્ચ તામ્રચુદાનાં, સ્વભાવેન ભવન્તિ હિ ॥

૨૪. આચારાઙ્ગસૂત્રની ટીકામાં શીલાંકાચાર્ય ( આ. સ. મુ. પૃ. ૧૭ ) આ ઉપરના પદ્યની સાથે અશ્વધોષવાણં પદ્ય તથા એક ત્રીજું પણ અન્ય પદ્ય આપે છે. યથા—

‘ કઃ કણ્ટકાનાં પ્રકરોતિ તૈશ્યં વિચિત્રભાવં મૃગપક્ષિણાં ચ ।

સ્વભાવતઃ સર્વમિદં પ્રવૃત્તં, ન કામચારોઽસ્તિ કુતઃ પ્રવત્તનઃ ॥ ’ —( બુદ્ધચરિત. ૧-૫૨ )

સ્વભાવતઃ પ્રવૃત્તાનાં નિવૃત્તાનાં સ્વભાવતઃ । નાહં કોતિ ભૂતાનાં, યઃ પશ્યતિ સ પશ્યતિ ॥

—જ્ઞાન્યાચાર્યે ઉત્તરાધ્યયન સૂત્ર અધ્યયન ૨૫ માની ટીકામાં આ અને વાજાં કેટલાંક અવતરણો ( ઉદાહરણાર્થ મગ્ધ-  
દર્શિતા ૧૮, ૪૨ ) ઉદ્ધૃત કરેલાં છે; તેમ જ આવી જ જાતનાં વીજાં પણ કેટલાંક અવતરણો (ઉદાહરણાર્થ—મહાનારાયણો-  
પનિષદ્ ૧૦, ૫; =કૈવલ્ય ઉ ૦ ૨; અને વાજસનેયી સંહિતા ૩૧, ૧૮=શ્વેતાશ્વતરોપનિષદ્ ૩, ૮ ) તેમજ અધ્યયન ૧૩,  
ગાથા ૧૧-૧૫ ની ટીકામાં આપેલાં છે.

દિશં ન કાશ્ચિદ્ વિદિશં ન કાશ્ચિત્ ક્ષેદશ્યાત્ કેવલપ્રેતિ શાંતિષ્ ।  
જીવસ્તથા નિર્વૃત્તિમભ્યુપેતો નૈવાવનિ ગચ્છતિ નાન્તરિશ્ચ ॥

દિશં ન કાશ્ચિદ્ વિદિશં ન કાશ્ચિત્ ક્ષેદશ્યાત્ કેવલપ્રેતિ શાંતિષ્ ॥

— યશસ્તિલક ચમ્પૂ ૬, ૧ માં પળ આ શ્લોકો આપેલા છે. પળ ત્ય  
ચરણત્યાતિક્રમ થયેલો નજરે પડે છે.

— એક અવતરણ વાઙ્મી આવેલું છે જે ઊપરના ૧<sup>૧</sup> વાઙ્મી અવતરણ સાથે સંબન્ધ ધરાવતું હોય તેમ જણાય છે, અને હેમચન્દ્રના લખવા ઉપરથી તે કોઈ ઉપનિષદની ટીકાપાતું (ઉદા. વૃહદારણ્યક ઉપનિષદ) હોય તેમ માલુમ પડે છે. જિનમદ્ર પૂછતાં તે આ પ્રમાણે નોંધે છે.

૪૦. ગોયમ, વેય-પયાણં ઇમાણમત્યં ચ તં ન યાણાસિ ।

જં વિનાણઘણો નિચય મૂળદિતો સમુત્થાય ॥

૪૧. મન્નાસિ મજ્જંગેસુ વ મયમાયો મૂય-સમુદય-મૂઓ ।

વિનાણમેત્તં આયા મૂળસુ વિગસ્તસ મૂઓ ॥

૪૨. અતિથિ ન ય પેચસન્ના જં પુન્નમથેઽભિહાણં ‘અસુગો’ તિ ।

જં મણિયં ન મવાઓ મવન્તરં જાદ જીવો તિ ॥

છેવટની ગાથામાંના વાક્ય ઉપર હેમચન્દ્ર આ પ્રમાણે ટીકા કરે છે—‘કિમિદ્ વાક્યે તાત્પર્ય-  
વૃત્ત્યા પ્રોક્તં ભવતિ—ઈત્યાહ—સર્વયાત્મનઃ સમુત્પદ્ય વિનષ્ટત્વાત્ ન મવાન્તરં કોઽપિ યાતીત્યુક્તં ભવતિ ।’ જ્યારે  
શીલાંક પોતાની હસેશની વિરલ-વ્યાખ્યાપદ્ધતિ પ્રમાણે એટલું જ લખે છે કે—‘અં ન મવાદ્ મવા-  
ન્તરમસ્તીત્યુક્તં ભવતિ ’

વિશેષાવશ્યક ૨, ૨૨૬ માં વનસ્પતિ અને પ્રાણી વિદ્યા સંબંધી અન્ધવિશ્વાસ સૂચવનારાં એક  
—એ અવતરણો આવે છે, તે પળ હું આની પૂર્વગી રૂપે અહીં નોંધી લેવા ઇચ્છું છું. એ અવતરણોનો  
વિષય, સદૃશમાંથી સદૃશની જ ઉત્પત્તિ થઈ શકે, એવો કોઈ નિયમ નથી; એ છે એના ઉપર ટીકા-  
કારે ધૂવ વિવેચના કરી છે. એ અવતરણ વાઙ્મી ગાથાઓ આ પ્રમાણે છે:—

૨૨૬. જાદ સરો સંગાઓ મૂતળઓ સાસવાણુલિતાઓ ।

સંજાયદ્ ગોલોમાવિલોમ-સંજોગઓ દુઘ્વા ॥

૨૨૭. ઇતિ રુક્ષાઽલ્બેદે, જોણિવિહાણે ય વિસરિસેહિતો ।

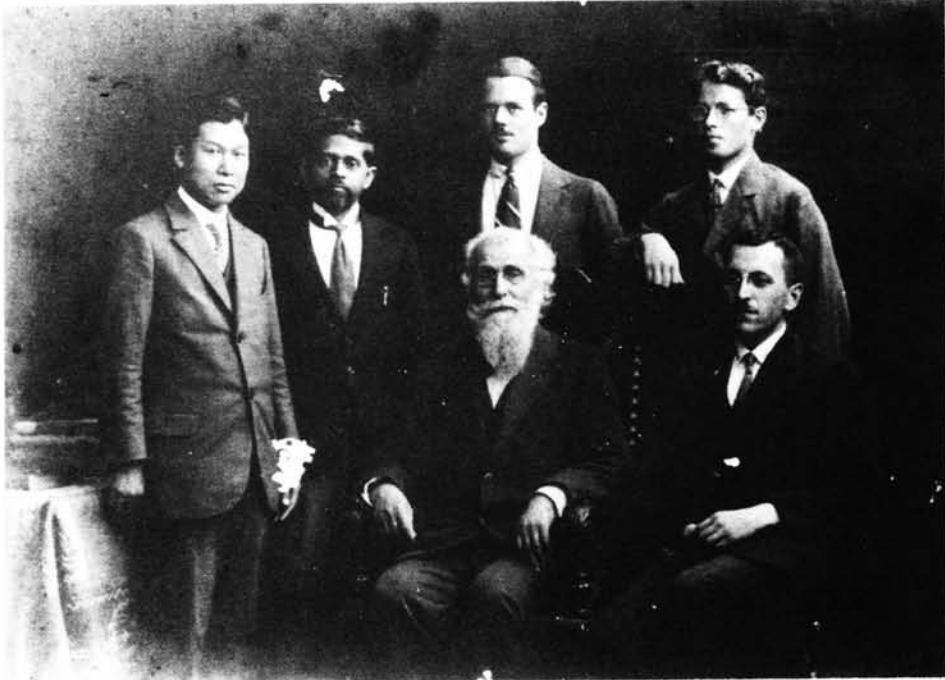
દીસદ્ જમ્હા જમ્મં, સુધમ્મ, તં નાયમેગન્તો ॥

સરસ્વતી, પંચતન્ત્ર શ્લોક ૧, ૧૦૭. એ ઠેકાણે કવિસંપ્રદાયની પદ્ધતિ વાદ કરતાં ઊપરના  
અન્ધવિશ્વાસવાળા અવતરણમાંની ત્રીજી હકીકતનો ઉલ્લેખ કરેલો છે —જેમકે ‘દુર્વા પિ ગોલોમતઃ’ ।  
આ અવતરણમાંની પહેલી હકીકત કે ‘શૃંગમાંથી શર ઉત્પન્ન થાય છે’ તેનો ઉલ્લેખ વાર્તાના રૂપમાં  
એક પ્રત્યેકબુદ્ધની કથામાં આવે છે. ત્યાં જણાવ્યા પ્રમાણે એક શવની સોપરી, આંલ અને મોઢામાંથી  
વાંસના ત્રણ ફળગા નીકળ્યા હતા. આ ગાથામાં જે યોનિવિધાન શબ્દ આવેલો છે તેનો અર્થ ટીકા-  
કારે લખ્યા પ્રમાણે ‘યોનિપ્રાપ્ત’ છે અને એ નામ એક પ્રશ્નનું છે જે પૂનાના કેટલોંગમાં તં ૧૬,  
૨૬૬; તથા ૨૧, ૧૨૪૨ માં નોંધેલો છે.

## X. Illustrations

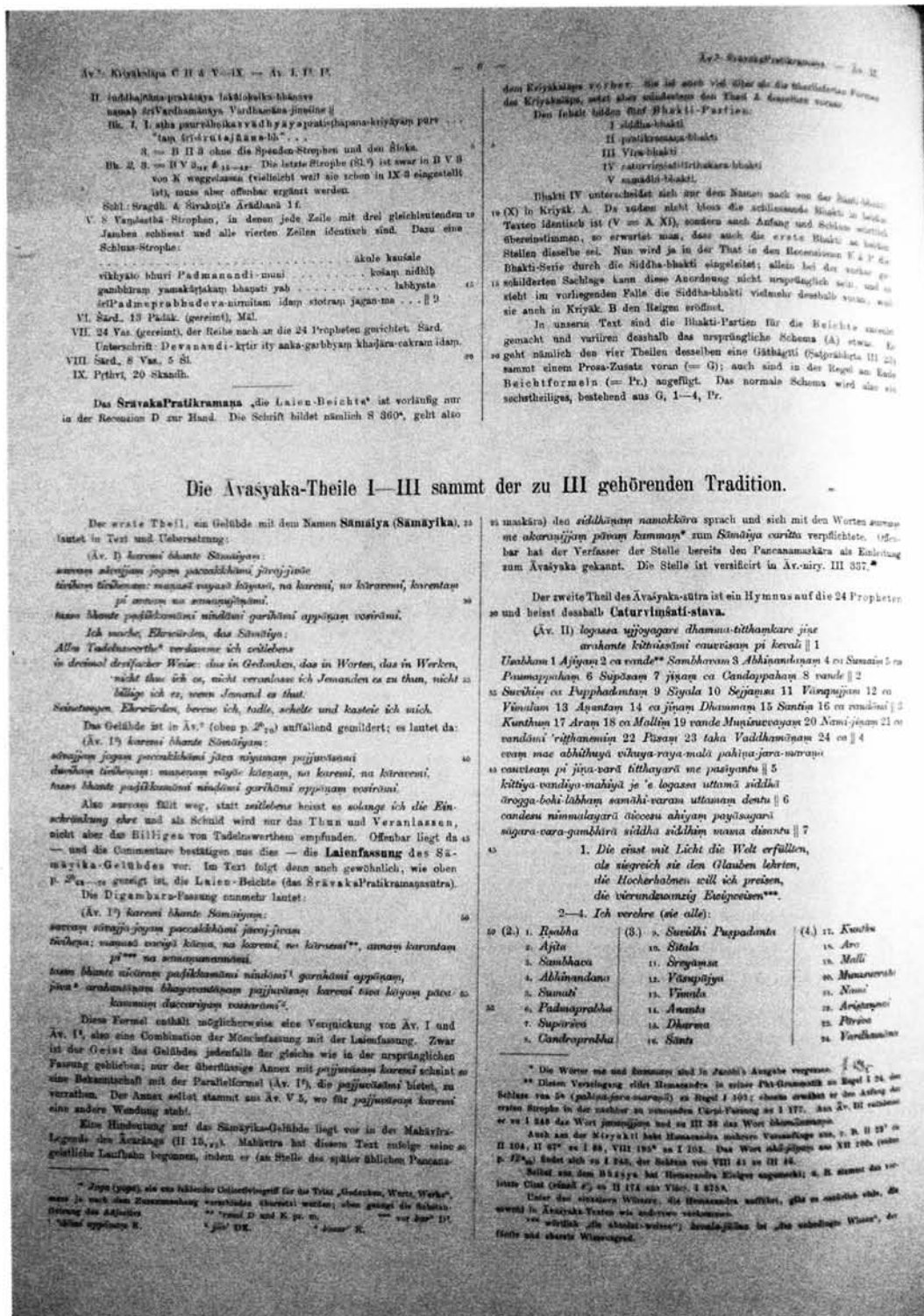


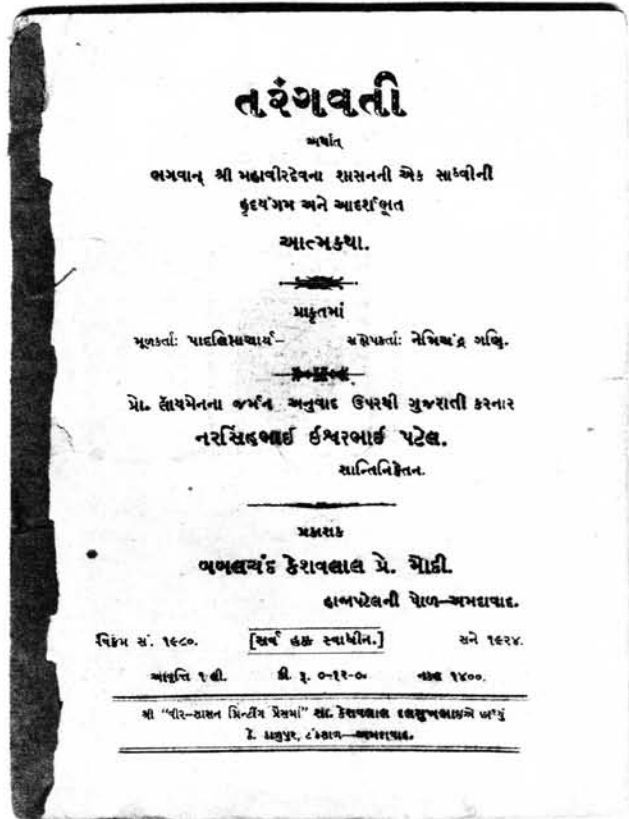
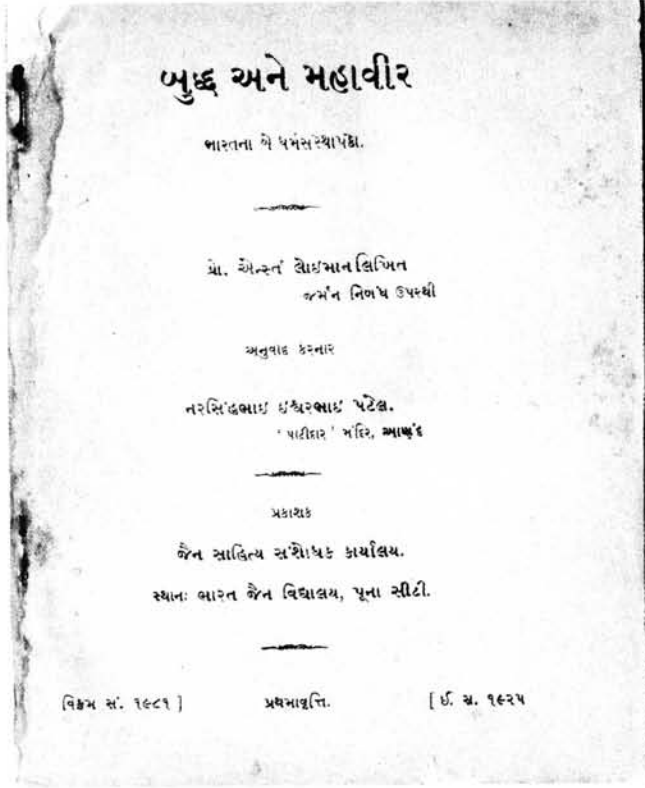
Ernst Leumann (1859-1931): from Wilhelm Rau, *Bilder 135 Deutscher Indologen*. 2. Erweiterte und verbesserte Auflage von "Bilder Hundert Deutscher Indologen", Wiesbaden, 1982. – Another similar picture is available in R.N. Sardesai, *Picturesque Orientalia*. Being A Collection of 103 Photos of the eminent Indologists – living and dead – of the West. Compiled with a short description on each photo, Poona, Oriental Book Agency, 1938.



Ernst Leumann surrounded by a group of students, Freiburg, Summer Semester 1928. Standing (from left to right): Fujita (from Wakayama), M.A. Shahidullah (University of Dacca; he met Leumann in Freiburg but studied under Sylvain Lévi in Paris where the book *Textes pour l'étude du bouddhisme tardif. Les chants mystiques de Kānha et de Saraha* which was the outcome of his thesis was published in 1928), Cabot (Boston, U.S.A.), Stadtmüller (Bürstadt, Hessen). Seated on Leumann's right side, Kimmig (Peterstal, Baden).







Title page of the Gujarati translation of *Buddha und Mahāvīra*.

Title page of the Gujarati translation of *Die Nonne (Tarangavati)*.



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## Index

- “catechism-like role”, xix  
*Ācārāṅga-niryukti*, xviii  
*āesa*, xviii  
 Alsdorf, xxxix  
*Anuyogadvāra*, xvi  
*Anuyogadvārasūtra*, viii  
*anyakartṛka*, xii  
*Aparājita*, xxxii  
*Ārādhana*, xxxiv  
*āryā*, xiii  
*Āśādhara*, ix  
*Aupapātikasūtra*, 1  
*Āv.-niry.* II 26-28, xliii  
*Āv.-niry.* VII 29-36, xxxvi  
*Āv.-niry.* XII, xlv  
*Āvaśyaka* manuals, xix  
*Āvaśyakalaghuvṛtti*, x  
*Āvaśyaka-niryukti* XII 1-121, xvi  
*āvaśyakas*, xii  
 Barth, v  
 Bendall, xxx, xxxiii  
 Benfey, xxxii  
 Bhadrabāhu, xv  
 Bhadrabāhu-caritra, xl  
 Bhagavāndās Kevaldās, vi, xi, xxxi  
*Bhagavatī-Ārādhana*, xxxii  
*Bhagavatī-sūtra*, xix  
 Bhandarkar, xxix  
 Bhandarkar report, xxxiii  
 Bibliothèque Nationale et Universitaire  
 de Strasbourg, viii  
 Böhtlingk, xxxiv  
 Bollée, xxxv  
 Brahma Nemidatta, x  
 Brahmasūri, vi, xi, xxx  
 Brockhaus, xxxi  
 Bruhn, xi, xviii, xxvi  
*Buddhacarita*, xliii  
 Bühler, xi, xxvii, xxviii, xxix, xxxii,  
 xxxiv  
 Burnouf, xxxvii  
*Bṛhatkalpabhāṣya*, viii, xiii, xvi, xviii,  
 xix, xxxvii  
*Bṛhatkalpacūrṇi*, x  
*(Bṛhat)Kalpa-tikā*, xlii  
*caraṇa-vidhi*, xxxvii  
 Chatfield, xxxi  
 Colebrooke, xxxi  
 Denecke, ix  
 Devendra, xxxvi  
 Dharmasāgara, xlv  
*Dhyānaśataka*, xv  
 –era, xxxviii  
 Frankfurter, xxxvii  
*Gaṇadharavāda*, xviii  
 Geiger, xlviii  
*genres*, xvi  
 Giles, xxxi  
 Grant-Duff, xxxii  
*granthāgra*, xiii  
 Hariṣeṇa, xxxv  
*Harivaṃśapurāṇa*, ix, xxxviii  
 Hemacandra Maladhārin, xiii  
 Hillebrandt, xliii  
 Hoernle, xxix, xxxii, xxxix  
 Hultsch, xxx, xxxii  
 Jacob, xlii  
 Jacobi, xxviii, xxxii, xxxv, xxxvi, xl  
*Jambūdvīpaprajñapti*, xlv  
*jāṇai pāsai*, xix  
 Janert, xxxiii  
*jayaṃ care*, xxxv  
 Jinabhadra, xiii, xv  
 Jinavallabha, xiv, xlii  
*Jītakalpa*, xv, xxxviii  
 Jolly, xli  
 Julius Leumann, vii, xliii  
 Kālaka, xv, xxxix  
 Kālākācārya, xxxvi  
*kathakośas*, x  
 Keith, xxxiii  
*Khaṇḍāhalajātaka*, xxxix  
 Kielhorn, xxx  
 Klatt, xxviii, xli  
 Koṭyācārya, xiv  
 Koṭyārya, xiv  
*Kriyākālāpa*, ix, xxxv, 6  
*Kṣetrasamāsa*, xv  
*Kupakṣakauśikāditya*, xlv  
*Laghukṣetrasamāsa*, xvi  
 Lakṣmīvallabha, xxxv  
 letter numeral, xliii  
*leṭṭu*, xlii  
 Leumann, cf. Julius, Manu

- Lord Reay, xxxiv  
 Lyall, xxxii  
 Māghanandin, xxix, xxxix  
*Mahānāradakassapajātaka*, xxxvii  
 Malayagiri, xiv, xlv  
 Malvania, xiv  
 Manu Leumann, xxvii  
 Max Müller foundation, xxxi  
 metres, xxxv  
 Mette, xxxv  
 Minaev, xxxvii  
 Monier-Williams, viii  
*Mūlācāra*, viii, ix, xxxviii  
*Mūlārādhana*, x, xxxiv  
 Municandra, xlv  
 Muni Jinavijaya, vii  
*naiṣadyikatva*, xxxvi  
*Nandīsūtra*, xviii  
 Narasiṃhabhāi Lśvarabhāi Pātel, vii  
 nasals, xxi  
 Nemicandra, xxxvi  
 Nemidatta, xxxiv, xli  
*Nettipakaraṇa*, xxxix  
*nikṣepa*, xvii  
*niśīhiyā*, xxxvi  
*niśīhiyā, āvassiyā*, xx  
 Okuda, ix  
 Oldenberg, xxvii  
 Oldenburg, xli  
 Padmamandira, xl  
 Pagaria, x  
*parīśahas*, xxxvii  
*Pariśiṣṭaparvan*, xvii, xl  
 Pāthak, xxix  
*paṭṭāvalis*, xv  
 Pavolini, xxxiii  
*pelu*, xvi  
 Peterson, xi, xxx, xxxii  
*phāsuya-vihāraṃ*, xxxvii  
 Plutat, xi, xxvii  
 Podzeit, xxxiii  
 Prabhācandra, x, xvi, xxxv, xxxviii  
 Prabhācandra's epitaph, xxxix  
*Prabhāvakacarita*, xlii  
 Rājendralāla Mitra, xxx, xxxiii  
 Rakṣita, xv, 77  
 Ratnanandin, x, xl  
 Rost, xxxii  
*Ṛṣimaṇḍalastotra*, xl  
*sabalas*, xxxvii  
 Samayasundara, xlv  
*Samgrahaṇī*, xv  
 Śāntisūri, xvii, xxxv  
*sayalam* "complete", xvi  
 schism, xv  
 Schubring, v, vi, xi, xvii, xxxiii  
 Siddhasena, xlii  
 Śīlāṅka, xiii  
 Śrīcandra, xvi  
 Sthūlabhadra, xvii  
*Sthūlabhadracarita*, xl  
 Stokes, xxxii  
 Strassburg, xxxiii  
*Tarangavaī*, xlii  
 Tawney, xl  
*Therīgāthā*, xxxix  
 Tilakācārya, x  
 Tod, xxxiii  
 Tripāthī, xi  
 Upadhye, x  
 Uśanas, xli  
*Uttarādhyayana-niryukti*, xvii  
*Uttarādhyayanasūtra*, xv  
 Vajrasvāmin, xv  
*vandana*, xvii  
*Vasudevahindī*, xlv  
*veḍhaya*, xxxv  
 Vijayadharṃasūri, vi  
 Vijayendrasūri, vi  
*Viśeṣaṇavatī*, xv  
*Viśeṣāvaśyaka-bhāṣya*, xiii  
*Vivekavilāsa*, xviii  
 von Glasenapp, xlviii  
 Weber, xi, xxviii, xxxviii  
 Wilson, xxxi

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4

Übersicht  
über die  
Āvaśyaka-Literatur

von

Ernst Leumann

Aus dem Nachlaß herausgegeben  
von  
Walther Schubring

HAMBURG  
FRIEDERICHSEN, DE GRUYTER & CO. M. B. H.  
1934



## Translator's Note

The original German text-layout has been followed as closely as possible in this translation. However, in general, it was not possible to retain the double column-layout of the original text. The original pagination has been inserted at each relevant place to facilitate consultation of the original text.

The internal crossreferences to page and line numbers have been kept as in the original German (e.g., p. 30<sup>a</sup><sub>13-28</sub> or p. 51<sup>b</sup><sub>n.</sub>, the latter meaning that the reference is to a footnote occurring on this page). For technical reasons they could not be updated (except in the Index).

It should be stressed that there were originally further related texts being prepared by the author that, however, have never been published. References to these works (as "below" or "Exc.," "Excerpts") have been left where they appear in the text. There are also several large-size asterisks here and there in the text whose meaning is not clear.

Professor Nalini Balbir has offered her expertise while proofreading the text, but should there still be any errors, I take full responsibility for these. It is with great pleasure that I acknowledge the generous support I have received from Messrs. Jaswantraï and Ramesh Mittal of D.K. Agencies, Ltd., New Delhi who have offered me the technical services of their highly qualified employee, Mr. P. Ranganathan. He has a vast knowledge of the intricacies of the Software WORD and has solved many problems related to the formatting of this text.

Thiruvananthapuram,  
Autumn 2008





## Editor's foreword

The obvious justification for publishing this work in the *Alt- und Neu-indischen Studien* is that the surviving specimen in only a single copy was kindly sent, after the demise of Ernst Leumann, to the undersigned editor of this series by his son, Manu Leumann. Ernst Leumann's handwritten literary bequest accompanied it to the Seminar für Kultur und Geschichte Indiens in Hamburg. It is quite legitimate that these unique objects are being published at all, even in manul print - and for the sake of uniformity pages B to E have been prepared similarly - because of their importance to indology, particularly to Jaina studies and to the academic career of Ernst Leumann. The presentation on pages IX-X should show the reader how occupied Leumann had been for at least 11 years with these Āvaśyaka studies, of course, not without interruptions, but always with his own deep interest.

A draft title found in the literary bequest reads: "An Outline of the Āvaśyaka literature with excerpts from the Śīlāṅka manuscript and a photographic reproduction of the same with a Prañīka list of the Viśeṣāvaśyaka-bhāṣya". These constituent parts mentioned here are also available, each in a single copy, at the Seminar. Limited funds, however, did not permit their publication together with the following sheets, and in the case of the manuscript tables, for Leumann their size determined the format of the present text volume, making a reproduction impossible. However, there can be no doubt that the "Outline" is much more valuable than these additions and thus, it has been taken up firstly. Therefore, presently, occasional references to script charts and excerpts should be ignored. If what is being presented on the following pages appears to be incomplete, when compared with the original plan, this, itself, is not complete. However, the end of the preface shows that Leumann, even in April 1900, did not intend to publish more. In fact, he was preparing to submit a sidepiece to his "Āvaśyaka-Erzählungen" (*Abhandlungen für die Kunde des Morgenlandes*, vol. 10, No. 2, 1897) that also terminates in the middle of a sentence. This is also the case here on p.153.

Only for aesthetic reasons have two words of a new sentence, which begins on sheet 14, been blocked out in the reproduction. Strangely, a continuation in the corrections or in the manuscript was not found. We can see on p. 42 [15<sup>b</sup><sub>8-11</sub>], and in a note in the literary bequest what was to follow within the further framework. We see that the plan, among other things, contained the Āvaśyaka-cūṛṇi along with the Jaina narrative literature and an account of Haribhadra's writings. The preliminary work on these subjects has been preserved, but it is not in a condition that would allow for its reproduction without an up-dated scrutiny. Besides these, there are various notes with addenda. For reasons of space only those that correct the printed material or facilitate the readings through references could be included. On the other hand, addenda, which, for the better part, originate from further research in the literature, in all cases, have been omitted.

If this happened due to external reasons, on the other hand, after careful deliberation, further pursuance came to a standstill, which, on p. II, is connected with the lending policy of English libraries. It should not be presumed that sensitivities will be awakened by Leumann's exhortation. If that would have been deleted, then even the legitimate reference to the three German scholars would have had to be omitted, to whom the credit must go for the collection of Jaina manuscripts for England. Leumann also wanted very much to honour two other Germans. As some drafts prove, he dedicated his book to the long and deep academic support that he had received from them - "from the Buddhologist and Vedist, reliable in research and skilled in style" - and the "nostalgic remembrance of him who was the first to immensely enlarge and deepen classical Indian studies in almost all directions". They are Hermann Oldenberg and Georg Bühler. Leumann's work does honour to both of these great names.

Hamburg, November 1933

Walther Schubring

## Corrigenda and Addenda\*

I <sup>a</sup> †	(This note refers to Bhagvandas Kevaldas)	15 <sup>b</sup> n.	In Sanskrit] cp. Pāṇ. IV 1, 128f. and 131: <i>nāṭera</i> .
1 <sup>b*</sup> <sub>17</sub>	later] (p. 30 <sup>b</sup> <sub>1-6</sub> )	16 <sup>a</sup> <sub>44</sub>	is]. Several times S shows a puristic tendency. (Elaborated on in more detail)
3 <sup>a</sup> 13a	40 = Ār.-pat. 212		
4 <sup>a</sup> 7f.	(both) cp. below, p. 14 <sup>b</sup> <sub>35f.</sub>		
37	Mūlāc.] II 63/ X 14	20 <sup>b</sup> <sub>21</sub>	apparently], if, indeed, the irregularity of the metre does not recommend another interpretation. [already
5 <sup>a</sup> 28	1 [=Upāsakādhy. 1		
11 <sup>a</sup> <sub>1</sub>	later] p. 44-53		
13 <sup>a</sup> <sub>50</sub>	Br 5255 = [J 5a 12ff.		
14 <sup>a</sup> <sub>68</sub>	by C and H] transpose each in his own manner [and, therefore	23 <sup>a</sup> <sub>8 from</sub>	Viś. I 7] below, p. 51 <sup>b</sup> n. also] the NandīCūṃi, and
		below	
		31 <sup>a</sup> <sub>48</sub>	
69	Haribhadra's] perceived mistakes have been accepted by Malayagiri and Śrītilaka without hesitation: the latter [writes	32 <sup>a</sup> <sub>52</sub>	furthermore, [Haribhadra KalpaCūṃi] and in the NandīCūṃi, both of which mention [it ...]
17 <sup>a</sup> <sub>13 from</sub>	A.D.] with the text, about 34, 000		
below	gr.,[because he renders Haribhadra's explanations more verbose and, besides, considers and discusses many hundreds of Jinabhadra's Bhāṣya-stanzas in detail] (thus Leumann about p. 14 <sup>a</sup> )		

\* These Corrigenda and Addenda have been inserted at the appropriate place in the translation. Translator.

## Index

(This is the original selected index of the German edition, but in Roman alphabetical order. References are to the pages of the English translation)

- address, 100  
*adissa*, 94  
*adreśya*, 94  
aeons, 116  
*āesa*, 64  
*aggajjho*, 95  
*āhaṭṭu*, 25  
*akṣara*, 110  
allogeneous formations, 106  
Angacūlikā, 1, 60  
Annikāputra, 31  
anusvāra-symbol, 102  
Aparājita, 138, 149  
*apatta-kāri*, 107  
Ārāḍhanā, 43  
Ārāḍhanā-niryukti, 43, 58  
Ariṭṭhanemi, 30  
*āsikā*, 26  
Aśoka, 28  
*āvassiyā*, 20  
ĀvaśyakaCūṛṇi, X  
*bāhulera*, 43  
*bandha*, 120  
bāras'āvatta-veneration, 30  
Bhadrabāhu, 59  
Bhadrabāhu's pupil, 6  
*Bharaha*, 27  
breach of the (permutation) principle, 114  
Buddhists, 28  
BṛhaddHarivaṃśapurāṇa, 54, 78  
*caityavandana*, 3  
Candragupta, 72  
caste system, 78  
CaturviṃśatiTīrthakaraJayamālā, 9  
chameleon, 29  
*citkośa*, 92  
*cola-paṭṭaya*, 77  
date of Haribhadra, IX  
Devanandin, 10  
Dharmaśāstra, 79  
Digambara literature, 28  
Digambara manuscripts, I  
*diś*, 117  
discussion, 58  
farewell, 26  
Gaṇadhara-s, 94  
Gangā, 30  
*gāthā-nārāśaṃsyah*, 30  
*gihakoliyā*, 94  
*granthi*, 115  
*guru-vandana*, 19  
Hemacandra, 16  
influence of Skt., 94  
*ity-ādi*, 149  
Jātaka, 9, 59, 75, 81  
*jattā*, 27  
*javaṇijja*, 27  
Jina-kalpa, 77  
*jñānakośa*, 92  
Jñānapravāda-pūrva, 81  
*joga*, 15  
jonipāhuda, 106  
*jugunche*, 94  
Kālakācārya, 26, 30  
Kalasīpure, 30  
*Kālīka*, 60  
khamāsamaṇa, 19  
kiikamma, 32  
Kiṃcid-gaṇadharavāda, 101  
*Kriyākalāpa*, 6  
Kṛṣṇa, 29  
*leṭṭhu*, 94  
library, 92  
Māghanandin, 9, 66  
Mahāparijñā, 61  
Mahāvīra, 78  
Malayagiri, 146  
Māṇḍana, 92  
Mangu, 65  
Manu, 79  
Maraṇavibhaṭṭi, 43  
Muṇḍaka-Upaniṣad, 94  
*nā*, 114  
Nāgahatthi, 65

E. Leumann, An outline of the Āvaśyaka Literature

Nāgilakula-vaṃśa, 78  
naiṣedhikī, 25  
nāṭera, B  
naya, 124  
niddhandhasam, 30  
Nirvāṇakāṇḍa, 9  
nirvyūḍha, 42  
nirvyukti, 42  
nisīhiyā, 24  
office, 31  
osappiṇī, 119  
Paccavekkhanā, 28  
Padmaprabhadeva, 9  
Pākṣika-sūtra, 60  
Pālaka, 29  
parisāṭa, 123  
pelu, 86  
Petavatthu, 28  
praghaṭṭa, 90  
prajñapti, 60  
previous life, 83  
punjin, 115  
puruṣakārya, 31  
Rakṣita, 76  
rebirth, 115  
Rucaka, 118  
sābalera, 43  
Śakrastava, 4  
Sāmācārī, 24; 43  
Samantabhadra, 9, 14  
samaya-bheda, 114  
Sāmāyika, 1, 5, 6, 15, 115  
Saṃgama, 31  
saṃghāta, 121  
Saṃgrahanī, 42  
Samudda, 65  
samyaktva, 115

Sanskritization of the Pkt., 85  
saraḍa, 29  
schisms, 76, 94, 116  
Siddhasena, 81  
siddhi, 17  
Śīṭala, 29  
soggai, 9  
Śrāddha-Pratikramaṇasūtra, 5  
ŚrāvakaPratikramaṇa, 15  
Śrīcandra, 4  
Śrītilaka, 4  
Sthūlabhadra, 68  
Suhastin, 65  
Suprabhāta, 10  
Svapnāvalī, 10  
TherīGāthā, 59  
Udāyana, 31  
ugghaṭṭayam, 30  
uttharaṇa, 94  
uvogghāya, 94  
Vaiśeṣika-s, 132  
Vajra, 31, 76  
Vandana(ka), 19  
Vaṭṭakera, 6, 43  
Veda, 101  
Veḍhaya (metre), 9, 82  
Vemaī, 30  
vibhāṣā, 58  
Vidhura, 27  
viggaha, 120  
Vīraka, 29  
Visuddhimagga, 81  
yāpanīya, 23  
Yati-Pratikramaṇasūtra, 3  
Yaty-Ārādhana, 43  
yoniprābhṛta, 106  
yugma, 120

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## Preface

[1<sup>a</sup>] Jainism, or the Jaina religion, founded by 'Jina' or 'Mahāvīra', an elder contemporary of Buddha, is evidence, just as Buddhism is, of a reform movement that turned against the sacrificial cult of the Brahmins in the 6<sup>th</sup> or 5<sup>th</sup> century B.C. Both religions, Jainism as well as Buddhism, have bequeathed a large number of writings. Within Jaina literature the part dealing with the Āvaśyaka that we have summarized and designated as Āvaśyaka literature, comprises a large part. It is, so to speak, the Lord's Prayer of the Jains. In all periods of their religious history it has been handed down, enlarged, changed, commented on and associated with legends or similar literary writings of the most varied types. In this way the history of Āvaśyaka literature thus becomes a paradigmatic extract of the entire Jaina literary history. Therefore, we hope through this historically arranged outline of Āvaśyaka literature, and even more so as it touches related subjects, we can offer something not only to scholars working on Indian religions, but also to those dealing with Indian literary history.

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Our work is based only on manuscripts. Firstly, the majority of them had to be bought or borrowed from India. There, the manuscripts, as well as the works they contain, were given no or only superficial scrutiny by a specialist on the subject. The same is partially the case even with the Berlin manuscripts, which we shall discuss. Until the present time the London manuscripts made use of were almost untouched. The same is true of the manuscripts that Bombay, Calcutta, Oxford, Cambridge, Vienna, Florence and Göttingen were able to contribute for this research.

In general, only a few preparatory studies can be mentioned. The author is all the more aware about what he indirectly owes to a whole series of works, particularly, and foremost, the outline of the Jaina Canon and the second catalogue by Weber, then the treatises and the publications by Jacobi that have very important introductions, the chronologized collections by Klatt, the inscriptional inquiries<sup>\*</sup> and the biography of Hemacandra by Bühler and lastly, the contributions from India by Gopal Bhandarkar, Shridhar Bhandarkar (in Gopal Bhandarkar's extensive report), by Pathak and Hoernle.<sup>\*\*</sup> I am also very thankful to be able to mention those scholars who, for the first time, have introduced the consulted as well as related manuscripts to the sphere of research. These are Bühler, Kielhorn, Jacobi, Peterson (whose untimely death is painful, not only for Jaina philology), Gopal Bhandarkar, Rājendralāla Mitra, Bendall and Hultzsch. The Strassburg Library and I, myself, are most thankful to the latter, because his friendly help made it possible for us to acquire a large number of Digambara manuscripts from Brahmasūri and his son Jinadāsa. Whatever other Jaina manuscripts we have in Strassburg we owe to the expert mediation of Bhagwandas Kevaldas.<sup>†</sup> The necessary funds for the double acquisition were taken, for the greater part, from the interest on capital of a foundation, for which our university owes thanks to the generosity of Max Müller.

I am also very thankful to the Berliner Akademie, which granted me, once, the complete and another time, half of the proceeds of the Bopp-Stiftung. Among other things, in the autumn of 1893 this permitted me to carry out a long period of study in Berlin where a large number of new Jaina manuscripts have arrived since the completion of Weber's second catalogue.

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\* WZ. I 165. II 141. III 233. IV 313. V 59. 175.

\*\* We are particularly pleased with Pathak's research. Through his subtle learnedness important literary historical results from hidden quotations and allusions have become evident.

Also this man who, for many years, effectively supported, first, Bühler and, then, Peterson in the expansion of Indian studies through the *Search for Sanskrit manuscripts*, has now – unexpectedly early – been taken away by death (on March 13, 1900).

[I<sup>b</sup>] Among the managements administering the various manuscript libraries, the Anglo-Indian ones distinctly stand out in comparison to most of the English ones. Our special admiration goes to the Directors of Education Chatfield (until 1896) and Giles (since 1896) in Bombay. Without their noble generosity in approving loan requests the present work, indeed, would have been impossible as the reader shall soon see. Apparently, in India there is an appreciation (in higher places) of the idealistic service indologists are giving to the Government and to the local population through their research. The authorities in the British Museum and, more or less, in other English libraries overlook the fact that these services are also advantageous for England. For the sake of academic research England should also recognize the liberal lending rules in Berlin, Munich, Göttingen and Strassburg. It would certainly be fairer to the heirs of Colebrooke and Wilson who collected these treasures and did not want to see them buried. The English library management, for example, should be reminded in what innumerable ways Wilson offered their manuscripts for research. Hermann Brockhaus, the long-time editor of the *Zeitschrift der deutschen Morgenländischen Gesellschaft*, wrote in 1862 in the foreword to his 'Kathāsaritsāgara-edition', which, together with Benfey's 'Pantschatantra', opened a new and continually growing field of research:

"H. H. Wilson, a man of noble character, who in the friendliest manner furthered most willingly every academic pursuit and who will be remembered by everyone, including myself, with whom he was associated with warmest admiration."

Of course, I have also received some material in Strassburg from English libraries. The India Office has only restricted, but not given up entirely, its earlier well-known liberality; and from Oxford and Cambridge, at least, you can get certain manuscripts if you make use of English friends. However, it remains a fact that many of the English manuscripts are not obtainable or only under particularly difficult circumstances. How painful this is, particularly for a German representative of Jaina philology, is especially clear on the following page, which shows that the majority of the Jaina manuscripts in England were collected with scholarly enthusiasm by three German scholars in India and brought to Europe.

Even now no coherent studies in Jaina philology can be undertaken with the existing manuscripts in European libraries. A plan to improve this deplorable state of affairs is necessary. In the autumn of 1892 I had already tried to convince Sir Alfred Lyall, Sir M. Grant-Duff, Whitley Stokes, Bühler and Rost of this and to make it public, all the more, since certain difficulties that originally demanded a postponement have now been solved. At least from London or Berlin those researchers who are well-versed in Jaina studies, and particularly those who live in India or at least have been there, should be requested to acquire the basic material of the Jaina tradition in their Middle Ages for European libraries that is still lacking or hardly available. Original manuscripts of many texts can still be bought; others in old Jaina libraries (particularly in Cambay and Kolhapur) should be copied by carefully supervised copyists. From the earliest period some things are missing, perhaps even much. Very possibly, the South Indian Digambaras (in Śrāvaṇa Belgola and Kolhapur) have preserved several of those canonical texts, which, as shown on p. 3n., were known to their commentator, Aparājita. Naturally, it would be very fruitful for literary historical research if, at least, various voluminous canonical texts of the Digambara recension could be found, since, until now, we know only the Śvetāmbara recension. It is certain that research does not profit when only such Jaina texts that are widespread in India reach Europe in new copies. One should beware of such encumbrance and preferably increase the funds for new acquisitions until one day, either in the recommended manner or otherwise, the very critical gap of available manuscripts can be methodologically filled.

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## Details about the manuscripts and their citation

[II<sup>a</sup>] The manuscripts that have been used or mentioned and copies of the individual collections will be cited by means of corresponding initials, to which, when necessary, a distinguishing number has been attached.

A = [summary description for the libraries in] Ahmedabad, Anhilwad (Pāṭaṇ), Cambay, etc. The series of manuscripts which one has learnt something about from the six reports by Peterson are:

A I	1-180	=	Pet.	Rep.	I	App.	I.	A IV	1-53	=	Pet.	Rep.	III	App.	II C
A I	181-338	=	"	"	III	"	I.	A V	1-93	=	"	"	V	"	I.
A II	1-81	=	"	"	"	"	II A	A VI	1-12	=	"	"	"	"	II.
A III	1-24	=	"	"	"	"	II B.								

Furthermore, we know from Bhandarkar the title list of two entire libraries, one of which is stored in 80 and the other in 53 boxes. Therein the manuscripts are separately numbered. Whilst citing a manuscript we have added the individual number after the box number. We cite the boxes as follows:

A VII	1-80	Bhandarkar	Report	1887	p. 161-206.
A VIII	1-53	=	"	"	p. 206-255.

B = Berlin, Königliche Bibliothek (Royal Library).

The folio numbers up to 1604 and the octavo numbers up to 459 as well as the quarto numbers up to 197 have been catalogued by Weber (cp. Weber Cat. II, p.1232). We are mostly concerned with higher numbers that have been acquired since the completion of Weber's second catalogue. Everywhere, we adhere to the manuscript's call number (not, however, to the running number of the manuscript catalogued by Weber), but in the call numbers we omit the word 'fol.', retain, however, 'oct.' and 'qto'. For example, the consulted manuscript B 2049 on pp. 16-19 should be understood as a Berlin manuscript, which carries the call number 'Ms. or. fol. 2049' and on p. 3n. the employed designation 'B oct. 504' stands for the 'Berlin manuscript Ms. or. oct. 504'.

BhD = Bhāu Dāji's manuscript collection in possession of the Bombay Branch of the Asiatic Society.

An imposing collection that contains a considerably large number of Jaina manuscripts. Unfortunately, the published catalogue<sup>1</sup> leaves much to be desired. In spite of this, we cite according to its numbers (1-311) and add exponents (as with A and B also) where one number relates to several manuscripts: e.g. 308<sup>4</sup> denotes the fourth manuscript of those listed in the catalogue under no. 308.

Br = British Museum.

The older stock that one finds mentioned along with others in ZDMG VLII 309-315, is included among the numbers 2098-2148, 3347-3354, add. 26362-26464. Three years ago Jacobi's collection was added that received the numbers 5115-5258. The titles of these more recent manuscripts in the British Museum are listed in ZDMG XXXIII 693-697.

C = Cambridge.

The collection was brought in 1885 from India by Bendall. Therefore, the titles are to be found in Bendall's 'Journey in Nepal and Northern India' p. 46-51<sup>a</sup>. Also ZDMG VLII 308-315 should be referred to. We cite the library numbers given to the manuscripts.

F = Florence.

A collection brought by De Gubernatis from India. Pullé has published the titles of the canonical works in the Abhand. des IX Or. Congr. I 217 f. and the titles of the remaining works in the Abhand. des X Or. Congr. II 18-24. We cite according to the library numbers and not according to the numbering by Pullé.

<sup>1</sup> Catalogue of Manuscripts and Books belonging to the Bhāu Dāji Memorial Bombay 1882.

**G** = Göttingen.

In total only 22 items (124-145) described by Klatt (124-136) and Kielhorn (137-145) in the 'Verzeichnis der Handschriften im Preussischen Staate', Abteilung Hannover, Göttingen, vol. 3.

**I** = India Office.

From the older period there are just a few Jaina manuscripts available (e.g. items 2201 & 2909). However, the collection gifted by Bühler to the India Office in 1888, contains many that we cite with 'I Bühler' while retaining the Bühler numbering 1-321 (ZDMG, XLII 536-552).

**II** = Indian Institute (Oxford).

A collection that reached Sir M. Monier-Williams through Bühler and which now belongs to the Indian Institute; Jaina manuscripts 'between 30-40 in number' ZDMG, XLII 535.

[**J** = Jacobi. An earlier used abbreviation (still found, p. 13<sup>a</sup><sub>50</sub>) that had to be abandoned when Jacobi sold his collection to the British Museum.]

[**II**<sup>b</sup>] **L** = Leumann.

The collection contains prepared transcriptions and excerpts I have made, for which I have used the Latin alphabet throughout. As far as the items 1-90 are concerned, refer to ZDMG. VLII 454-464, for the items 91-128 refer to ZDMG. VLII 308-315; a list of further items follows on the next page.

**M** = Rājendralāla Mitra's 'Notices of Sanskrit MSS.'

We have followed Mitra's numbering of the manuscripts. In total there are 4,265 items of which about 390 belong to Jaina literature.

**O** = Oxford (Bodleiana).

The same is the case with the Jaina manuscripts in the Bodleiana as with those in the British Museum and in the India Office. There are also small earlier holdings to which, presently, a remarkable collection has been added that was collected by a German scholar in India. The German scholar in this case is Hultsch. We cite the manuscripts he sold to the Bodleiana with O and the number that has been given to them in the published list (ZDMG XL, 11-26). We mention from the old holdings, for example, 'O Wilson 458'.

**P** = Poona.

In addition to the series I-XIX, which are listed in Shridhar Bhandarkar's catalogue of MSS in the Deccan College, there are seven more, which we number as XX-XXVI:

P XX	=	Pet.	Rep.	III App. III.	P XXIV	=	Bhandarkar Rep. 1897
P XXI	=	"	"	IV.	P XXV	=	Pet. Rep. VI p. 1-134
P XXII	=	Bhandarkar	Rep.	1894.	P XXVI	=	" " " p. 135-144.
P XXIII	=	Pet.	Rep.	V.			

**R** = Royal Asiatic Society, London, 'Todd Collection'.

A small but valuable collection on which information can be found in the Journal of the Roy.As.Soc. 1890 XXII 801-804 and in the ZDMG VLII 308-315.

**S** = Strassburg.

The Strassburg acquisitions were made, mainly, to cover the Jaina works for which no, or at least no adequate, manuscripts in Germany were available. This collection that has come into existence in the course of this project, should be compared only to the Sanskrit manuscripts in Tübingen, among which, as is well-known, rarities also dominate. Even when at our place, along with more or less rare Jaina works, some more common ones (e.g. the Anga texts 7-11 and the Uttarādhyayana) can be found, they had been bought, as a rule, for their intrinsic merits (such as extreme age, meticulousness, miniatures, etc.). Many of our texts have gradually arrived in Berlin, because, yearly, a large number of Jaina manuscripts are being bought there. As mentioned before, these are Śvetāmbara as well as Digambara manuscripts that we own. More information can be obtained about the latter in WZ XI 297-312; a list of the previous ones follows on pages VII f.



W = Vienna, University Library.

A small collection whose titles have been published in the Wiener Sitzungsberichten IC 573-576 by Bühler.

In general, it should be noted that when citing a manuscript its number will not be unnecessarily repeated. In order to leave it off, when two or more manuscripts from the same collection are being considered, we vary, if need be, the initials, e.g. we write at the foot of p. 3<sup>a</sup> simply S and s when repeating both Strassburg manuscripts; cp. also pp. 21<sup>a</sup>] & 37<sup>b</sup> 10f.], as well as the bold-faced letters of the second following list. Only the manuscripts of the Āvaśyaka-Cūṛṇi have not been referred to in the manner mentioned, but rather with the help of the letters α β γ δ.

The collections L and S have come into existence mainly during this preparatory work and as an accompaniment to the Āvaśyaka investigations. In this way, they form a scientific apparatus, which any continuation of this research, even if it is not explicitly referred to, can be associated with. Since from the hitherto published title lists that have been referred to previously you can gain information on only about one-half of each collection, we must now subsequently present two supplementary lists; firstly, one which comprises the items L 129-225 and secondly, one which lists the Śvetāmbara titles in the collection S.

### L 129 – 225

#### [II<sup>a</sup>]

- 129 Angacūlikā.  
130 Aṣṭaka by Haribhadra.  
131 Aṣṭaka-vṛtti by Jineśvara.  
197 AṣṭasahasrikāPrajñāpāramitā-  
vyākhyā by Haribhadra.  
198 Ārādhana by Śivakoṭi.  
199 Ārādhana-ṭikā by Aparājita.  
200 Ārādhanaṭpātākā (930  
stanzas).  
225 Ārādhanaṭpātākā (Prakīṛṇaka  
XIII).  
132 ĀvaśyakaCūṛṇi.  
201 Āvaśyaka-ṭikā by  
Malayagiri.  
133 Āv.<sup>2</sup>laghuvṛtti by Śrītilaka.  
134 Āv.<sup>3</sup> (ŚrāvakaPratikramaṇa).  
135 Upadeśapada by Haribhadra.  
136 Upadeśapada-vṛtti by  
Municandra.  
137 Upadhānapraṭiṣṭhā by  
Abhayadeva.  
138 Upamitabhavaprapañcā  
Kathā by Siddha.

#### [II<sup>b</sup>] 115 Ekaviṃśatisāhāna.

- 139 Aupapātika.  
202 Kathānakāni from  
Pancavastuka, etc.  
140 Karmaprakṛti.  
141 Karmaprakṛti-ṭikā by  
Malayagiri.

- 142 Karmavipāka by Garga.  
143 Karmastava (55 gāthā-s).  
144 Karmastava (22 gāthā-s).  
145 Kriyākalāpa-ṭikā by  
Prabhācandra.  
146 Kṣetrasamāsa (kṣ<sup>1</sup>) with  
Haribhadra's comm.  
147 Kṣetrasamāsa-ṭikā by  
Malayagiri.  
148 Gaṇadhara-sārdhaśataka by  
Jinadatta.  
149 Gommatasāra.  
115 Gautamaṃcchā.  
115 Catuṣṭriṃśad-buddhāṭiśaya-  
stava.  
150 Caityavandana-kulaka with  
comm.  
151 Caityavandana-vṛtti by  
Haribhadra.  
152 Jambūdvīpaprajñapti-cūṛṇi.

- 153 Jambūdvīpaprajñapti-ṭikā by  
Śānticaṇḍra.

#### [II<sup>c</sup>] 154 Jānakīharaṇa by Kumārādāsa.

- 155 Jānakīharaṇa-sanna (variants).  
156 Tattvārtha-ṭikā by  
SiddhasenaGandhastin.  
203 Tattvārtha-bhāṣya.  
204 Tattvārtha-laghuvṛtti by  
Haribhadra.  
205 TattvārthaŚiokavārttika.  
206 TattvārthaŚiokavārttika- vṛtti.

- 115 Triṣaṣṭidhyāna-kathānaka-kulaka.  
157 Darśanaśuddhi.  
158 Darśanasaptatikā<sup>1</sup>.  
159 Darśanasaptatikā<sup>2</sup>  
(Samyaktvasaptatikā).  
160 DevendrakaNarakendraka.  
115 Dharmalakṣaṇa.  
161 matsaraNandāvadāna.  
162 Nandī-vivaraṇa by Haribhadra.  
163 Nyāyapraveśaka & Haribhadra's comm.  
164 Pancavastuka by Haribhadra.  
165 Pancasaṃgraha by Candra, contents.  
166 Pancasaṃgraha by Candra, text.

#### [III<sup>a</sup>] 167 Pancasaṃgraha-ṭikā by Malayagiri.

- 168 Pancasūtraka-ṭikā by Haribhadra.  
169 Pancāśaka VIII.  
207 Pancāśaka-vṛtti by Abhayadeva.  
208 Padmacaritra by Vimala.  
209 Paryuṣaṇākālpa-vṛtti by Jinaprabha.  
170 Prajñāpanā-ṭikā by Haribhadra.  
171 Prabandhakośa VIII by Rājasekhara.  
172 Prabhāvakaacaritra, arrangement &  
XIV.

173 Prabhāvakacaritra IX (Haribhadra-caritra).	115 Vardhamāna-stava.	192 Saptatikā (89 gāthā-s).
210 Praśamarati by Umāsvāti.	180 Viśeṣanavati by Jinabhadra.	193 Sarvadarśanasamgraha, citations.
211 Praśamarati-ṭikā.	181 Śataka by Śivaśarman.	194 Sārdhaśataka by Jinavallabha.
115 Praśnōttararatnamālikā.	215 Śāntināthacaritra by Bhāvacandra.	[III <sup>c</sup> ] 195 Sindūraprakara.
174 Bandhasvāmitva (54 gāthā-s).	182 Śāstravārttāsamuccaya by Haribhadra.	115 Śīmaṇdhara-stotra.
175 Bhagavatī tradition.	183 Śāstravārttāsamuccaya ṭikā by Haribhadra.	196 Sukumālacaritra.
115 Bhayahara-stotra, 21 gāthā-s.	216 Śukasaptati, parallel passages.	217 Catalogue on B 1668 f. 1704-1749. 1751. 1868-1892. 2012-2034. oct. 511.
115 Bhayahara-stotra, 14 Apabhraṃśa verses).	184 Śrāvakadharma-vidhi.	218 Catalogue on the Strassburg Digambara manuscripts.
212 Bharata's Nāṭyaśāstra.	185 Śrāvakaprajñapti.	219 Glossary on the first main part of the Āvaśyaka Erzählungen (Ed. p. 6-45).
176 Mūlācāra.	186 Śrāvakaprajñapti-ṭikā by Haribhadra.	220 Glossary on Deśināmamālā, Pāiyalacchī, etc.
177 Yatidinaḥkṛtya by Hariprabha.	187 Śaḍaśīti by Jinavallabha.	221 List of Jaina manuscripts, acquired 1892 & 1893 in Berlin, with catalogue notes on many items.
178 Yogadṛṣṭisamuccaya by Haribhadra.	188 Śoḍaśaka by Haribhadra.	222 List of Skt. & Pkt. Manuscripts (not alphabetical), acquired 1894 in Berlin.
[III <sup>b</sup> ] 179 Yogadṛṣṭisamuccaya-ṭikā by Haribhadra.	189 Śoḍaśaka-vivarāṇa by Yaśobhadra.	223 List of Digambara manuscripts I: the mss. in P I-XVIII and in a shortlist from Śravaṇa Belgola.
213 Ratnakaraṇḍaka by Samantabhadra.	190 Saṃgrahaṇī by Jinabhadra.	224 List of Digambara manuscripts II: longer list from Śravaṇa Belgola; at the end Brahmasūri's mss. (now partly in Strassburg)
214 Ratnakaraṇḍaka-vṛtti by Prabhācandra.	191 Saṃgrahaṇī-ṭikā by Malayagiri.	

## The Strassburg Śvetāmbara manuscripts

- [III<sup>a</sup>] 397 Anga 7-11 and Abhayadeva's accompanying commentary. ms. of the 14<sup>th</sup> century.
- 377 Angacūlikā.
- 394 Angavidyā.
- 307 Ajitaśānti-stava by Nandiṣeṇa with Avacūri.
- 433<sup>a</sup> Aticār'ālocanā. Anuttaraupapātika-daśā (Anga 9), cp. Anga.
- 383 Anekāntajayapatāka-ṭippanaka by Municandra. Antakṛd-daśā (Anga 8), cp. Anga.
- 429<sup>a</sup> Āv.<sup>2</sup> IV (Śrāddhapratikramaṇa).
- 399 Āvaśyaka-Cūṛṇi. = γ.
- 163 " " -ṭikā by H, I-X. = S.
- 378 " " " " " II 29 - X. = s.
- 317 " " " " " I-XX. = Σ.
- 398 " " " " " I-XX. = σ.
- 162 " -niryukti. = s. Modern.
- 203 " " = S. about 15<sup>th</sup> c.
- 161 " -niryukti-avacūri = Āv.- Avac.
- 302 Uttarādhyayana with Avacūri. Cp. Sacred Books of the East, vol. VL, Introd. p. XL f.
- [Both works following each other in the passage-wise not always legible palm-leaf manuscript B 703-706.]
- 202 " -ṭikā by Śāntyācārya.
- 373 " -niryukti.
- 315 " -vṛtti by Devendra.
- 416 Uttarādhyayana with vṛtti by Bhāvaṇijaya.<sup>†</sup> [P XXIV 1097. A VII 48.]
- 417 Upadeśamālā by Dharmadāsa. [B 1719.]
- 306 " -ṭikā by Siddha-rṣi.
- 438 Upadeśaratnākara by Munisundara. [P IV 172.]
- 433<sup>b</sup> Upadhānavidhi.
- 395 Upamitabhavaprapancā Kathā by Siddha-rṣi. Upāsaka-daśā (Anga 7), cp. Anga.
- 309 Oghaniryukty-avacūri.
- 303 Kathākośa by Śubhaśīla. Cp. Tawney's 'Kathākośa' (Oriental Translation Fund. New Series II) p. 240<sup>12</sup>.
- 439 Karpūraprakara by Hari with a commentary containing the stories. [Cp. B 807.]
- 440<sup>a</sup> Karmavipāka by Devendra. In addition, the author's ṭikā (1882 gr.) with the verse openings.
- 440<sup>b</sup> Karmastava by Devendra. In addition, the author's ṭikā (830 gr.) with the verse openings.
- 432<sup>c</sup> Kāyasthitistotrāvacūri.
- 372 Kriyākalāpa by Vidyānanda or [Vi]jayānanda, a small grammatical text (consisting of four adhyāya-s with 38, 133, 42, 54 stanzas, after which sometimes an appendix follows). [P XVI 256. XXIII 671.]
- 371 Kṣetrasamāsa by Jinabhadra.
- 374 laghuKṣetrasamāsa by Ratnaśekhara with the commentary of the author.
- 419 Gacchācāra. [B 1075<sup>7</sup>.]
- 441 Guṇasthānakram'āroha by Ratnaśekhara. In addition, the author's vṛtti. [M 2719 + 2720.]
- 310 Catuḥśaraṇa with Somasundara's Avacūri.
- 312 Daśavaikālika with Avacūri. = Σ.
- 201 " -bṛhadvṛtti by Haribhadra = S.
- 200 " -laghuvṛtti. = s. Cp. ZDMG VLI 581 & 583-585.
- 452 Nandī Cūṛṇi. Palm-leaf manuscript.
- 453 Nandī-vivaraṇa by Haribhadra. Palm-leaf manuscript.
- 376 Niśītha-Cūṛṇi by Jinadāsa. [F 76.]
- 308 " -bhāṣya. [B 656.]
- 379 Pancasamgraha-ṭikā by Malayagiri, together with the complete text. [Āv. 19 has [III<sup>b</sup>] the same contents; on the other hand A I 40 contains only the first fourth of the commentary and perhaps only the verse openings of the corresponding text pieces. In Br 2107 a shorter commentary along with the verse openings is found.]
- 423 Pancasūtraka with Haribhadra's commentary. The first two leaves are missing.
- 375 Pancāśaka-ṭikā by Abhayadeva with the complete text.
- 420<sup>b</sup> Paṭṭāvali of the Kharatara-gaccha. Before this, some citations and a Paṭṭāvali of the kings of Pattana. - All has apparently been copied from Dharmasāgara's commentary on Kupakṣakaś. IV; cp. Bhandarkar's Report 188<sup>3</sup>/<sub>4</sub> p. 149-151.
- 420<sup>a</sup> Paṭṭāvali of the Tapāgaccha (about 20 gāthā-s) with commentary.
- 442 Padmacaritra by Vimāla, 118 chapters with a total of about 9,000 gāthā-s. [A II 7. P XXI 1281. XXII 1296.]
- 433<sup>c</sup> Paryant'ārādhana by Somasūri.
- 443 Pārśvanāthacaritra (gadyabaddha) by Udaya-vīra. [F 164. Br Add. 26362.]
- 444 Pārśvanāthacaritra (mahākāvya) by Bhāvadeva. [C 2293.]

<sup>†</sup> Mentioned at the end of the Praśasti of the Lokaprakāśa.

\* The six texts of S 440<sup>a-f</sup> appear again in M 2596. Excerpts from the six commentaries of S 440<sup>a-f</sup> in B

- 160 Piṇḍaniryukti-ṭikā by Malayagiri with complete text.
- 433<sup>d</sup> Piṇḍaviśuddhi by Jinavallabha.
- 429<sup>b</sup> Pratikramaṇa-krama. Incomplete.
- 313 Pratikramaṇa-vidhi (=Hetugarbha).
- 370 Pratyekabuddha-kathāḥ, 697 stanzas (I - 160, II - 212, III - 444, IV - 697).
- 396 Prabandhakośa by Rājaśekhara.
- Praśnavyākaraṇa (Anga 10), cp. Anga.
- 440<sup>c</sup> Bandhasvāmitva by Devendra. In addition, an Avacūri (described by the author's ṭikā as lost) with the verse openings.
- 433<sup>c</sup> Bimbapraveśa-vidhi.
- 392 Bharataka-dvātriṃśikā. [Cp. Pavolini in Pullé's Studi Ital. di Phil. Indo-Ir. I 51-57.]
- 316 Munipati-carita, 626 gāthā-s. = s.
- 414 " " 639 " = S.
- 445 " " 684 " (with interlinear Bālābodha). = o.
- 205 " " in Bhāṣā.
- 446 Ratnasamcaya. [O 462]
- 447 Rāmacaritra (gadyabaddha) by Devavijaya. [M 3396.]
- 433<sup>f</sup> Lokanālī-dvātriṃśikā (32 gāthā-s) with Tabā. [Text also in F 130; an Avacūri in F 21. Commented copies are F 111, M 2718, A II 61. The text, along with a Bālābodha, has been printed in the Prakaraṇaratnākara II 720-736.]
- 401 Lokaprakāśa. [M 2608. F 75. P VI 181. XXIV 1242. - incompl.: B 1324. P IV 377.]
- 448 Vardhamānadeśanā (gadyabaddhā) by Rājākīrti.
- 369 Vasudevahiṇḍī (first part) by Sanghadāsa. [A I 8. II 8.]
- 433<sup>e</sup> Vāda-dvayā (Īśvara-vāda & Nirvikalpavāda).
- 382 Viṃśatisthānaka-caritra by Jinaharṣa. = s.
- 449 " " " = S.
- 427<sup>a</sup> Vicārāmṛtasamgraha I-III Beginning [B 989 is complete (I-XXV).] Vipākāśruta (Anga 11), cp. Anga.
- 164 Viśeṣāvaśyaka-bhāṣya, Hemacandra's recension. = s.
- 301 " -vṛtti by with complete text. = S.
- 432<sup>b</sup> Vitarāga-stotra by Hemacandra. [P XII 76<sup>16</sup>.]
- 440<sup>e</sup> Śataka by Devendra. In addition, the author's ṭikā (4,340 gr.) with the verse openings.\*
- 428 ŚatruṃjayaKathākośa by Śubhaśīla, composed *samvat* 1518.
- 304 Śrāddhavidhi with Ratnaśekhara's own commentary. [Br. 2120. M 2594. P IV 238. V 137. VI 183. XX 638. XXIV 1264. 1265. 1266. 1267. F 113.]
- 311 Śrīpālacaritra (Apabhraṃśa poem) by Raidhū. [P XXIV 1347.]
- 427<sup>b</sup> Śaṭtriṃśaj-jalpa-vicāra-samgraha by Bhāvavijaya. [P XXI 1350. XXII 1237. XXIV 1272.]
- [IV<sup>a</sup>] 440<sup>d</sup> Śaḍaṣṭikā by Devendra. In addition, the author's ṭikā (2,800 gr.) with the verse openings.\*
- 204 ŚaḍvidhĀvaśyakavidhi. [Br 2104. C 2371.]
- 431 Śoḍaśaka by Haribhadra with vṛtti.
- 380 Samvegarangaśālā by Jinacandra. [P XIII 18.]
- 314 Samgrahaṇy-avacūri, excerpt from Devabhadra's commentary on Śrīcandra's Samgrahaṇī.
- 450 Sanghapattaka-vṛtti by Jinapati with complete text. [Text along with an excerpt from Jinapati's commentary is in B 779, only text in M 2996 & F 10.]
- 440<sup>f</sup> Saptatikā. In addition Malayagiri's ṭikā (3880 gr.) with verse openings. P XIII 148<sup>b</sup> contains Malayagiri's ṭikā with the completely copied verses.]\*
- 433<sup>h</sup> Samayasāra by Devānanda with an excerpt from Devānanda's commentary. [The same contents in P XX 642, only text in M 2679, text [IV<sup>b</sup>] with Devānanda's commentary in P XIII 183, text with tabā in P XXIII 887 & XXIV 1284.]
- 451 Samarādityacaritra by Haribhadra. [A I 276. V 53.]
- 433<sup>i</sup> Sarvajña-śataka by Dhamasāgara. [P X 421. XXIII 892. With Bālābodha: P XXIV 1286.]
- 393 Sāmācārī.
- 454 Sāmācārī-śataka. Klatt's last work Ind. Ant. (1894) XXIII 169-174 is based on this manuscript.<sup>1</sup> [M 2631.] - C 2385 (Bendall's Journey p. 51<sup>a</sup> No. 136) is only the extracted Sāmācārividhi in L 109.
- 381 Sāmācārī-samgraha ('Sūrivallabha') by (Kulaprabha's pupil) Nareśvara.
- 433<sup>k</sup> Subhāṣita-samgraha, components from three different manuscripts yet to be determined.
- 305 Sūtrakṛta-niryukti.

\* [Trans.:] See footnote \* on the preceding page.

<sup>1</sup> I received it as a gift from Dr. Mrs. Klatt in the autumn of 1893 and, later, I gifted it to our library.

## Early history and lacunae in the following outline

[IV<sup>a</sup>] As early as 1882 in Berlin during my occupation with the Jaina manuscripts in the Royal Library (Königliche Bibliothek), I had noticed that the Āvaśyaka-niryukti (of the Śvetāmbara literature) deserved special attention. The excerpts, prepared at that time (L 40) from the text and from Haribhadra's commentary, contain, among other things, narrations of the schisms, which I had translated at the end of 1883 (in Oxford) for Indische Studien (XVII 91-135). Before the printing of this work (cp. the epilogue in it on p. 130) Weber's notes on the Āvaśyaka-niryukti in the Ind(ische) Stud(ien) (XVII 50-76) confronted me with something new; also Weber's Āvaśyaka excerpts in the Catalogue (II 739-806), later, supplemented my own review (cp. p. 777<sup>3</sup> & 778<sup>4</sup>). After I had assisted in the revision of Sir Monier Williams' Sanskrit-English dictionary up to the lemma Dadhyanc, the turn of Jaina studies came (however, with numerous interruptions). Some results of these efforts have appeared in periodicals and other places (in the Abhandlungen der Berliner Akademie as well as in Congress publications and in books by Jacobi and Tawney).<sup>1</sup> The most important advancement in these efforts on the Āvaśyaka were:

1889 through the discovery of the concealed Āvaśyaka-sūtra in old commentaries. A preliminary outline on the Āvaśyaka tradition was presented in the same year at the Congress in Stockholm.<sup>2</sup>

In August 1891 through the permission to acquire rare Jaina manuscripts for the Strassburg Library. - Because funds from the Max-Müller-Foundation could soon (since Nov. 1892) be made available, the importance of these new acquisitions increased considerably.

In the autumn of 1892 through a longer sojourn in London<sup>3</sup> that confirmed the already correctly conjectured<sup>4</sup> date of Haribhadra, furthermore (with L 98 & 106), provided an insight into the history of the layman's version of the Āvaśyaka-sūtra and (with L 110) prepared the ground for a serious study of the BṛhaddHarivaṃśapurāṇa and with that, in fact, of Digāmbara literature.

1893 through the final arrival of the Śīlāṅka manuscript (P. XII 57).<sup>5</sup>

1894 through the discovery that the Strassburg acquisitions contain a Pūjājayamālā (S 32) and two fragments entitled 'Nityaprayogavidhi' (S 330 conclusion & 333), as well as the Nirvāṇa-kāṇḍa (S 334<sup>a</sup>), parts of a Digāmbara version of the Āvaśyaka-sūtra. In due course, this led to the discovery and acquisition of further Āvaśyaka texts of Digāmbara literature (S 360-363). - At the Geneva Congress (Sept. 1894) specimens of the now traced sūtra in triple form were conveyed in text and translation and the first printed sheets of this present work were submitted.<sup>6</sup>

in Dec. 1894 through the arrival of the Bhāṣya manuscript P XII 56 that, fortunately, contains the expected original recension of the text. The specimen is simply designated as p when there is a mention of the Bhāṣya, on the other hand, the Śīlāṅka manuscript as P.

1895 through the observation that even the early Buddhist canon had taken over several Jaina legends, of which one already contains the first Āvaśyaka vow.

On April 23, 1896 through the discovery of the Digāmbara original of the Āvaśyaka-niryukti.

<sup>1</sup> The furtherance of collection L and the production of a provisional, but not yet completed, catalogue of collection S - both preliminary works for the present as well as later publications, took up a greater part of the time.

<sup>2</sup> A résumé of the lecture appeared in Trübner's Report, Third series, I 1 51 f. (in the Congress edition).

<sup>3</sup> Cp. ZDMG VLII 308.

<sup>4</sup> Cp. ZDMG XLIII 348 f.

<sup>5</sup> Cp. below, p. 1<sup>b</sup>.

<sup>6</sup> Cp. Abhandlungen des Genfer Congresses II 125.

On May 25, 1896 through the arrival of fifteen Haribhadra manuscripts from Poona that during the previous winter allowed a provisional completion of the projected Haribh. monograph.

On March 15, 1897 through the discovery of the relationship between brahmaNemidatta's Kathākośa and Śivakoṭi's Ārādhana.

On March 20, 1897 through the arrival of the last batch of Haribhadra manuscripts from Poona. – Now only one manuscript (P XII 48) was lacking for the Haribhadra section that because of its damaged condition was being denied to me for a second time, but which, through a renewed request (which Weber, Bühler, [IV<sup>b</sup>] Böhtlingk, Max Müller and Lord Reay supported), arrived on July 11, 1898, along with the manuscript P XIII 7 that also had been denied twice earlier.

in March & April 1898 through a study of the older Ārādhana texts that determined their contact with the Āvaśyaka-sūtra.

on January 10, 1900 through the acquisition, after long negotiations, of both palm-leaf manuscripts S 452 & 453. By means of the colophon in the former we can presume that the ĀvaśyakaCūrṇi came into existence around 600-650 A.D.

The constant and still continuous additions of new material have slowed down the printing considerably:

the excerpts (pp. 1-20) were printed during the autumn of 1894,

the phototypy tables (1-35)<sup>1</sup> were produced at the same time,

the Prañika-list (p. 21-32) was printed during the following winter,

the first part (p. 1-45) of the Āvaśyaka Erzählungen (Abhandl. der DMG X 2) in the spring and summer of 1895,

pages 1-56 of the following (italic pagination) outline (where, in the meantime, the transcription of ¶ as § was adopted as recommended at the Geneva Congress,) from April, 1897 to March, 1898.

A further consequence of the incompleteness of the development process of this research, described in its main features, is the fragmentary character of what can be offered at the moment. There are still dozens of texts in Poona, but also, particularly, in the almost inaccessible libraries in Cambay and Śravaṇa Belgola that should be consulted in order to expose the developmental history of the Āvaśyaka tradition in all its phases and ramifications. In what follows, lacunae have not always been pointed out. Their completion will take time. In general, the author dislikes the recording of negative or unripe thoughts whose solutions are under preparation. Every discerning reader will notice himself the more important defects of the type mentioned and fellow researchers the less important ones. On the other hand, various possibilities have been enunciated and considered when a fairly reliable result could be achieved.

Furthermore, lacunae appear, because some of the available texts in the outline have not become conspicuous enough. For example, it was planned to analyze the Digambara text Śrāvaka-pratikramaṇa in a way similar to the Kriyākālāpa, furthermore, to include a translation of the Gaṇadharavāda-bhāṣya (=Viśeṣāvaśy. II) that is so important for the history of Indian philosophy and religion and to finish the table of contents of brahmaNemidatta's Kathākośa. Also a monograph on Haribhadra should be followed by a mainly critical text and lexical study on Śīlāṅka's and Hemacandra's Viśeṣāvaśyaka commentary. The necessary collections and research for this have already been completed. But other obligations that have been more urgent, have caused a narrowing of the framework. Therefore, a supplementary publication of monographs must be reserved for later to make up for the deficiencies. Among other things, an edition of the (Śvetāmbara Nirukti) as well as the Bhāṣya and the publication of the collective Prañika-list mentioned on p. 21 are planned.

<sup>1</sup> Besides the 35 tables of the present publication, I have had an extra table made that I gifted to Bühler and several friends. In it several particularly clear columns of the manuscript P XII 57 have been photographed in actual size. From this table and from table 35 the symbols have been derived that can be found in Bühler's Palaeographie in table VI, columns XV-XVII.

The reader should note that in spite of the described defects much has been taken into account that he might not have expected. An attempt has been made to understand and acknowledge, on the one hand, the Āvaśyaka tradition in connection with the rest of Jaina as well as non-Jaina literature. Therefore, some things have been treated extensively that normally do not fit into the framework of the task as seen by the title, but only because of its contents or because of its literary relationships.

Strassburg, Alsace, January 19, 1900. [Corrected in April 1900.]





## OUTLINE OF THE ĀVAŚYAKA LITERATURE

[1<sup>a</sup>] What is accessible of Jaina literature, in general, are old texts and new commentaries. Works of the transitional period were, until recently, only few and mostly found only in India. If an insight into the literary and religious continuity is to be gained, it is absolutely necessary to pursue these vestiges. Every reliable enquiry in this direction promises, in addition, to be advantageous for other branches of learning in Indian studies, since these, to some extent, are not in a position to throw light on the interval between old primary texts [1<sup>b</sup>] and the modern scholiasts. In order to bring to light a provisional picture of that continuity there is no area within written Jaina literature more conducive to that than the Āvaśyaka literature. A comparison of the text series to be dealt with and the so-called Daśavaikālika texts\* in ZDMG VLI 581-663 show how beneficial these are due to their extensiveness and completeness, compared to the analogous works like the Kalpa-, Nisītha-, Uttarādhyayana- and Daśavaikālika-texts

### The Āvaśyaka and its text forms

[1<sup>a</sup>] The Āvaśyaka-sūtra, simply called Āvaśyaka, stands at the head of Āvaśyaka literature. The original text of this name belonged to the very first Jaina texts. The earliest evidence for the fact that, on entry into the order, the Āvaśyaka vow (Āv. I, i.e. the Sāmāyika) had to be learnt is found in Buddhist literature, specifically in a Jaina legend that appears among the Southern Buddhists as well as among the Northern Buddhists. Therefore, they must have incorporated it during the first centuries of Buddhism. More details about this follow in the discussion on the Ārādhana story 22. From ancient times Jaina literature of both confessions\*\* mentions the Āvaśyaka at the head of the *angabāhya* writings. Before the schism the first commentary, the Āvaśyaka-niryukti, together with this text had become a main object of study. The same text is held in high esteem by the Digambara-s and in an enlarged version inaugurates the long Niryukti series in Śvetāmbara literature. Apparently from the very beginning instruction began with the Āvaśyaka.

All six parts of the Āvaśyaka have already been mentioned by name in Uttarādhyayana XXIX 8-13. It is not important that in an editorial abridgement of the fifth Anga (IX 33 Ed. fol. 815<sup>a</sup>) and in similar places in the Canon the Āvaśyaka (called Āvassaya) has been cited. Such references might date from the time of the final editing when, among other things, also numerous gāthā-s of the Niryukti-period found access. Also mention of the Āvassaya in Bhag. XVIII 10 Ed. fol. 1423<sup>b</sup> actually cannot be taken into account, because the parallel passage Jñātādh. V Ed. p. 579 omits the word; moreover, compare the wording at p. 10<sup>b</sup>. It is more important that innumerable times in canonical legends the entire course of study has been termed "Sāmāyika, etc". For this reason the term must have preceded, by far, the finalizing of the text, because it has been replaced throughout by illogical enlargements

*Sāmāyika-m-āiyāim ekkārāsa angāim*  
and *Sāmāyika-m-āiy āim coddasa puvvāim*

At the time of the written recording, since the Anga-s and Pūrva-s constituted a major part of the tradition, it was believed that such misleading exaggerations could be permitted. Even Śīlāṅka, in whose time the relationship of the texts had already become considerably disarranged, shows that

\* Vinayaḥṁsa's Vṛtti (composed samvat 1572) should be inserted on the first page between 7 and 8: M 2714. Haribhadra's commentary is also in Oxford (O 408), Śrītilaka's īkā at the same place (O 407) and also in Berlin (B 1807) for the past four years. Further Laghuvṛtti-copies are B 2067<sup>2</sup> & 2077, P IV 198 & V 104.

\*\* Of the Śvetāmbara texts the Pākṣika-sūtra (Weber Cat. II 820), the Nandī (ib. 678) and the Angacūlikā (S 377) have to be taken into consideration. Relevant Digambara passages are Kriyākālāpa B II 1, 24-26, Jināsena's Harivaṁṣapur. II 102-105, Aparājita on Ārādhana 492, Sakalakīrti's Tattvārthasār. I 142-144.

from both terms (cp. Ind. Stud. XVI 243 (SBE XXII p. VLII) & 342) it cannot be assumed that the first Anga and the first Pūrva might have been called "Sāmāyika". He says in the explanation of Sūtr.-niry. 137 (ed. p. 536): the Sāmāyika, Āv. I forms the opening of the entire Canon, but the Ācārāṅga the opening of the Anga-s.

Besides, strictly speaking, the term Āvaśyaka vouches for the great age of this text. It seems that from the very beginning they recognized in their vows, formulas and hymns what was "necessary" or "indispensable", what was continuously [1<sup>b</sup>] obligatory for all members of the order. The fact that the Digambara-s have retained only this text from the Canon in its approximate wording shows its unique importance. Finally, it is just a further result of its catechism-like role that it has been varied in very diverse ways.

The Āvaśyaka, namely, has been handed down in three very different editions, the first of which is represented by two and the second and third, each by numerous recensions. The first edition existed before the schism, the second belongs to the Śvetāmbara, and the third to the Digambara confession. To simplify matters we denote the three texts simply as Āv., Āv.<sup>2</sup>, Āv.<sup>3</sup>. In passing, it should just be said, that, in a broader sense, still various other texts can be considered to be Āvaśyaka-writings, like the Prakīrka-s I-IV & IX (Ind. Stud. XVI 433-439 & 444), including the Digambara equivalents in Mūlāc. II f.; furthermore, the Pancasūtraka commented by Haribhadra, and similar compilations.

Āv. is the text form that has been commented in the Nirukti. Since this has survived in a Digambara, as well as in a Śvetāmbara version, both of which are quite different from each other, it also implies a Digambara and Śvetāmbara recension. Both no longer exist as distinctive texts. However, the wording of the latter can be gathered\* to a great extent from the old commentaries of the Śvetāmbara-Nirukti, but, except for meagre indications [2<sup>a</sup>] of the accompanying Nirukti, no knowledge of the previous has been retained. Since the Śvetāmbara recension of IV-VI seems to have been enlarged, there is - apart from the Pancanamaskāra that serves as an introduction and appears often elsewhere and is actually

\* The sources are the same in the Cūṃṇi and in Haribhadra's Āvaśyaka-ṭīkā. We list them here by simultaneously noting which lines in the Haribhadra manuscript B (763) have to be considered.

Āv.	Niry.	B	sum of lines	Āv.	niry.	B	sum of lines
I	X $\frac{2}{3}$	182 <sup>a</sup> <sub>8</sub> - <sup>b</sup> <sub>15</sub>	25	IV 10 <sub>33</sub>	$\frac{XVII}{XVIII}$	$\begin{cases} 286^a_7 \\ 287^a_{10}-288^b_9 \end{cases}$	$\begin{matrix} 1 \\ 51 \end{matrix}$
II 1	XI $\frac{6}{7}$	198 <sup>a</sup> <sub>14</sub> - <sup>b</sup> <sub>3</sub>	7		$\frac{XVIII}{XIX}$	296 <sup>b</sup> <sub>13-17</sub>	5
2-4	$\frac{38}{39}$	201 <sup>a</sup> <sub>5</sub> - <sup>b</sup> <sub>11</sub>	24	11-18	$\frac{XVIII}{XIX}$	297 <sup>a</sup> <sub>1</sub> -298 <sup>b</sup> <sub>4</sub>	55
5 f.	$\frac{50}{51}$	203 <sup>a</sup> <sub>9</sub> - <sup>b</sup> <sub>7</sub>	16				
7	$\frac{60}{61}$	204 <sup>b</sup> <sub>10-13</sub>	4	V 1-5	XIX $\frac{85}{86}$	305 <sup>a</sup> <sub>17</sub> -306 <sup>a</sup> <sub>14</sub>	32
III	XII $\frac{121}{122}$	219 <sup>a</sup> <sub>8</sub> -220 <sup>a</sup> <sub>12</sub>	39	6-11	$\frac{115}{116}$	309 <sup>a</sup> <sub>10</sub> -311 <sup>a</sup> <sub>9</sub>	68
IV 1-5	XIII $\frac{42}{43}$	228 <sup>a</sup> <sub>12</sub> -229 <sup>b</sup> <sub>8</sub>	48		$\frac{118}{120}$	311 <sup>b</sup> <sub>12-14</sub>	3
6 10 <sup>4</sup>	$\frac{43}{XIV}$	229 <sup>b</sup> <sub>12</sub> -233 <sup>b</sup> <sub>10</sub>	135		$\frac{120}{121}$	312 <sup>a</sup> <sub>5</sub> - <sup>b</sup> <sub>8</sub>	21
10 <sup>5</sup> <sub>1-4</sub>	$\frac{XIV}{XV}$	246 <sup>a</sup> <sub>15</sub> -249 <sup>a</sup> <sub>7</sub>	95	VI	XX $\frac{18}{19}$	318 <sup>a</sup> <sub>4</sub> -329 <sup>a</sup> <sub>17</sub>	388
10 <sup>6</sup> <sub>1 f.</sub>	$\frac{XV}{XVI}$	257 <sup>b</sup> <sub>16</sub> -258 <sup>a</sup> <sub>1</sub>	3		$\frac{21}{22}$	330 <sup>a</sup> <sub>3</sub> -333 <sup>a</sup> <sub>9</sub>	107
10 <sub>7</sub>	XVI $\frac{13}{14}$	258 <sup>a</sup> <sub>10 f.</sub>	2		$\frac{55}{56}$	336 <sup>b</sup> <sub>16</sub> -337 <sup>a</sup> <sub>5</sub>	7
10 <sub>8</sub>	XVI $\frac{14}{b}$	258 <sup>a</sup> <sub>16 f.</sub>	1		$\frac{68}{69}$	338 <sup>a</sup> <sub>10</sub> - <sup>b</sup> <sub>5</sub>	13
10 <sub>9-31</sub>	XVI before the stanzas later to be noted down				$\frac{69}{70}$	338 <sup>b</sup> <sub>6-13</sub>	8
10 <sub>32</sub>	$\frac{XVI}{XVII}$	265 <sup>b</sup> <sub>5 f.</sub>	2		$\frac{70}{71}$	338 <sup>b</sup> <sub>15</sub> -339 <sup>a</sup> <sub>4</sub>	7
				Total sum of lines, about 1200			

not part of the text - only the full wording of I-III in a form that is probably very close to the supposed original version.

Having said this, for the time being, only the Śvetāmbara version can be discussed; all the following citations given refer to it. Similarly, all citations given from the Āv. refer in the following to it, and in the same manner, the introduced citations to its Nirukti by "Āv.-niryukti" or "Nir.". What little that can be said about the Digambara recension has to be done later in connection with the Digambara-Niryukti.

Āv. I-III will be treated more comprehensively later [p. 6-14].

Āv. IV-VI, with the Digambara-s in the sequence IV VI V, were originally not any more voluminous than the first three parts. The Śvetāmbara-s seem, at least with IV, to have substituted an enlargement for the original piece; the parts of the Nirukti enlargement have the following forms:

Āv. IV is the Sādhū- or Yati-Pratikramaṇasūtra, which appears in B 1026, 1323 [printed in Weber's Cat. II 739-741], etc. as a separate small writing and for this reason has been especially commented on (see para. "Āv<sup>2</sup>IV" end). As the title says, the contents mainly consist of confessional formulas that monks have to repeat. Only at the beginning and at the end can several general formulas be found in which devotion to the religion can be expressed in various ways. Āv. I serves as an introduction; a śloka and a gāthā form the conclusion. – Strictly speaking, the text applies only to the *daivasika pratikramaṇa*; with *rātrika pratikramaṇa*, instead of *devasiya*, *rāiya* has to be inserted, and for the *pākṣika pratikramaṇa* other forms exist (cp. Āv.-niry. XIX 120 with the accompanying commentary passages and Jayacandra's Pratikramaṇa-vidhi).

Āv. V is a mixture of Kāyōtsarga forms and short hymns. The former are to be spoken when the "body (*kāya*) is abandoned", i.e. when, as an ascetic exercise, a particular body posture is assumed and, in defiance of any outward influence, is kept for a certain period of time. Āv. I, again, serves as an introduction. The occurring hymns are:

6 = Āv. II.

9,1 f. two gāthā-s.

9,3 a Vasantatilaka-stanza.

9,4 a Śārdūlavikrīḍita-stanza.

11,1-3 three gāthā-s.

[11,4f. two gāthā-s] a well-known addition since the Cūṃṇi whose attachment or omission the commentaries leave open.

Āv. VI contains ten temperance vows. Āv.-niry. XX 66 mentions their catchwords as follows:

namōkkāra<sup>1</sup> porisīe<sup>2</sup> purim'addh<sup>3</sup> eg'āsaṇ<sup>4</sup> ega-ṭhāne<sup>5</sup> ya  
āyambil<sup>6</sup> abhatt'atthe<sup>7</sup> carime<sup>8</sup> ya abhiggahe<sup>9</sup> vigai<sup>10</sup> || 66

The vows are to be spoken in the third person by the administering person and in the first person by the pupil who is professing; only the first text form (with *paccakkhāi* and *vosirai*) is intimated in the commentaries (C & H).

Āv.<sup>2</sup> (generally called Śaḍ-āvaśyaka!) consists of four parts, which, during the last centuries, have undergone considerable and differentiating enlargements. Several commentaries from the 13<sup>th</sup> and succeeding centuries give us the older version and, besides, already the relevant commentaries by Haribhadra (L 151) and Śāntiācārya (L 98) give the first part of it. These four parts are called:

- I Caityavandana
- II Vandanaka
- III Pratyākhyāna
- IV ŚrāvakaPratikramaṇa

The most comprehensive commentary that also conveys the accompanying stories (mostly in Skt.-śloka-s) is the Śaḍvidha Āvaśyaka-vidhi (supposedly by Devendra): S 204, Br

2104, C 2371. It is called Ṣaḍāvaśyaka-vṛtti in the Poona catalogue (P XII 405, XVI 347, XVIII 300); the same is the case with Rājendralāla Mitra (M 2745). The contents have 2,720 grantha-s.

Devendra has treated only I-III in the three small bhāṣya-s (as well as in their commentaries): Br 2105, B 670, 990, etc. (cp. L 50).

Śrītilaka's Vṛtti (I I<sup>1f</sup> & P XXI 1293)\* is complete, but short: I-III 550 grantha-s, IV 200 grantha-s. The more modern commentaries, which are called Ṣaḍāvaśyakāvacūmi, Ṣaḍāvaśyaka-bālāvacūmi, or the like, are similar, and, as a rule, appear in connection with some type of modern text version: B 1971 & 2086, W I 96 (Āv.<sup>2</sup>-avac.<sup>1</sup>) & 84 (Āv.<sup>2</sup>-avac.<sup>2</sup>), Br 2105 & 2109, etc. (cp. L 38).

Further, Jinakuśāla's commentary on Caityavandana-kul. 14 [2<sup>b</sup>] informs about I (cp. L 150); only something about external formalities can be drawn from Haribhadra's Pancāś. III (variability in size, pañcāṅga-praṇipāta, mudrā-s, etc.).

Āv.<sup>2</sup> I contains 12 adhikāra-s with Śrītilaka that [are introduced with the Airyāpathikī (Āv. IV 6 & V 3-5) and] conclude with a wish for the future (*praṇidhāna*).

Adh. 1 is the ancient Jina veneration formula that is often spoken by Śakra (Indra) in legends and therefore simply called "Śakra's hymn" (Śakrastava). It appears very often in the Canon and makes up both of the first one-third (up to <sup>13</sup>) of Aupap. § 20.

- [ " 2 is a gāthā that represents an appendix to 1.]
- " 3 = 5 without the opening word *savva-loe*.
- " 4 = Āv. II.
- " 5 = " V 7 f.
- " 6 = " V 9, 1.
- " 7 = " " 2-4 & 10.
- " 8 = " V 11, 1.
- " 9 = " " 2 f.
- [ " 10 = " " 4.
- " 11 = " " 5.]
- " 12 = *veyāvaccagB*... & Āv. V 8.

What Haribhadra passes over in the Caityavandana-vṛtti has been put in square brackets. Apparently some things he does not know, other things (like Adh. 10 f.) he denotes as a non-committal interpolation, which he does not feel is necessary to explain. He divides everything into six sections, which he designates as follows:

- (Adh. 1) Praṇipātadaṇḍaka,
- ( " 3) Vandana-kāyotsarga,
- ( " 4 f.) lokasyōddyotakarān-ity-ādi,
- ( " 6 f.) Puṣkaravaradvīpārdha-ity-ādi,
- ( " 8 f. & 12) siddhebhya-ity-ādi, Praṇidhāna.

Śāntiācārya has the Airyāpathikī (without V. 4 f.) just between Adhikāra 2 and 3. He also mentions (however, without going into the wording) before the same the "Kṣamāśramaṇa" (Āv. III 1, with the Cūḍā *matthaena vandāmi*) and after the same, the Arhan-namaskāra (?), the Caturviṃśati-stava (Āv. II) and the Mangala-stava.

In the Ṣaḍvidha Āvaśyaka-vidhi the Pancanamaskāra, along with Āv.-niry. IX 131<sup>1</sup> (*namo . . . mangalam*), has been placed ahead of the Airyāpathikī ; equally, in the modern versions that, in addition, interpose the Kṣamāśramaṇa. Also still more numerous at the

\* With Peterson (Rep. IV 108) the title of the last part has, as often, been mistakenly given to the entirety. The wrong name, Tilaka, (instead of Śrītilaka) is already found with the zealot Dharmasāgara, which is why it has infiltrated into ZDMG VLI 581 f. & 584. Similarly, Śrīcandra (to be mentioned later) is wrongly called Candra(sūri).

openings are the already noticeable enlargements of the *Pranidhāna* by Śāntiācārya. One of the latest of these enlargements, the *gāthā dukkha-khao kamma-khao . . .*, is based on an old source as is shown below, p. 4<sup>a</sup>. The newer period has also introduced a special arrangement; it divides the entirety into nine *sthāna*-s:

sthāna 1 Namaskāra (Pancanamask. + Āv.-niry. IX 131<sup>1</sup>)

- “ 2 Kṣamāśramaṇa
- “ 3 Airyāpathikī
- “ 4 Śakrastava = adhik. 1f.
- “ 5 Caitya-stava = “ 3
- “ 6 Nāma-stava = “ 4 f.
- “ 7 Śruta-stava = “ 6 f.
- “ 8 Siddha-stava = “ 8-12
- “ 9 Pranidhāna

Āv.<sup>2</sup> I must have existed in some form or other already before the schism, as, other than the cited *Pranidhāna-gāthā*, we still find other parts below [pp. 3<sup>b</sup><sub>9f.</sub>, 35f., and 5<sup>a</sup><sub>49f.</sub>, 58f.] again in Āv.<sup>3</sup>. Also the previously mentioned *Cūḍā* is referred to in the *Niryukti* (cp. below, [pp. 12<sup>b</sup><sub>36</sub> & 9<sup>a</sup><sub>61f.</sub>].

Āv.<sup>2</sup> II consists of Āv. III and some confessional and apologetic formulas. Among the former there is a layman's version of Āv. IV 5 which Śrī. lets precede as a monk's version Āv. IV 5 and variations to Āv. IV 7 opening & IV 6 as well as three short sentences.

Āv.<sup>2</sup> III = Āv. VI. Since Śrītilaka a few of the ten vows have, on occasion, been re-arranged. He uses the sequence 1-3. 10. 6. 4 f. 7-9. Along with C & H, Śrī. uses the formulas in the third person. With other commentators and in the manuscripts of the original texts they are in the first person:

Āv.<sup>2</sup> IV is formed by the 50-stanza Śrāvaka- or Śrāddha-Pratikramaṇasūtra. A form of Sāmāyika has been prefaced to it as well as to the Sādhu- or Yati-Pratikramaṇasūtra (Āv. IV) that, however, has been ignored by Śrītilaka. Various other pieces have also been prefaced (the eight *Aticāra-gāthā*-s [2-5 & 8 = Daś.-niry. 190, 188, 191-193; 6 f. = Utt. XXX 8 .30], two or three *Pākṣika-stutaya*-s, etc.) to the Sāmāyika since the *Avacūri* commentaries. On the other hand, the Śrāvaka-Pratikramaṇasūtra is sometimes missing, or, just the other way around, even after the latter the Sādhu-Pratikramaṇasūtra is attached. The latter has also been commented upon by Śrītil., but in a separate work (containing 296 *grantha*-s) that is attached in WI 96 after Āv.<sup>2</sup>-Avac.<sup>1</sup>.

[3<sup>a</sup>] Like Āv. IV, the Śrāvaka-Pratikramaṇasūtra is also found separately (in C 2213, etc.) and has, itself, often been commented, e.g. by Vijayasimha in a *Cūṃi* dated 1126 (A V 8), by Jinadeva in a *Bhāṣya* (Weber Cat. II 889,14) and by Ratnaśekhara in a very comprehensive commentary (B 662). Half of the text (6-23 & 26-30) is a versification of Āv.-niry. XX <sup>18</sup>/<sub>19</sub> & <sup>21</sup>/<sub>22</sub> or of analogous prose passages (in Anga 7, etc.). The author, who himself uses only the *gāthā* metre, nevertheless, has adopted, unchanged, a few differently worded original passages. These are the śloka-s 38 f. and 49 – the latter = Āv. IV 17 – as well as the prose line 43<sup>a</sup> (that comes from Āv. IV 13). Also borrowed are:

10 <sup>a</sup>	=	Śrāvakaprajñapti P <sup>16a</sup> / <sub>8</sub>	44 f.	from	the <i>Pranidhāna</i> in Āv. <sup>2</sup> I..
		(Haribhadra's <i>Pancāś. I</i> <sup>10a</sup> / <sub>1</sub> ).	48	=	Āv.-niry. XIII 43.
22f.	=	Śrāvakaprajñapti P 18 <sup>a</sup> / <sub>20 f.</sub> & 22f.	50	=	Āv. IV 18.
40	=	Ār.-pat. 212			

As has already been mentioned Āv.<sup>3</sup> is the only worthwhile remnant from the Canon of the Digambara-s. They have only retained several śloka-s (I 1. IV 7 f. VI 54. 56. 65. VIII 17<sup>a</sup>)

from the Daśavaikālika in their recollection!\* Except for Āv.<sup>3</sup>, everything they possess of ancient texts are revisions and résumés that textually correspond approximately to the Nirukti-period of the Śvetāmbara-s. In older times their main author, Kundakunda, apparently refers in *Saṭprābhṛta* IV 61f. to Bhadrabāhu's pupil as the oldest authority for the textual tradition.\*\* The literary relationship can be illustrated, in short, by the following pattern:

Śvetāmbara literature	Digambara literature
Anga 1-11 & Upāṅga 1-12	
Āvaśyaka	{ entirely modified and transposed
etc.	{ with many later insertions by
	Kundakunda, etc.
Nirukti-collection	Vaṭṭakera
etc.	Kundakunda
	Umāsvāti
	etc.

Until now, two texts have been ascertained that belong to Āv.<sup>3</sup>:

1. the *Kriyākālāpa*,
2. the *ŚrāvakaPratikramaṇa* (quite different from the Śvetāmbara text of the same name referred to above, p. 2<sup>b</sup><sub>68f.</sub>).

There are a large number of recensions of the *Kriyākālāpa*. Four main recensions are presently available along with parts of modifications of the same. These four are:

1. the first Devanāgarī recension (= D) in S 360<sup>b</sup>.
2. the second Devanāgarī recension (= d) in S 333 (incomplete).
3. the Canarese recension (= K) in S 363<sup>c</sup>.
4. the recension of the commentator, Prabhācandra (=P) in P XX 481 (L 145).

In general, the contents can be divided into three parts:

- A. The *Airyāpathikī* (together with the *Śāntya-aṣṭaka*) as the introduction, and the *Sāmāyika* with the opening, preparation, and the fourfold Bhakti-outfitting, together with a conclusion and an appendix.
- B. The remaining Bhakti-parts.

\* Even Aparājita cites (at *Ārādhana* 415 & 601) various passages from the *Ācārāṅga*, the *Sūtrakṛta* (II 1,58), the *Niśītha*, the *Uttarādhy.* (II 6<sup>a</sup>, 7, 12<sup>b</sup>, 34 XXIII 12<sup>b</sup>-14) and *Daśavaikālika*. Traditionally, some of these passages read much differently and some are completely lacking in it.

\*\* Both stanzas read together with the modern paraphrase:

sadda-viyārōhū<sup>1</sup> bhāsā-juttesu<sup>2</sup> jaṃ jine kaḥiyam  
so taha<sup>3</sup> kaḥiyam nāṇam<sup>4</sup> sisseṇa<sup>5</sup> ya Bhaddabāhusa 61  
śabda-vikārōdbhūtaṃ yat jñānaṃ bhāsā-yuktesu kathitaṃ jinaiḥ tat jñānaṃ tathā tena prakāreṇa Bhadrabāhu-  
svāmināḥ śiṣyeṇa jñānaṃ kathitaṃ prakāśitaṃ.  
bārasa-anga-viyāṇam caudasa-puvv'anga-viula-vittharaṇam  
suyanāṇi Bhaddabāhūgamaya-gurū bhayavao jayau<sup>6</sup> 62  
dvādaśa-anga-vit vettā caturdaśa-pūrvāṅga-vipula-vistārakaḥ śrutajñānī Bhadrabāhuḥ gamaka-guruḥ bhagavān  
jayatu.

For various reasons it is not possible that the author here, perhaps, has described himself as Bhadrabāhu's pupil. The miserable condition of the text with Kundakunda is not really surprising.

1. °ro sāhū S (348) & s (= S 318). 2. -suttosu B (oct. 504)<sup>1</sup> & s, -suttesu B<sup>2</sup>. 3. tam s. 4. nāyam s. 5. sisseṇa s, sisseṇa B. 6. °yao Bs.

C. Hymns and other insertions.

The entire name “Kriyākalāpa” is found after the introduction in the second title-stanza. Up to where it is valid cannot be ascertained from the text-manuscripts. D calls the entirety “YatyĀvaśyaka” at the conclusion.

A.

The Airyāpathikī consists of two, the Sāmāyika of seven old Āvaśyaka fragments.

- [3<sup>b</sup>] Airyāp. 1. paḍikkamāmi bhante iriyāvahiyāe . . . (= Āv. IV 6) . . . ṭhāṇado vā ṭhāṇa-  
camkamaṇado vā, (cp. Āv. V 3<sup>a</sup>;) tassa uttara-guṇaṃ tassa pāyacchitta-karaṇaṃ  
tassa visohi-karaṇaṃ, (Āv. V 5, opening:) jāv’arahantāṇaṃ bhayavantāṇaṃ  
namokāraṃ karemi tāva kāyaṃ pāvakaṃmaṃ duccariyaṃ vossarāmi.  
2. icchāmi bhante iriyāvahiyassa āloceṃ puvv’uttara . . . dukkaḍaṃ.  
Sāmāy. 1. Pancanamaskāra. } Also in the introduction to the Deva- & Siddha-PūjāJayamālā  
2 - 4. Āv. IV 2-4. } (S 328); there three śloka-s follow & Āv.-niry. IX 131<sup>1</sup>.  
5. Āv. IV 16 opening . . . -bhūmīsu jāva-arahantāṇaṃ . . . (cp. Āv.<sup>2</sup> I Adh. 1) . . .  
cakkavaṭṭiṇaṃ devāhidevāṇaṃ nāṇāṇaṃ dāsaṇāṇaṃ carittāṇaṃ sadā karemi  
kiriyaṃmaṃ.  
6. Āv. I<sup>3</sup> } The exponent says that the fragments are present in a special (Digambara-)  
7. Āv. II<sup>3</sup> } version; they follow below, p. 6<sup>a</sup><sub>50ff.</sub> & 7<sup>a</sup><sub>34ff.</sub>

The title Airyāpathikī is not met with anywhere. It is, however, intimated by K (with *īryā-patha* in XI 1). Strictly speaking, “Sāmāyika” denotes the entire context in which the seven listed text-fragments appear. That is why in D & D<sup>2</sup> this word is used summarily as the title of A while considering the Airyāpathikī that does not belong to it. Otherwise, K understands (at the margin and in XI 1) “Sāmāyika” only as the opening and preparation for the Sāmāyika.

K transfers the Pancanamaskāra (Sāmāy. 1) to the Airyāpathikī (directly after Airyāp. 1). Since the Sāmāyika, there, consists only of Sāmāy. 2-7, the abbreviation for it is different from the usual one in Dd: here it reads

- (D) *namo arahantāṇaṃ ity-ādi siddhā siddhiṃ mama disantu*  
(d) *namo arahantāṇaṃ ity-ādi thosāmīty-ādi,*

in K, however:

- cattāri mangalam ity-ādi thossāmīty-ādi, japa 9.*

But K draws the consequence only the first time (with IX); in X a mixed formation follows

- namo arahantāṇaṃ cattāri mangalam ity-ādi,*

in XI, then, only

- namo arahantāṇaṃ ity-ādi.*

Prabhācandra explains the Airyāpathikī after the Sāmāyika. In the manuscript-texts, however, they always precede and since in Āv.<sup>2</sup> (above, p. 2<sup>b</sup><sub>4f.</sub>) the corresponding text-passage (except with Śāntiācārya) is also found at the opening, this must, thus, undoubtedly be the original location. It will later be seen that P & K are not authoritative.

The four Bhakti sections are called:

- VIII caitya-bhakti,  
IX pancamahāguru-bhakti,  
X Śānti-bhakti,  
XI samādhi-bhakti.

Each Bhakti consists of the four following passages:

1. introductory formula in Skt.,
2. Sāmāyika,
3. shorter hymns,

4. Pkt.-formulas.

The introductory formula (1) has a stereotyped wording where always only the name of the Bhakti changes: in XI 1, however, before this, a passage is inserted. For 2, in the repetitions of IX & X, the above-mentioned abbreviation occurs, in D at XI also the inserted passage between Sāmāy. 6 & 7 (and between Airyāp. 1 & 2).

Three abbreviated Bhakti sections follow in an appendix. In these, parts 1-3 have been very simplified and the Pkt.-formula has been completely left out. The entire wording of the second and third Bhakti is found later in C II.

Recension d, which A introduces under the title Nityaprayogavidhi, follows D exactly, but, strangely, breaks off the Bhakti-series after X 3 just to add only the conclusion (without Prañidhāna and the appendix). How K & P behave can only be described after a discussion of B & C (below, p. 4<sup>b</sup><sub>36-57</sub>).

The above-mentioned recension D<sup>2</sup> is only an available variant of D for A that is found in S 362<sup>a</sup>. Although it is provided with a Hindi commentary, it originates from Śravaṇa Beḷgoḷa which explains why it differs from D, mostly, only through a slight slant to K: actually D<sup>2</sup> incorporates an āryā from K (below, p. 5<sup>a</sup><sub>19</sub>) and the transposed Pancanamaskāra (ibid. 22); cp. also (ibid. 67) XI 1 (*vidhāya*).

B

B consists of seven Bhakti sections, which P gives in the following sequence:

- I siddha-bhakti
- II śruta-bhakti
- III cāritra-bhakti
- IV yoga-bhakti
- V ācārya-bhakti
- VI parinirvāṇa-bhakti
- VII Nandīśvara-bhakti

[4<sup>a</sup>] Presently, recension d is practically not available because the manuscript used breaks off in B I 1, 1<sup>c</sup>. Instead, B, together with the opening of C (up to C I 22, 1<sup>a</sup>), is found in another Devanāgarī recension (= δ) (S 361). The Bhakti sequel in D is I-III V IV VI VII, in δ I-III V VI IV VII; that in K follows under A-C (p. 4<sup>b</sup><sub>51-53</sub>).

Each Bhakti has been formed here from the following four parts:

1. Skt.-hymn by Pādapūjya-svāmin,
2. Pkt.-hymn by Kundakunda,
3. shorter hymns,
4. Pkt.-formula.

This Bhakti pattern (B) is also very different from the earlier (A); only the second half is identical. Incidentally, it varies to a minimal degree in IV-VII: in all available recensions IV 2 appears before IV 1, and in VI & VII in place of the Pkt. hymn, each with a second Skt. hymn; in D δ, V 3 is lacking, in K, VII 3.

The oldest fragment of each Bhakti (in A as well as in B) is apparently (except the Sāmāyika) the Pkt. formula (4). This has a stereotyped wording in which only the middle changes. The opening always reads *icchāmi bhante . . . bhatti-kāosaggo kao tass' āloceum*, where for the dots the corresponding word (*siddha* in I, *suda* in II, etc., *ceiya* in VIII, etc.) occurs. The Prañidhāna forms the obligatory conclusion.

dukkha-kkhao kamma-kkhao bohi-lāho sugai-gamaṇaṃ  
samāhi-maraṇaṃ jina-guṇa-sampatti hou majjhaṃ.

Once (in A immediately before the appendix), the Prañidhāna appears alone (however, only in one manuscript) and once (at the conclusion of ŚrāvakaPr. I, below, p. 6<sup>b</sup><sub>4</sub>) it has been attached in an enlarged version to a Pratikramaṇa formula. In the modern recensions of Āv.<sup>2</sup>



the wording has been changed into the above-mentioned (presupposed in Ārādh. 1206) gāthā, p. 2<sup>b</sup><sub>44</sub> that reads:

dukkha-khao kamma-khao samāhi-maraṇaṃ ca bohi-lābho ya  
sampaṃjau maha eyaṃ tuha nāha paṇāma-karaṇaṃ

The original version of the Praṇidhāna seems to have been a Veḍhaya line\* with an archaic gāthā-opening (that has only three morae in the fourth foot). Under these circumstances, in order to correct the metre, following Āv.<sup>2</sup> at the commencement, only *sugai* has to be changed to *suggai*. The latter word-form, on the one hand, is presupposed by the canonical deviation *soggai* (e.g. Sthān. IV 1 ed. fol. 226 f.), on the other hand, often verified by the metre (e.g. in Mūlāc. II 63/X 14); of course, *gg* has been adopted from *duggai* and at our passage, simplified by purists. The Praṇidhāna, therefore, originally read:

dukkha-khao kamma-khao bohi-lāho suggai-gamaṇaṃ  
~~samāhi-maraṇaṃ jīna-guṇa-sampattiṃ hou majjhamaṃ~~

The Bhakti sections I f & V are found in Kriyākālāpa also in an edition according to the pattern A, namely, II & V in Svādhyāya (C II, cp. p. 4<sup>b</sup><sub>1-13</sub>, 6<sup>a</sup><sub>1-9</sub>) and an excerpt from all three in the appendix of A.

VI 3 f., with twelve more gāthā-s (21-32), appears separately under the title Nirvāṇakāṇḍa (S 834<sup>a</sup>); S 334<sup>b</sup> provides a second recension of this short text. It should be noticed that, precisely, in VI 3 the recensions δ & K are much shorter than D. Presumably, all three recensions simply give different extensive excerpts from the Nirvāṇakāṇḍa that would then be the source of VI 3 f.

To begin with, δ attaches at the conclusion of B the words *Śāntijinaṃ paṭhitvā* "after recitation of A X 3", and then presents the three existing stanzas at the conclusion of A (before the Praṇidhāna), however, from the gāthā only the first third (as Pratīkā). The entire addition is the conclusion of A according to recension d, in abbreviated form, from which it follows that if d and δ are not the same recension, then they are certainly closely related to each other.

### C.

Here the recensions differ the most. D has the following components:

- I Samantabhadra's 24fold hymn to the prophets.
- II Svādhyāya,
- III Umāsvāti's Tattvārtha-sūtra, together with the appendix,
- IV Mānatunga's Bhaktāmara-stotra,
- V Padmaprabhadeva's Pārśvanātha-stotra,
- VI Māghanandin's CaturviṃśatīrthakaraJayamālā.

As already mentioned, only the opening of δ that agrees with D is available. On the other hand, a small fragment of d and a larger one from another Devanāgarī recension is available. Both manuscripts, S 333 (= d) and 330, each incomplete at the opening and at the end, contain the following:

S 333	C II end A. B opening
S 330	C II " III. A opening

\* Veḍhaya (Veṣṭaka) designates the metre as is clear from the commentaries on Nandisena's Ajitaśāntistava that Jacobi has given proof of in an excellent treatise, without being overwhelmed by tradition, and has named it "Hypermetron": Ind.Stud. XVII 389-441. Just like the gāthā, this metre is also found in Pāli literature. However, both metres are very rare there. Amongst the Jātaka stories only one (542) uses the gāthā-metre for its stanzas and one the Veṣṭaka-metre (536) for a few descriptions (ed. p. 416, 18-28. 419, 25 f. 420, 1-11).

[4<sup>b</sup>] The Svādhyāya (C II) occurs here in one case without and in another case with C III before A. Also in D the Svādhyāya, as such, is connected with A since the appendix of A (as we saw above), to a large extent, depicts an abbreviated version of the Svādhyāya. Actually, however, the Svādhyāya only has contact with A in that both of its Bhakti sections (*śrī-śrutajñāna-* & *śrī-ācārya-*) are arranged according to schema A. They are used in the *paurvāhnikasvādhyāya-pratiṣṭhāpana-kriyā* (therefore the title), whereas A is devoted to the *paurvāhnikadevavandanā* and the appendix of A to the *ācāryavandanā*. Both Bhakti sections have been edited in B II & V according to schema B. For this reason, their Pkt.-formulas (4) are identical with B II 4 or V 4. Apparently, 3 also contains the original stanzas of B II 3 or V 3. The *Sāmāyika* (2) is abbreviated both times in the manner of d (cp. above, p. 3<sup>b</sup><sub>26</sub>).

Presently, the conclusion of P is not available. Therefore, it is not possible to say with any certainty how many of the foregoing six fragments are lacking in it. In any case, I and

VII Devanandin's *Siddhipriyaiḥ-stotra* are available.

K is available as an incomplete collective manuscript (S 363) that assigns only I & VI to the *Kriyākalāpa* from the foregoing list. On the other hand, III & IV, along with many other hymns in other parts of the manuscript, are encountered; their complete contents are:

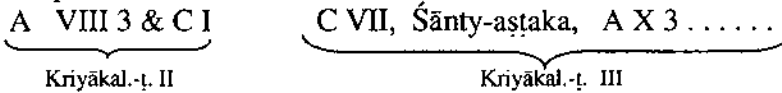
- a. C IV.
  - b. *Nandīśvara-stotra*.
  - c. *Dṛṣṭāṣṭaka*.
  - d. *Samavasaranāṣṭaka*.
  - e. hotchpotch without an overall designation; this is the *Kriyākalāpa*.
  - f. five hymns.
  - g. Canarese hymns.
  - h. C III.
  - i. *Bhūpāla-stotra* (with Canarese commentary) 1-18; the remainder is lacking.
- In the *Kriyākalāpa* K himself has:

- VIII a *Suprabhāta* (different than the one by Padmanandin; *Pancav. XVII*),
- IX a *Svapnāvalī*,
- X a threefold veneration-formula with the name of 3 x 24 prophets.

#### A - C in K & P.

K & P distribute A over B & C. To begin with, they connect VIII 1 f. (by replacing *caitya* with *siddha*) with B I 1-4 to a hypertrophic Bhakti (that before had the four parts in accordance with schema B, still two heterogeneous ones according to schema A!). In this way the Āvaśyaka sections of A only become a simple introduction to B. P, then, also deals with the same, together with B in the *Kriyākalāpa-tīkā* I under the complete title "Bhakti-vivarāṇa" that ignores any textual autonomy of the introduction. K, in connection with BC, then picked up the remaining contents of A, i.e. the *Śāntya-aṣṭaka* and VIII 3 f. (as atrophic *caitya-bhakti*!), etc. (without the appendix). P picks up (at least, in the manuscript made use of) only the *Śāntya-aṣṭaka* as well as VIII 3 & X 3 and all this only in connection with C.

The sequence in Prabhācandra's mixture AC is:



K groups the entirety as follows (Bh. = Bhakti):

Airyāp. & Sāmāy. (with Bh. VIII 1 f.), Bh. I, IX-XI together with the expanded "conclusion", *Śāntya-aṣṭaka*, Bh. IV f., C VIII f., Bh. VI, II f., VIII 3 (along with the inclusion of C VI & X) & 4, VII, C I.

It still remains to be determined that P only takes note of the framework of A & B, from A only the 2 + 7 Āvaśyaka fragments along with the *Śāntya-aṣṭaka* as well as the third parts of the retrieved Bhakti sections (VIII 3 & X 3),

from B only each of both first parts of the Bhakti sections (I 1 f., II 1 f., III 1 f., etc.).

Apparently Prabhācandra, if not, indeed, the author of the Kriyākalāpa, imagined with B that what had been omitted had been surpassed by the hymns of Kundakunda and Pādapūjya. Precisely these form the focal point of the Bhakti schema B, in which both of the concluding parts of the more original schema A serve, so to speak, only as archaic insertions. In fact, each third part has some not very old components (from the Cāritrasāra, etc.), but, on the whole, as is the case of the fourth part, the first compiler of the Kriyākalāpa must have already known it also. In addition, both concluding parts have, as has been shown in B VI 3 f., previously existed together, at least in individual cases.

After these guiding remarks, we can allow a synoptic text-outline to follow, in which D forms the basis.

In A & B the following simplifications have been introduced. What also appears with Prabhācandra is printed in italics. His arrangement, however, has not been indicated since it has already been described above. What K inserts is put into square brackets and what K omits in parentheses. Of the changes in K, mostly only the insignificant adaptations that were not mentioned in what preceded [5<sup>a</sup>] have been noted. For other differences with K, as long as they cannot be shown with the help of a small circle in square brackets, a third column has been reserved, whereas both first columns are devoted to the Devanāgarī recensions (the first column gives the wording of D, the second that of d or of A XI to that of D<sup>2</sup>). Additions in D<sup>2</sup> have been taken up in small print when they do not originate from K (cp. above, p. 3<sup>b</sup> 66-68).

In general, the following has to be noted. The previously described text fragments have only been mentioned or completely passed over. If, however, a recension differs, then its wording has been given. As a rule, only number and metre of the stanzas have been given; the number is not given if there is only one stanza. Stanzas with the same exponents are identical (Śārd.<sup>1</sup> appears again in the introduction of the ŚrāvakaPratikramaṇa, Śārd.<sup>2</sup> at the opening of ŚrāvakaPr.III 3, gāthā<sup>1</sup> at the end of S 363<sup>f</sup>). If nothing has been said about the language the stanzas are written in Skt., the gāthā-s and gāthāgīti-s, of course, in Pkt. For stanzas appearing elsewhere the corresponding citation has been inserted.

#### A.

Introd. [Māl. śl. śl.; mantra; 24 stanzas: Sragdh. Vas., etc.; āryā: in D<sup>2</sup> before Airyāp. 2].

*Airyāp. 1.*

namokāra 9 guṇi vā	atra jāpyā 9	Pancanamask.; namaḥ paramāt-
kāyotsargaṃ ucchvāsa 27	ūsāsā 27	mane, namo 'nekāntāya Śāntaye Vas.

*Airyāp. 2.*

*Śāntya-aṣṭaka: 8 Śārd.* [Śārd.<sup>1</sup>; namaḥ siddhebhyah.]

Tit. namaḥ śrīVardhamānāya nirdhūtakalil'ātmāne  
sālokānām trilokānām yad-vidyā darpaṇāyate || 1 [= Upāsakādhy. 1]  
*jinēndram unmulita-karmabandham  
praṇamya sanmārga-kṛta-svarūpam  
anantabodh'ādi-bhavaṃ guṇaugham  
Kriyākalāpam prakāṣaṃ pravakṣye || 2*

Open. [Māl. Śārd.<sup>2</sup> PadmanandiPancav. IV 80]. Āv. IV 17 = Mūlāc. II 7,  
(Mūlāc. II 8, Vyavah.-bh. I 335, Mūlāc. I 26); [āryā].

Prep. (atha kṛtya-pratijñā:) bhagavan namo 'stu te, eṣo 'haṃ [paurvāhṇika-]  
devavandanām kuryām iti [°nām kariṣyāmy].

atha\* Sāmāyika-svīkāraḥ. (śl.<sup>1</sup>) 2 śl. (śl.) [2 śl., śl.<sup>1</sup>, 10 śl.]  
(Indr. śl. gāthā; Mūlāc. VII 100. 107. 101; 2 śl., Śārd.)

atha kṛtya-vijñāpanā[ya]: (bhagavan) namo 'stu, prasīdantu prabhu-  
pādā, vandiṣye 'ham iti, eṣo 'haṃ [°ṣye 'haṃ tāvat] sarva-sāvadya-  
yoga-[°gād] virato 'smi.

- VIII 1. atha paurvāhika-devavandanāyāṃ pūrv'ācāryānukrameṇa salaka-kar-  
ma-kṣayārthaṃ bhāvapūjā-vandanā-stava-sametam caitya-[°tam śrī-  
mat-siddha-jbhakti-kāyotsargaṃ karomy ahaṃ:

2. Sāmāy. (1)–6.

namokkāra 9 guṇi vā	jā <sup>9</sup> pa	namo arahan-
kāyotsargaṃ ucchvāsa 27	Dīyate	tānam ity-ādi 9

Sāmāy. 7.

3. śl.: cp. Āv.<sup>2</sup> I Prañidh. 1; 3 *Harinī*, 7 *āryā-s*, 5 *Aupacch.*; 7 śl.:  
for 3 cp. Āv.<sup>2</sup> I Prañidh. 1; 8 *Skandh.*, 5 *Pṛthvī*; (first and second  
introductory stanza of C I); 5 Indr.; (Apabhraṃśa-rhyme stanza;  
rhymed jaya-invocations to the 24 prophets in Pkt.; Apabhraṃśa-  
rhyme stanza); [C VI & X; Śārd.<sup>3</sup> āryā]; Indr. Māl. Śārd. Sragdh.  
(Śārd.<sup>3</sup>) [Vas., 4 gāthā-s].

- IX 1. K: atha āśādhā-māse śukla-pakṣe aṣṭāhnikē prathamāNandīśvara-ma-  
hāparvatithi-kriyāyāṃ pūrv'āc°... °tam panca\* Nandīśvara-caitya-  
caity'ālaya-bhakti-k°...

3. (śl.<sup>\*\*</sup>, 6 Pkt-Sragviṇī, gāthā<sup>1</sup>) [7 āryā-s, śl.<sup>2</sup>; śl.: Sanskritisation of  
Āv.niry. IX 131<sup>1</sup>; Mūlāc. VII 1; śl.]

4. ... panca(mahā)guru-bh°...

- X 1. ... śrī[mat]Śānti-bh°...

3. 4 *Dodhaka-stanzas*; [Indr.<sup>1</sup>] Vas.<sup>†</sup> Indr. (Indr.<sup>1</sup>) Sragdh. śl.

4. D<sup>2</sup>: ... cauvīsatiṭṭhaya-bh°...

- |   |  |  |
|---|--|--|
| XI 1. ... °tam śrī-caitya-<br>bhakti-śrī-pancama-<br>hāgurubhakti-śrīŚān-<br>tibhaktiḥ kṛtvā tad-<br>dhīnādhikaty'ādi-do-<br>ṣa-viśuddhy-arthaṃ<br>śrī[mat]samādhi-bh°... | ... °tam śrī-<br>caitya-pancagu-<br>ru-Śāntibhakti-<br>vidhāya taddh°<br>.. ātma-pavitri-<br>karaṇārthaṃ | ... °tam iryāpatha-sāmāyika-<br>siddhabhakti-Nandīśvarabhak-<br>ti-pancagurubhakti-Śāntibhak-<br>tīr vidhāya taddh°... sarvā-<br>ticāraśuddhy-arthaṃ sarvado-<br>ṣa-prāyaścitta-nimittārthaṃ |
|---|--|--|

3. six brahmanizing stanzas: 5 śl. + āryāgīti. [Vas.]<sup>††</sup>

- end. (athēṣṭa-prārthanā, prathamam karaṇam caraṇam dravyam namaḥ).  
[5<sup>b</sup>] Mand. [Rathoddh., āryā, śl., Śārd.] āryā (gāthā) [āryā, gāthāgīti,  
gāthā, 2 śl., Śārd., 4 śl., āryā, śl.] (Prañidhāna)<sup>†††</sup>.

- (App. 1. namo 'stu śrī-ācāryavandanāyāṃ śrī<sup>†</sup>-siddhabhakti-k°

- |                        |         |
|------------------------|---------|
| 2. namokkāra 8 guṇi vā | jāpya 9 |
|------------------------|---------|

3. gāthā<sup>1</sup>, gāthā<sup>3</sup>.

- |                                   |                        |
|-----------------------------------|------------------------|
| 1. atha śrī-āc° śrī-śrutajñānabh° | namo 'stu āc° śrutibh° |
|-----------------------------------|------------------------|

- |                        |         |
|------------------------|---------|
| 2. namokkāra 4 guṇi vā | jāpya 9 |
|------------------------|---------|

\* Lacking in D<sup>2</sup>.

\* crossed out by the scribe: the slip reveals that K, intentionally, varies the original recension, which has given here *pancamahāguru-bhakti-k°*.

\*\* Lacking in D.

† At this stanza the consulted manuscript of P breaks off.

†† together with XI 4, added in the margin; perhaps also the additional adjoining prosa passage (*athēṣṭa*...) has been forgotten.

††† Lacking in D<sup>2</sup>.

3. Indr.<sup>2</sup>, gāthā<sup>4</sup>

1. atha śrī-āc° śrī-ācāryabh°

2. namokkāra 3 guṇi vā

3. = C II Bh. 2, 3 without both first stanzas.)

namo 'stu āc° āc°

jāpya 9

## B

- I 1. 9 *Sragdh.*  
2. 12 *gāthāgīti-stanzas.*  
3. (Vas.) *gāthā* (5 *gāthā-s*)<sup>\*</sup> *gāthā*<sup>2</sup> *gāthā*<sup>3</sup>.
- II. 1. *āryāgīti*, 29 *āryā-s.*  
2. 11 *gāthā-s.*  
3. Alms' stanzas: 9 Śārd. Śārd.\*\* (Sragdh.) [Śārd.] - Sragdh. (Vamś. Indr.<sup>2</sup> śl.\*\*\*)  
*gāthā*<sup>4</sup>.
- III. 1. 10 Śārd.  
2. 10 *Pkt.-śl.*  
3. 2 Māl., āryā, third opening stanza of the Cāritrasāra, Daś. I 1.
- V. 1. 11 *skandh.*  
2. 10 *gāthā-s.*  
3. [Śārd. Hariṇī 8 Sragdh. Dhṛtaśrī Indr. Māl. āryā. - āryā, 2 *gāthā-s*, Śārd.]
- IV. 2. 23 *gāthā-s.*  
1. 8 stanzas: 1, 3, 5, 7 in *Dhṛtaśrī-* and 2, 4, 6, 8 in *Bhadrikā-metre.*  
3. śl. Sragdh.; *gāthā*; cp. Daś. III 12; śl.
- VI. 1. 19 *āryā-s*: s. 3-19 on Āv.-Erz. III 271,1; *Prahars.*: in fact, passed over by Prabhāc., but most certainly known to him since he makes no remarks about several stanzas that are easy to understand; also at C I 18,19 f. he forgets to mention the change of metre.  
2. 12 *Vas.*  
3. [Sragdh.] *gāthāgīti* 5 *gāthā-s* (*gāthā*)\*\*\* *gāthā*\*\*\* (*gāthā*, disregarded, but counted *gāthā*, 10 *gāthā-s.* - Śārd. Māl. Śārd. 5 śl.)\*\*\*
- VII. 1. 37 *skandh.*  
2. 23 *skandh.*  
3. (9 *Vas.* with refrain line; Nidhi-śloka, together with a variation of cd of the preceding stanza: cp. Āv.-Erz. III 128<sup>1</sup>; *gāthā*).  
4. ... Nandisara[varacediya]bhatti-k° ...

## C.

- I. In P introd. and end are lacking, in K only the introd. and both last concluding stanzas; in Nemidatta's Kathākośa only the introd. is lacking.  
Introd.: Sragdh. & śl. (addressed to Svayambhū).  
1 - 17: five stanzas each, in the same metre (1. 4. 10 & 13 f.: Vamś.;  
2 f. 5-9. 11 f. & 16: Indr.; 15: Rathoddh.; 17: Vas.)  
18: 18 śl. & 2 Aparavaktra-stanzas.  
19 - 21: five stanzas each, in the same metre (19: Sāndrap., 20: Vait.,  
21: Śikh.)

\* However, 1-3 and 5 are added in K at the margin, together with two other *gāthā-s*; sequence: 1, 2, 5  
gāthā, 3, gāthā.  
- not in δ; in K at the margin.  
- not in δ.

22: 10 Udg. at two lines (or 5 Udg. at four lines in K).

23: 5 Vamś.

24: 8 skandh. (each with 2 x 8 four-morae feet).

The end consists of the following four stanzas, whose numbering adjoins 24.

śrīVardhamānam akalankam anindya-vandya-  
pādāravinda-yugalam praṇipatya mūrdhnā  
bhavyaikaloka-nayanam paripālayantam  
syādvāda-vartma pariṇaumi samanta-bhadram || 9  
ye samstutā vividha-bhakti-samantabhadrair  
Indr'ādibhir vinata-mauli-maṇi-prabhābhīḥ  
uddyotitāmhrī-yugalām sakala-prabodhās  
te no diśantu vimalām kamalām jinēndrāḥ || 10  
pūrvam Pāṭaliputra-madhyā-nagare bherī mayā tāḍitā,  
paścān MālavaSindhutakka-viśaye Kānci-pure Vaiḍuṣe<sup>1</sup>,  
prāpto 'ham Karahātakam bahu-bhātair vidyōtkatāḥ samkṛtam,  
vādārthī vicārāmy aham narapate śārdūlavat-kṛḍitam<sup>2</sup> || 11  
Kāncyām nagnātakā<sup>3</sup> 'ham mala-malina-tanur, Lāmbuṣe pāṇḍu-bhikṣuḥ<sup>4</sup>  
Puṇḍrōḍre<sup>5</sup> śāka-bhākṣī<sup>6</sup>, Daśapura-nagare miṣṭa<sup>7</sup>-bhojī parivrāt,  
Bānārasīyām<sup>8</sup> abhūvam śāsi-kara-dhavalāḥ pāṇḍu-rāgas<sup>9</sup> tapasvī,  
rājan yasyāsti śaktiḥ sa vadatu purato JaināNirgrantha<sup>10</sup>-vādī || 12  
iti Samantabhadra-stutiḥ.

[6<sup>a</sup>] II. śuddhajñāna-prakāśāya lokālokaika-bhānave

namah śrīVardhamānāya Vardhamāna-jineśine

Bh. 1, 1. atha paurvāñnikasvādhyāya pratiṣṭhāpana-kriyāyām pūrv ...

°tam śrī-śrutajñāna-bh° ...

3. = B II 3 without the donation-stanza and the śloka.

Bh. 2, 3. = B V 3, 1 f & 15-19. The last stanza (śl.<sup>2</sup>), namely, has been omitted in B V 3 by K (perhaps because it has already been inserted in IX 3), but apparently should be added.

End: Sragdh. & Śivakoṭi's Ārādhana 1 f.

V. 8 Vamśasthā-stanzas in which each line closes with three identically worded iambi and all fourth lines are identical. Here a concluding stanza:

..... ākule kauśale  
vikhyāto bhuvi Padmanandi-muni .....kośam nidhiḥ  
gambhīram yamakāṣṭakam bhaṇati yah.....labhyate  
śrīPadmaprabhadeva-nirmitam idaṁ stotram jagan-ma ... || 9

VI. Śārd., 13 Pādāk. (rhymed), Māl.

VII. 24 Vas. (rhymed), addressed in sequence to the 24 prophets. Śārd.

Colophon: Devanandi-kṛtir ity anka-garbhyam khadāra-cakram idaṁ.

VIII. Śārd., 8 Vas., 5 śl.

IX. Pṛthvī, 20 skandh.

<sup>1</sup> °ḍuṣe Nemidatta's Kathākośa 4, 72 (see further below).

<sup>2</sup> °vikr° ib.

<sup>3</sup> digambar'ācāryo marginal gloss ib 71.

<sup>4</sup> -piṇḍah ib.

<sup>5</sup> °ḍṇḍ° ib.

<sup>6</sup> -bhikṣur ib. (gloss. Buddha-yatiḥ).

<sup>7</sup> mṛṣṭa ib.

<sup>8</sup> Bārāṇas° ib.

<sup>9</sup> °ḍurāṅg° ib. (S).

<sup>10</sup> °Nig° ib.

The **ŚrāvakaPratikramaṇa**, “the layman’s confession” is presently available only in recension D. In fact, the work forms S 360<sup>a</sup> and [6<sup>b</sup>] therefore precedes the **Kriyākalāpa**. It is also much older than the handed-down forms of the **Kriyākalāpa**, but it presupposes, at least, part A of the same.

Five Bhakti-sections form the contents:

- I siddha-bhakti
- II pratikramaṇa-bhakti
- III Vīra-bhakti
- IV caturviṃśatīrthakara-bhakti
- V samādhi-bhakti.

Bhakti IV differs from the **Śānti-bhakti** (X) in **Kriyāk**. A only in name. In addition, since not only the concluding Bhakti in both texts is identical (V = A XI), but also the opening and end literally agree, you can expect the first Bhakti in both passages to be the same. Actually, however, in the recensions K & P, the Bhakti-series is introduced by the Siddha-bhakti; due to the previously described circumstances this order cannot have been original. Rather, in the present case it precedes the Siddha-bhakti, because in the **Kriyāk**. it also opens the sequence.

In our text the Bhakti sections have been prepared for confession and for this reason somewhat diversify the original scheme (A). Especially, the four parts of it are preceded by a **gāthāgīti** (**Ṣaṭprābhṛta** III 23), together with a prose addition (= G); as a rule, confessional formulas (= Pr.) were added at the end. The normal scheme becomes sixfold, consisting of G, 1–4, Pr.

## The **Āvaśyaka**-parts I–III, together with the tradition belonging to III

[6<sup>a</sup>] The first part, a vow with the title **Sāmāiya** (**Sāmāyika**), reads in text and translation:

(**Āv. I**) *karemi bhante Sāmāiyaṃ:*

*savvaṃ sāvajjaṃ jogam paccakkhāmi jāvaj-jivāe*

*tivihaṃ tiviheṇaṃ: maṇasā vayasā kāyasā, na karemi, na kāravemi, karentaṃ pi annaṃ na*  
*samaṇujāṇāmi.*

*tassa bhante paḍikkamāmi nindāmi garihāmi appaṇaṃ vosirāmi.*

*I do, O Venerable, the Sāmāiya:*

*Everything reprehensible\*, I condemn throughout my life*

*In a threefold manner: in thoughts, in words, in deeds, I won't do it, I won't cause anyone to*  
*do it, I won't approve of it, if anyone does it.*

*For this, Venerable, I repent, censure, chide and castigate myself.*

The vow in **Āv.**<sup>2</sup> (above, p. 2<sup>b</sup><sub>10</sub>) is noticeably toned down; there it reads:

(**Āv. I**<sup>2</sup>) *karemi bhante Sāmāiyaṃ:*

*sāvajjaṃ jogam paccakkhāmi jāva niyamaṃ pajjuvāsāmi*

*duvhiṃ tiviheṇaṃ: maṇeṇaṃ vāyāe kāeṇaṃ, na karemi, na kāravemi,*

*tassa bhante paḍikkamāmi nindāmi garihāmi appāṇaṃ vosirāmi.*

Thus *savvaṃ* is deleted; instead of throughout my life, it says as long as I honour the limitation and only the doing and causing to be done, but not the sanctioning of reprehensible things, is felt to be a sin. Apparently, we find here – and the commentaries confirm this to us

\* Joga (yoga), a collective term that we lack for the triad “thoughts, words, deeds” has to be translated differently, according to the context.

– the layman's version of the Sāmāiya-vow. In the text the layman's confession (the ŚrāvakaPratikramanaśūtra) also usually follows, as shown above, p. 2<sup>b</sup> 68-76.

Then, the Digambara-version reads:

(Āv. I<sup>3</sup>) *karemi bhante Sāmāiyaṃ:*

*savvaṃ sāvajja-jogaṃ paccakkhāmi jāvaj-jīvaṃ*

*tiviheṇa: maṇasā vaciṃ kāṇa, na karemi, na kāraemi\*, annaṃ karantaṃ*

*pi\*\* na samaṇumannāmi.*

*tassa bhante aicāraṃ paḍikkamāmi nindāmi<sup>1</sup> garahāmi appāṇaṃ,*

*jāva<sup>2</sup> arahantānaṃ bhayavantānaṃ pajjuvāsaṃ karemi tāva kāyaṃ pāva-*

*kammaṃ duccariyaṃ vossarāmi<sup>3</sup>.*

This formula possibly contains an amalgamation of Āv. I and Āv. I<sup>2</sup>, in other words, a combination of the monk's version with that of the layman's. In fact, the spirit of the vow has, in any case, remained the same as in the original version. Only the superfluous annex with *pajjuvāsaṃ karemi* seems to betray an acquaintance with the parallel formula (Āv.I<sup>2</sup>), which offers *pajjuvāsāmi*. The annex, itself, originates from Āv. V 5 where another expression for *pajjuvāsaṃ karemi* is found.

A hint to the Sāmāiya-vow is to be found in the Mahāvīra-legend of the Ācārāṅga (II 15,22). According to this text, Mahāvīra had begun his religious life by reciting the *siddhāṇaṃ namokkāra* (in place of the later customary Pancanamaskāra) [6<sup>b</sup>] and pledging himself with the words *savvaṃ me akaraṇijjaṃ pāvaṃ kammaṃ<sup>4</sup>* to the Sāmāiya caritta. Apparently, the author of that passage already knew the Pancanamaskāra as an introduction to the Āvaśyaka. The passage is versified in Āv.-niry. III 337\*

The second part of the Āvaśyaka-sūtra is a hymn to the 24 prophets and is therefore called *Caturviṃśati-stava*.

(Āv. II) *logassa ujjoyagare dhamma-titthaṃkare jīṇe*

*arahante kittaiṣṣāmi cauvvīsaṃ pi kevali || 1*

*Usabham 1 Ajiyaṃ 2 ca vande<sup>5</sup> Sambhavam 3 Abhiṇandaṇaṃ 4 ca Sumaiṃ 5 ca*

*Paumappahaṃ 6 Supāsaṃ 7 jīṇaṃ ca Candappahaṃ 8 vande || 2*

*Suvihiṃ ca Puppahadantaṃ 9 Sīyala 10 Sejjamsa 11 Vāsupujjaṃ 12 ca*

*Vimalaṃ 13 Aṇantaṃ 14 ca jīṇaṃ Dhammaṃ 15 Santiṃ 16 ca vandāmi || 3*

*Kunthum 17 Araṃ 18 ca Malliṃ 19 vande Muṇisuvvayaṃ 20 Nami-jīṇaṃ 21 ca*

*vandāmi 'ritthanemiṃ 22 Pāsaṃ 23 taha Vaddhamāṇaṃ 24 ca || 4*

*evaṃ mae abhithuyā vihuya-ṛaya-malā pahīṇa-jara-maraṇā*

*cauvīsaṃ pi jīṇa-varā titthayaṛā me paṣīyantu || 5*

*kittiya-vandiya-mahiṃ je 'e logassa uttamā siddhā*

*āroga-bohi-lābhaṃ samāhi-varam uttamaṃ dentu || 6*

\* °remi D and K pr. m.

\*\* before kar° D<sup>2</sup>.

<sup>1</sup> °dāmi appāṇaṃ K

<sup>2</sup> jāva° DK.

<sup>3</sup> bosar° K.

<sup>4</sup> The words *me* and *kammaṃ* have been forgotten in Jacobi's edition.

<sup>5</sup> Hemacandra cites this verse-opening in his Pkt. grammar on rule I 24, the end of 5<sup>a</sup> (*pahīṇa-jara-maraṇā*) on rule I 103; also he mentions the opening of the first stanza in the Cūṛi-version on rule I 177 to be mentioned later. From Āv. III he takes the word *javanijjaṃ* in I 248 and in III 38 the word *khamāsumaṇo*.

Hemacandra also takes several verse-openings from the Nirukti, e.g. B II 22\* on II 104, II 67 on I 88, VIII 195\* on I 102. The word *ahā-jāyaṃ* from XII 106<sup>a</sup> (below, p. 12<sup>a</sup> 65) is found at I 245, the end of VIII 41 at III 46.

Hemacandra has even noted some things from the Bhāṣya; e.g. the next to last citation (*viṣā s°*) at II 174 from Viṣeṣ, I 875<sup>a</sup>.

Among the individual words, which Hemacandra lists, there are naturally many that appear in Āvaśyaka-texts as well as elsewhere.



*candesu nimmalayarā āccesu ahiyaṃ payāsagarā  
sāgara-vara-gambhīrā siddhā siddhiṃ mama disantu || 7*

1. *They, who once filled the world with light,  
when they triumphantly taught the religion,  
these august ones, I want to praise,  
these twenty-four eternally wise ones\*.*

2-4. *I venerate (all of them):*

(2.)	1. <i>Rṣabha</i>	(3.)	9. <i>Suvidhi Puṣpadanta</i>	(4.)	17. <i>Kunthu</i>
	2. <i>Ajita</i>		10. <i>Śītala</i>		18. <i>Ara</i>
	3. <i>Sambhava</i>		11. <i>Śreyāṃsa</i>		19. <i>Malli</i>
	4. <i>Abhinandana</i>		12. <i>Vāsupūjya</i>		20. <i>Munisuvrata</i>
	5. <i>Sumati</i>		13. <i>Vimala</i>		21. <i>Nami</i>
	6. <i>Padmaprabha</i>		14. <i>Ananta</i>		22. <i>Ariṣṭanemi</i>
	7. <i>Supārśva</i>		15. <i>Dharma</i>		23. <i>Pārśva</i>
	8. <i>Candraprabha</i>		16. <i>Śānti</i>		24. <i>Vardhamāna</i>

- [7<sup>a</sup>] 5. *Thus those called upon by me,  
who threw off dust and filth from themselves  
and overcame death and old age,  
O! May those twenty-four conquerors,  
the prophets, be merciful to me.*
6. *Those there\*\*, praised, venerated, honoured  
at the highest places\*\*\*, blissfully enthroned,  
O! May they gift me with good health,  
let me acquire knowledge  
and devotion to the highest degree.*
7. *Those spotless ones are like the moon  
and, spreading light, more than the suns  
and unfathomable like the oceans,  
O! May those, who are eternally blissful,  
Show me the way to bliss\*\*\*.*

\* literally, "the absolute wise ones"; *kevala-jñāna* is "the unconditional knowledge", the fifth and highest degree of knowledge.

\*\* *je 'e = ya ete H.*

\*\*\* The siddhi (blissfulness) as residence of the blissful ones at the top-end of the world as well as the blissful ones are dealt with in the Canon:

A. a gāthā-versification with two introductory stanzas adopted as quotations: Āv.-niry. IX 72-102.

B. a prose and gāthā-version: the first part (74-79) in prose, at least with inclusion of the first gāthā-line (74<sup>a</sup>); the second part (80-102) in an older version without the stanzas 80-82 & 93. Both introductory stanzas have been taken into the middle between the prose and gāthā parts.

C. a śloka-versification with several gāthā-pieces taken from (the basic form of) A: Uttarādhy. XXXVI 56-68. An acquaintance with B divulges the fact that both introductory śloka-s have been left at the opening, but at the place where B shows it, again seem to have been cursorily touched upon. The second part is only summarily touched upon here.

B is found in two recensions:

I. Prajñāp. II Ed. fol. 130<sup>b</sup><sub>4</sub>-137<sup>b</sup><sub>1</sub>, Ed.2 fol. 101<sup>b</sup><sub>5</sub>-103<sup>b</sup><sub>4</sub>. A gāthā has been added before both śloka-s.

II. Aupap. § 163-188. The first sentence (§163) has been enlarged by several lines and is added at the same time in a schematic way with the meaningless paragraphs 160-162, which, themselves, rely on a dogmatic introduction (§ 156-159). At the end a gāthā (§ 189) has been added whose conclusion in Prajñāp. XXXVI Ed. fol. 848<sup>b</sup> has displaced the original final wording. The original part of §163 is found also in Bhag. II 1, 3, 22 Ed. fol. 159<sup>b</sup>, and § 165 is recorded in Anga 4 12.

B II (Aupap. §156-188) is cited in Bhag. II 7 and XI 9 under the title Siddhagaṇḍīyā or Siddhi-gaṇḍīyā, while the first time Prajñāp. II is referred to, the second time the Aupapātika (but without § 189!).

Moreover, the part of Śīlāṅka's commentary (on Viśeṣ. V 354-378) covering version A is found in the Excerpts (p. 17).

The last three stanzas could also be considered to be a prayer.

Whereas H(āribhadra's commentary) does not give more than the verse-openings, (the) C(ūrṇi) picks out only the first stanza usual in the double (Saṃhitā- and Pada-)form, on the other hand, deals, simply with the contents of the corresponding Nirukti-section (XI 39-50) in place of 2-4, and lists 5-7 (from 7, just the opening) only jumbled up with the explanation. However, since all transmitted passages can be found identically again in Āv.<sup>2</sup> this recension could be used to restore the missing fragments. As for Āv.<sup>3</sup>, it differs little, and has placed a gāthā in front of the hymn and, besides, has converted the introductory śloka into a gāthā. Just like this gāthā, the stanzas 2-7, then, cannot be an original versification, according to the proof of Āv.<sup>3</sup>, though already canonized before the schism, because the gāthā-metre was hardly known to the Uttarādhyayana. Even the tradition belonging to the Āv. divulges in verse 1 an attempt at metrical modernization; C, namely, reads *logass*\*, which H describes as a version, while he, himself, correctly presents *logassa*.

After these words, we need only to let Āv. II<sup>3</sup> follow here:

*thossāmi*<sup>1</sup> *'haṃ jīṇa-vare titthayare kevalī aṇanta-jīṇe*  
*nara-pavara-loya-mahie vihuya-ṛaya-male mahā-panne*<sup>2</sup> || 1  
*loyass*<sup>3</sup> *'ujjoyayare*<sup>3</sup> *dhama*<sup>4</sup> *-titthamkare jīṇe vande.*  
*arahante kittisse cauṇsaṃ ceva kevaliṇo* || 2  
*Usaḥam Ajiyaṃ ca vande Sambhavam Abhinandanam ca Sumaim ca*  
*Paumappaham*<sup>5</sup> *Supāsaṃ jīṇam ca Candappaham vande* || 3  
*Suvihim ca Pupphayantam Sīyala Seyamsa*<sup>6</sup> *Vāsupujjam ca*  
*Vimalam Aṇantam bhayavam Dhammam Santim ca vandāmi* || 4  
<sup>[7<sup>b</sup>]</sup> *Kunthum ca jīṇa-var'indam Araṃ ca*<sup>7</sup> *Malli Muṇisuvvayaṃ ca Namim*  
<sup>8</sup> *vandāmi* *'ritthāṇemim taha Pāsaṃ Vaddhamāṇam ca* || 5  
*evaṃ*<sup>9</sup> *mae abhithuyā vihuya-ṛaya-malā pahīṇa-jara-maraṇā*  
*cauṇsaṃ pi jīṇa-varā titthayarā me paṣīyantu* || 6  
*kittiya-vandiya-mahiyā ee log*<sup>10</sup> *'uttamā*<sup>10</sup> *jīṇā siddhā*  
<sup>11</sup> *āroga*<sup>11</sup> *-nāṇa-lāham dentu samāhim ca me bohim* || 7  
*candehi nimmalayarā āiccehi*<sup>12</sup> *ahiyam pahāsantā*  
<sup>13</sup> *sāyara*<sup>13</sup> *iva gambhīrā siddhā siddhim mama disantu* || 8

\* The remaining variations in C & H are:

1<sup>a</sup> *oṭthagare* in the pada-ccheda C.

1<sup>b</sup> *oṣsaṃ* β (but not in the pada-ccheda). *cauṇs*<sup>o</sup> in the pada-ccheda C.

6<sup>a</sup> *oḍiya maiyā* (= *mayā*) H! He mentions the correct reading as a variant.

7<sup>a</sup> *candehi* C (whereby, of course, then also *āiccehi* has to be assumed), – with H as a variant.

The small text variations of the first stanza can also be found in Āv.<sup>2</sup>, where the adopted form reads (Āv. II<sup>2</sup> 1) *logassa ujjoyagare dhama-titthayare jīṇe*

*arihante kittissaṃ cauṇsaṃ pi kevali* ||

and, according to the commentaries, some write *cauvv*<sup>o</sup>.

1 *thosāmi* dK.

2 *oḥa-pp*<sup>o</sup> D<sup>2</sup>K.

3 *ujjoyare* Dd! K unclear.

4 *oṃmam* dK.

5 *Pom*<sup>o</sup> D<sup>2</sup>.

6 *oṃyam ca* dK and (in Āv.<sup>2</sup>) W I 84.

7 *oḷlim* M<sup>o</sup> D, *oḷlim ca Suvv*<sup>o</sup> D<sup>2</sup>, *Malim* M<sup>o</sup> d.

8 *oḍe Ar*<sup>o</sup> D<sup>2</sup>K.

9 *eva* DD<sup>2</sup> d!

10 *logōtr*<sup>o</sup> DD<sup>2</sup> d.

11 *āroga* DD<sup>2</sup> d & P (= *paripūrṇa*!)

12 *ahiyam payās*<sup>o</sup> DD<sup>2</sup> & P v.l., *ahiya-ppahā santā* K & P (*adhika-prabhāḥ santāḥ*).

13 *oṃram* DD<sup>2</sup> d.

The third part of the Āvaśyaka-sūtra bears the title **Vandana(ka)** “veneration”; more exact would be **KṣāmaṇāVandana(ka)** “veneration and apology”. The term *guru-vandana*, to differentiate from *caitya* (or *deva*-) *vandana* (Āv.<sup>2</sup> I), is also found. The expression *caturādikṣamā-śramaṇaḥ* is also in use because the word *khamāsamaṇa* “Your Honour” appears four times at the opening of a sentence (*dāuṃ caur-āie khamāsamaṇe* in one gāthā cited by Jayacandra in the Pratikramaṇa-vidhi means “reciting Āv. III”). The text (conveyed consistently in extenso by C and H) falls into two groups of formulas: 1 1–6 and 2 1–4. Only the first group is touched upon in the Niryukti; this one, alone, can have been the original one. However, the Niryukti (in XII 129<sup>a</sup>, end) apparently contains a reference to the opening of the second group: for this very reason, then, the stanza-pair XII 129 f. should be reckoned to the Bhāṣya-elements of the Niryukti. The second group is a further discourse of what was already said at the end of the first-mentioned (in 1 6). According to C and H, both groups should be repeated once again; only H remarks that, in this case, the word *āvassiyāe* (in 2 1) should be omitted, because the repetition of 1 6 onwards is to be spoken at the feet of the teacher. While explaining the word *āvassiyāe* that is omitted in Āv.<sup>2</sup> by W I 84 (but still presupposed in all Āv.<sup>2</sup>-commentaries, in fact, at times written with only one s), However, C carries it over to the first group of formulas. Already the first time, C prescribes the prostration before 1 6. The Niryukti also presupposes (in XII 106–109) a repetition, without saying whether the same should have reference to both groups or just to the first one. In any case, the repetition there is an innovation, because the Digambara version of this passage (to be further discussed below), proved older due to its metre, knows nothing about it.

- (Āv. III) 1    1. *icchāmi khamāsamaṇo vandium jāvaṇijjāe nisīhiyāe.*  
                   2. *aṇujānaha me mi'oggaham.*  
                   3. *aho-kāyaṃ kāya-samphāsam.*  
                   *khamañijjo bhe kilāmo.*  
                   *appa-kilantāṇaṃ bahu-subheṇa bhe divaso vaikkanto.*  
                   4. *jattā bhe.*  
                   5. *javanijjam ca bhe.*  
                   6. *khāmemi khamāsamaṇo devasiyaṃ vaikkamaṃ.*  
       2        1. *āvassiyāe – paḍikkamāmi*  
                   2. *khamāsamaṇānaṃ devasiyāe āsāyaṇāe tetti's'annayarāe jaṃ*  
                   *kimci micchāe maṇa-dukkadāe vaya-dukkadāe kāya-dukkadāe*  
                   *kohāe māṇāe māyāe lobhāe*  
                   *savva-kāliyāe savva-micchōvayārāe, savva-dhammāikkamaṇāe*  
                   *āsāyaṇāe*  
                   3. *jo me aiyāro kao,*  
                   4. *tassa khamāsamaṇo paḍikkamāmi nindāmi garihāmi appāṇaṃ vosirāmi.*

To each of the six formulas of the first group there is, according to the tradition, an answer from the teacher. In the following translation we include the answers in brackets, along with the necessary additions for comprehension.

(From a restrained distance, the pupil speaks to the teacher:)

- 1        1. *I desire to honour Your Grace<sup>1</sup> in the most possible composure. –*  
       [Gladly.]<sup>2</sup>

<sup>1</sup> *Khamā-samaṇo* is a vocative, formed like *ajjo* = *ārya* after *bho* and *āuso* that serves here at the same time as an accusative.

<sup>2</sup> The teacher gives this answer only if he is otherwise not busy. If he is occupied, then, according to C, he requests the pupil to wait with the words *wait a while* (*accha tāva*) and, later, when he can felicitate the honour, invites the pupil with an obliging expression; but according to H, if this is not possible, he answers: with the threefold (*tivihēṇa* in Āv.<sup>2</sup>-Avac.<sup>2</sup>, = *mano-vāk-kāyāiḥ samkṣepēṇa vandasva* Śaḍv. Āv.-v., etc.), whereupon the pupil only summarily (*samkṣepēṇa*) finishes the veneration. The Śaḍv. Āv.-v. mentions (also like Āv.<sup>2</sup>-Avac.<sup>1</sup>) the difference between C (with *pratikṣasva* for *accha*) and H (*trividhena*).

2. *Permit me (to tread) into the determined area. – [I allow it.]*  
(Having stepped up to the teacher's feet, he lays the little brush on the ground and touches it, as well as [his own]<sup>1</sup> forehead, with his hands, saying:)<sup>2</sup>
- [8<sup>a</sup>] 3. (Permitted) on the lower body (i.e. at the feet) contact with the (my) body (i.e. with my hands<sup>3</sup>).  
(lifting the head and with folded hands at the forehead looking into the countenance of the teacher, he says):<sup>4</sup>  
May this disturbance be tolerated by you.  
Seldom disturbed, you have (no doubt) spent the day well.  
– [Yes.]
4. *Enjoy spiritual progress. – [You deserve it also.]*
5. *And enjoy contentment. – [It is so.]*
6. *I ask forgiveness, Your Grace, for (my) daily sins. – [I also forgive you<sup>5</sup>.]*  
(Having stood up and having left the area, the pupil says:)
- 2 1. *Out of compulsion of duty – I repent*
2. *whatever injustice (I have done) towards Your Grace through irreverence in this or that manner of manifestation, be it in thoughts, words or actions, out of anger, pride, insincerity or greediness, through each false service at any time and each direlection of duty relating to irreverence,*
3. *what I may be guilty of,*
4. *for that, Your Grace, I regret, censure, scold and castigate myself.*

In order to substantiate and elucidate this translation, we present what is of importance in Niryukti, Cūṃṇi and Hariḥbhadrā's ṭīkā, collect some things from the commentaries on Āv.<sup>2</sup> and complement this, finally, with a discussion of the terms āvaśsiyā and nisīhiyā, jattā and javaṇijja. We include a translation of the Niryukti-stanzas (a selection from XII 122-131). In the Cūṃṇi-passage, the readings recorded in the footnotes are valid for both manuscripts (α = P VI 129, β = P XII 367), when α or β is not added. Also by means of the abbreviation Āv.<sup>2</sup>-Avac., both texts with this name are to be understood, if an exponent does not indicate that only the first or the second is meant.

Niry. XII: icchā 1 ya aṇunnavaṇā 2 avvābāhaṃ 3 ca jatta 4 javaṇā 5 ya  
avarāha-khāmaṇā 6 vi ya cha tṭhāṇā honti Vandaṇae || 122  
āya-ppamāṇa-metto caud-disiṃ hoi oggaho guruṇo;  
aṇaṇunnāyassa sayā na kappae tattha paisariṃ || 122<sup>5</sup>  
bāhira-khettaṃmi tṭho aṇunnavettā mi'oggahaṃ phāse  
oggaha-khettaṃ pavise, jāva sireṇaṃ phuse pāe || 123  
chanden', aṇujāṇāmī, taha tti, tubbhaṃ pi vattae, evaṃ,  
aham avi khāmemi tume, vayaṇāṃ vandaṇ'arihassa || 125

<sup>1</sup> Niry. XII 123 end and Āv.<sup>2</sup>-comm.; cp. below, p. 12<sup>b</sup><sub>35</sub> Niry. XII 114 (mistake 27).

<sup>2</sup> In order to indicate the episode, H inserts at Āv.<sup>2</sup> in the text before *aho* the word *nisīhī*; the explanation in H with *naīṣedhikyā praviśya* does not clearly refer to this, but in the commentaries on Āv.<sup>2</sup> it does, because there *naīṣedhikyā* is paraphrased.

<sup>3</sup> and with my forehead Āv.<sup>2</sup>-comm.

<sup>4</sup> This from the commentaries on Āv.<sup>2</sup>

<sup>5</sup> You (*tubbhe*) Āv.<sup>2</sup>-comm.

122<sup>5</sup> end so H (yarūṃ Σ!); payas° S, paviseṃ sBb.

123 end °sai H in Σ.

sīso paḍhama-pavese vandium āvassiyāḥ paḍikamium  
bīiya-pavesammi puṇo kiṃ vandai? cālaṇā; ahavā || 129  
jaha dūo rāyāṇaṃ namium kajjaṃ niveium pacchā  
vīsajjio vi vandiya gacchai em eva sāhū vi || 130

122. 1. Wish, 2. request for permission (to come closer), 3. no disturbance, 4. spiritual progress, 5. health, 6. apology for sins, – (these) are the six stages at the “veneration”.
- 122<sup>5</sup>. The teacher’s “sphere” is his own size, measured in all four directions; into this [sphere] no one is permitted to tread without permission.
123. Standing in the outside area, after he has requested permission, he should touch the determined area (with the little brush) and enter into the sphere until he touches the feet (of the teacher) with his head.
125. “Gladly”, “I permit it”, “Yes”, “You deserve it also”, “It is so”, “I also forgive you”, – (these) are the answers of the Venerable One.
129. What? The pupil, upon his first entry, after completion of the veneration and in composure, having experienced repentance, shows veneration again upon the second entry? – (this is) an objection (which the following will respond to:) What is more,
130. as a messenger honours the king (to whom he is supposed to bring a message) and after his dismissal, (again) goes respectfully, just like this also the monk (should do).

C: tattha kira appacchandeṇa<sup>1</sup> avisae<sup>2</sup> asattassa avihīe karaṇaṃ na vaṭṭai tti vandago gurum vandium ujjutto oggahā<sup>3</sup> bāhim thio oṇaya-kāo dohi vi hatthehim majjhe gahiya-rayaharaṇo evam āha: 1 1 . . . . . yāvaṇiyā nāma jā keṇai paogeṇa kajja-samatthā, jā puṇa paogeṇa vi na samatthā sā ajāpaniyā<sup>4</sup>, tāe jāvaṇijjāe, kāe? nisīhiyāe, nisīhiyā<sup>5</sup> sarīragam vasahī thaṇḍilaṃ ca bhaṇṇai, jao nisīhiyā nāma ālao, vasahī thaṇḍilaṃ ca sarīrassa ālao, sarīraṃ jīvassa ālao tti, tahā paḍisiddha-nisevaṇa<sup>6</sup>-niyattassa kiriya nisīhiyā, tāe; tat ko ’rthah? he samaṇa guṇa-jutta vandium icchāmi kahaṃci śaktayā [8<sup>b</sup>] tanvā kahaṃci paḍisiddha-niseha-kiriyāe ya\*\*, appa-rogaṃ mama sarīraṃ paḍisiddha-pāvakammo ya hontao tumam vandium icchāmi ti yāvat. ettha vanditum icchāmīty āvedanena appacchandatā parihariṭā, khamāsamaṇo tti aṇeṇa avisao parihario, jāvaṇijjāe nisīhiyāe tti aṇeṇa śaktatvaṃ vidhī<sup>7</sup> ya darisiyā, sesa-padāṇi puṇa vihīe vibhāsiyavvāṇi tti. esa visaya-vibhāgo. kahi rā<sup>8</sup> puṇa ettha uvaramo? bhaṇṇai: 1 1 esakko phuḍa-viyaḍa-suddha-vanjaṇo uccāreyavvo savva-vihīe. tattha jai bādhā atthi kāi<sup>9</sup> to bhaṇai: accha tāva. jai taṃ akkhāiyavvaṃ to akkhāi: aharahassaṃ bho raha kassa ceva kajjai. jai paḍicchiu-kāmo tāhe bhaṇai<sup>10</sup>: chandeṇaṃ nāma abhippāeṇaṃ mamābhipretam ity arthaḥ. tāhe sīso bhaṇai: 1 2, ettha oggaho āyariyassa āya-ppamāṇaṃ khettaṃ<sup>11</sup>, taṃ āyari’oggaho, taṃ aṇaṇṇavettā<sup>12</sup> na vaṭṭai pavisiuṃ<sup>13</sup>, to vandiu-kāmo taṃ aṇuṇṇavei jahā:mama parimiyam oggahaṃ aṇujānaha. tāhe āyario bhaṇai: aṇujānāmi. tāhe sīso āyariya-oggahaṃ pavisai, pavisittā sammam

129<sup>a</sup> vandaim B, vandiam bs; āvasiy<sup>o</sup> b; paḍikk<sup>o</sup> BbSs.

129<sup>b</sup> opening biya sb.

129<sup>b</sup> kiṃ after v<sup>o</sup> Hb.

<sup>1</sup> °ṇa appacchande α.

<sup>2</sup> avasie.

<sup>3</sup> °vagrahād H, uvagg<sup>o</sup>.

<sup>4</sup> °tthā so ajāyan<sup>o</sup>.

<sup>5</sup> °himā.

<sup>6</sup> nivesaṇa α.

<sup>7</sup> °dhā.

<sup>8</sup> 2.

<sup>9</sup> kārai.

<sup>10</sup> °ṇṇ<sup>o</sup>.

<sup>11</sup> °tāṃ taṃ āyariyassa āya-ppamāṇaṃ khettaṃ.

<sup>12</sup> aṇuṇṇ<sup>o</sup>!!

<sup>13</sup> °setum (in accordance with Niry.?)

rayaharaṇaṃ bhūmīe ṭhavettā taṃ niḍālaṃ ca phusanto bhaṇai: 1 3, rāṇiyassa<sup>1</sup> samphāso vi aṇaṇṇavettā<sup>2</sup> na vaṭṭai kāuṃ, to<sup>3</sup> evaṃ āha: aho-kāyaṃ āśritya<sup>4</sup> mama kāya-samphāsaṃ. “aṇujāṇaha” tti ettha vi sambajjhāi. aho-kāo pādā, te\*\* ‘ham<sup>5</sup> rayaharaṇaṃ nivesittā<sup>6</sup> appaṇo kēṇa hatthehiṃ phusissāmi taṃ ca me aṇujāṇaha tti. . . . . bhavatāṃ divaso viikkanto, divaso pasattho ahoratt’ādī ya, teṇa divaso gahio, rāi pakkho icc-āi vi bhāṇiyavvaṃ. ettha āyario bhaṇai: taha tti; esa paḍisunaṇā<sup>7</sup>. avvābāha-pucchā gayā, evaṃ tā<sup>8</sup> sarīraṃ pucchiyaṃ; idāṇiṃ tava-saṃjama-niyama-jogesū pucchai: 1 4, tava-saṃjama-niyama<sup>9</sup>. sajjhāya-āvassaeḥiṃ aparihāṇi-carāṇa-jogā ussappanti tti bhaṇiyaṃ bhavai. tāhe āyario bhaṇai: tubbhaṃ pi vaṭṭai. jattā-pucchā gayā. idāṇiṃ niyāmiyavvesu pucchai: 1 5, javaṇijjaṃ 2: indiya-<sup>10</sup> noindiya-, indiya-javaṇijjaṃ: niruvahayāṇi yase ya bhe vaṭṭanti indiyāṇi, no khalu kajjassa bādha<sup>11</sup> vaṭṭatīy arthaḥ; evaṃ noindiya-javaṇijjaṃ: kodh’ādī<sup>12</sup> vi no bhe bāhenti. evaṃ pucchai parāe bhattīe, viṇao ya kao bhavai. evaṃ paḍisunaṇā. javaṇijja-pucchā<sup>13</sup> gayā. idāṇiṃ avarādha-khāmaṇā. tāhe sīso pucchittā pādesu paḍio jaṃ kiṃci avaraddhaṃ taṃ khāmeu-kāmo bhaṇai: 1 6, vaikkamo nāma aikkamassa bīo avarādho, so ya vaikkamo je avassaṃ-karaṇijjā jogā virādhiyā tattha bhavai tti āvassiyāe gahaṇaṃ. divase bhavo devasio, devasiya-ggahaṇeṇa rāiy’āi<sup>14</sup> vi gahiyaṃ. tāhe āyario bhaṇai: aham avi khāmemi tume. pacchā ega-nikkhamaṇaṃ nikkhamai sīso. tāhe bhaṇai: paḍikkamāmi 2 2, paḍikkamāmi nāma apuṇakkaraṇayāe abbhutthemi ahārihaṃ<sup>15</sup> pāyacchittaṃ paḍivajjāmi, khamāsamaṇa, devasiya-gahaṇaṃ tah’eva<sup>16</sup>, āsāyaṇā tettisam jahā Dasāsu<sup>17</sup>, tettisāe annayarāe, savvāo rāimdie sambhavanti, teṇa annayara<sup>18</sup>-ggahaṇaṃ, ekkā vā do vā kayā hojjā, jaṃ kiṃci avaraddhaṃ. tat kim uktaṃ? khamāsamaṇo devasio jo vaikkamāvarādho āvassigā-visao taṃ khāmemi apuṇakkaraṇayāe ya abbhutthemi ahārihaṃ pāyacchittaṃ paḍivajjāmi, tahā khamāsamaṇāṇaṃ devasiyāe āsāyaṇāe tettisam annayarāe jaṃ kiṃci avaraddhaṃ taṃ pi khāmemi apuṇakkaraṇayāe abbhutthemi ahārihaṃ pāyacchittaṃ paḍivajjāmi, iti yāvat. ego kiccāṇaṃ akaraṇe avarādho<sup>19</sup>, taṃ<sup>20</sup> khāmemi paḍikkamāmi ya, bīo paḍisiddha-karaṇe, taṃ pi khāmemi<sup>21</sup> paḍikkamāmi<sup>22</sup> ya ity arthaḥ. evaṃ devasiyaṃ khāmiyaṃ. eṇa puṇa savvaṃ savvakāliyaṃ khāmemi jaṃ kiṃci “micchāe” icc-āiṇā, “jaṃ kiṃci”-saddo ettha vi sambajjhāi. micchā-bhāveṇa kayā micchā, maṇeṇa dutṭhu kayā maṇa-dukkaḍā, evaṃ vai-dukkaḍā kāya-dukkaḍā vi, kova-bhāveṇa kao kodho, evaṃ māṇo māyā lobho, savva-kāle bhavā savvakāligī: pakkhikā cāummāsiyā saṃvacchariyā iha-bhave annesu

<sup>1</sup> rāyaṇ°.

<sup>2</sup> aṇuṇṇ°!! [see also footnote 12 on previous page].

<sup>3</sup> bho.

<sup>4</sup> āśritya.

<sup>5</sup> hiṃ α.

<sup>6</sup> °ne nīv° β, °ne ṇav° α.

<sup>7</sup> °ṇāe.

<sup>8</sup> vā β.

<sup>9</sup> s°-t°-n° α; in the original passage (Bhag. XVIII 10, s. more about this p. 10°<sub>67ff.</sub>), as well as in the following t°-n°-s° is found.

<sup>10</sup> °dīṇāya α, °dīyāṇa ya β.

<sup>11</sup> °dhāe.

<sup>12</sup> °dīe.

<sup>13</sup> °ccha.

<sup>14</sup> °yā.

<sup>15</sup> °riyaṃ.

<sup>16</sup> Namely, as earlier at 1 6.

<sup>17</sup> that is, in Daśāśr. III, cp. Weber Cat. II p. 645.

<sup>18</sup> aṇamṭara.

<sup>19</sup> °rodho.

<sup>20</sup> taṃ pi β.

<sup>21</sup> °meti α.

<sup>22</sup> °mati.

vā atītesu bhava-ggahaṇesu savvammi<sup>1</sup> 'tīt'addhā-kāle, *savva-micchōvayāraṇaṃ nāma* savveṇa jeṇa keṇai pagāreṇa dūsiya-bhāveṇa kayā, *savva-dhammāikkamaṇā*: dhammā karaṇijjā jogā, savve je kei karaṇijjā jogā tesim virādhaṇā aikkamaṇā, tīe savva-dhammāikkamaṇāe, *āsāyaṇā*<sup>2</sup> paḍisiddha-karaṇaṃ, tīe āsāyaṇāe, 2 3<sup>3</sup>, *aiyāro* nāma aikkama-vaikkamaṇaṃ taio avarādho, 2 4, nindaṇa-garihaṇa-vosiraṇaṇi jahā Sāmāie. tad ayam arthaḥ: . . . . . vosirāmi tti. evaṃ puṇo vi: *icchāmi khamāsamaṇo* tah'eva jāva *vosirāmi* tti. evaṃ sīseṇa pade-2 saṃvegā āvajjanteṇaṃ nūyā-goya-khavaṇ'atthayāe agoyassa ya thāṇassa phalaṃ himtadae kāūṇa vandaṇagaṃ kāyavvaṃ. evaṃ payattho bhaṇio, pada-viggaho vi saṃsa-padesu jāṇiyavvo. idāṇim suttaphāsiya-nijjuttī: XII 122\*. 125\*. tattha icchā<sup>4</sup> chavvihā, . . . . ; davva-nisīhiyā sarīraṃ, bhāva-nisīhiyā niseha-kiriyā; . . . . . ; evaṃ avvābādh'ādīṇi vi sa-vittharaṃ vibhāsejjā<sup>5</sup>. idāṇim cālaṇā-pasiddhio bhaṇṇanti, tattha āha: <sup>6</sup>ṇaṇu kim iti padhama-pavesse vandium khāmeuṃ puṇo bīya-pavesseṇa vandai? ucyate: loḇe jahā rāj'ādīṇaṃ . . . . . ; evaṃ divasao vandaṇaga-vidhāṇaṃ bhaṇiyāṃ. ratti-m-āisu vi jesu thāṇeṣu divasa-ggahaṇaṃ tattha rāig'āi vi bhaṇiyavvā, pādosie jāva porisī na ugghādei<sup>7</sup> tāva devasiyaṃ bhaṇṇai, puvvaṇhe jāva porisī na ugghādei tāva rāiyaṃ ti. <sup>8</sup>teṇa vi āyariṇa ukkuḍḍeṇaṃ anjali-mauliya-hattheṇaṃ [9<sup>a</sup>] vanjaṇe pāde ya uvautteṇaṃ a-vvagga-maṇeṇaṃ puṇṇāe sarassaie aṇubhāsiyavvaṃ jahā tassa sīsassa saṃvego bhavaī. saṃvego nāma mokṣōtkanṭhaḥ, saṃvegāo vipulaṃ nijjarā-phalaṃ ti. aṇugamo gao. iyaṇim nayā icchiyavvā, . . . .

H: [1 1] . . . . . *yāpanīyayā* yathāsakti-yuktayā *naiṣedhikyā* prāṇātipāt'ādi-nivṛttayā tanvā śārīreṇēty arthaḥ. atrāntare gurur vyākṣep'ādi-yuktas *trividhenēti* bhaṇāti, tataḥ śiṣyaḥ saṃkṣepa-vandaṇaṃ karoti. vyākṣep'ādi-vikalas tu *chandenēti*<sup>9</sup> bhaṇāti. tato vineyas tatra-stha evaṃ āha: [1 2] . . . . . *mitāvagrahas* tam, caturdiśam ih' ācāryasy' ātma-pramāṇaṃ kṣetram avagrahas, tam anujñāṃ viḥāya praveṣṭuṃ na kalpate. tato gurur bhaṇāti: *anujñāmi*. tataḥ śiṣyo *naiṣedhikyā*<sup>10</sup> praviśya gurupādāntikaṃ nidhāya tatra rajoharaṇaṃ tal<sup>11</sup> lalāṭaṃ ca karābhyāṃ saṃspṛśann idaṃ bhaṇāti: [1 3] . . . . . *bhavatām divaso vyatikrānto* yuṣmākam ahar gatam ity arthaḥ. atrāntare gurur bhaṇāti: *tathēti* yathā bhavān bravīti. punar āha vineyaḥ: [1 4] *yātrā* tapo-niyam'ādi-lakṣaṇā kṣāyika-miśr'aupaśamika-bhāva-lakṣaṇā vā utsarpati *bhavatām*. atrāntare gurur bhaṇāti: *yuṣmākam api vartate*, mama tāvad utsarpati, bhavato 'py utsarpatīty arthaḥ. punar apy āha vineyo: [1 5] *yāpanīyaṃ cēndriya-noindriyōpaśam'ādinā prakāreṇa bhavatām* śārīraṃ iti gamyate. atrāntare gurur āha: *evaṃ* āmaṃ yāpanīyaṃ ity arthaḥ. punar āha vineyaḥ: [1 6] . . . . . atrāntare gurur bhaṇāti: *aham api kṣamayāmi* daivasikaṃ vyatikramaṃ . . . . . tato vineyaḥ prāṇamyaivaṃ kṣamayitv<sup>12</sup> ālocanā'rheṇa pratikramaṇārheṇa ca prāyaścitten' ātmānaṃ śodhayann atrāntare karaṇatayōtthāyāvagrahān nirgacchan yathārtho vyavasthitas tathā kriyayā pradarsayann *āvaśyikyēty*-ādi daṇḍaka-sūtraṃ bhaṇāti. [2 1] *avaśyaṃ-kartavyaiś caraṇa-karaṇa-yogair* nirvṛttā *āvaśyikī* tayā āsevanā-dvāreṇa hetu-bhūtayā, yad asādhv anuṣṭhitaṃ tasya *pratikrāmāmi* nivartayāmīty arthaḥ. itthaṃ sāmānyenābhidhāya viśeṣeṇa bhaṇāti: [2 2] . . . .

<sup>1</sup> °vvami.

<sup>2</sup> °ṇāe.

<sup>3</sup> mae instead of me.

<sup>4</sup> °cchā ya.

<sup>5</sup> Paraphrase of XII 124; in the preceding 122<sup>1</sup> and 122<sup>2</sup> are dealt with (likewise without pratīka-details).

<sup>6</sup> The paraphrase of XII 129 f. 127 f. follows.

<sup>7</sup> °dai.

<sup>8</sup> The following is a very free paraphrase of XII 126.

<sup>9</sup> °ndasēti Σ.

<sup>10</sup> °kyā niśiddhānyavyāpāra-rūpayā 'vagrahe Ṣaḍv. Āv.-v. (& Āv.<sup>2</sup>-Avac.)

<sup>11</sup> °śya vidhinōpaviśya guru-pāḍau sva Ṣaḍv. Āv.-v. (without vidh° Śrīti. & Āv.<sup>2</sup>-Avac.)

<sup>12</sup> kṣām° Σ.

*āsātanās* ca yathā Daśāsu atraiva vā 'nantarādhyayane<sup>1</sup> tathā draṣṭavyāḥ, tāo puṇa tetṭisaṃ pi āsāyaṇāo imāsu causu mūl'āsāyaṇāsu samoyaranti taṃ: davv'āsāyaṇāe 4, davv'āsāyaṇā rāñiṇeṇa samaṃ bhunjanto maṇunnaṃ appaṇā bhunjai, evaṃ uvahi-saṃthārag'āisu vibhāsā, khett'āsāyaṇā: āsannaṃ gantā bhavai rāñiyassa, kāl'āsāyaṇā: rāo vā viyāle vā vāharamāṇassa tusiṇe ciṭṭhai, bhāv'āsāyaṇā: āyariyaṃ "tumaṃ" ti vattā bhavai; evaṃ tetṭisaṃ pi causu davv'āisu samoyaranti. *yat-kiṃcin-mithyayā* yat kiṃcid āsṛitya mithyayā ... *lobhayā* lobhānugatayā; *ayaṃ bhāvārthaḥ*: *krodh'ādy-anugamanena* yā kācid vinayabhraṃś'ādi-lakṣaṇā āsātanā kṛtā, tayēti. evaṃ daivasikī bhaṇitā. adhunēhabhavānyabha-vagatātītānāgata-kāla-saṃgrahārtham āha: sarvakālenātīt'ādinā nirvṛttā sarvakālikī tayā, ... [2 3 f.] ... evaṃ kṣāmayitvā punas tatra-stha evārdhāvanata-kāya eva bhaṇati: *icchāmi khamāsamaṇo* ity-ādi sarvaṃ draṣṭavyam ity evaṃ navaram ayaṃ viśeṣaḥ: *khāmemi khamāsamaṇo* ity-ādi sarva-sūtram "āvaśyikyā"-virahitaṃ pāda-patita eva bhaṇati.

The secondary version, Āv.<sup>2</sup> II, shows no differences that did not also appear in the tradition of the original sūtra as variants and, therefore, already have been mentioned in passing. The following remarks of the Ṣaḍvidha Āvaśyaka-vidhi appear again in Āv.<sup>2</sup> Avac.<sup>1</sup>, always with dissolved sandhi and – abbreviated – in Āv.<sup>2</sup> Avac.<sup>2</sup>; also Śrītilaka who strictly carries out the sandhi abbreviates this passage.

**Ṣaḍv. Āv.-vidhi:** 1 3 end. *divasa-grahaṇaṃ rātry-ādy-upalakṣaṇārtham*, divase ca tīrthavandanārtha<sup>2</sup>-pravartanaṃ, rātrau<sup>3</sup> pākṣik'ādy-anuṣṭhānaṃ; praśastaś ca sa iti jñāpanārtham cēti tṛtīyaṃ sthānaṃ. – After finishing 1: tato vineyo 'bhyutthāya āvasīyāe<sup>4</sup> ity-ādinā [2 1-3] ālocanā'rheṇa *tassa khamāsamaṇo paḍikkamāmi* ity-ādinā [2 4] pratikramaṇārheṇa ca prāyaścittēn' ātmānaṃ śodhayitu-kāmo avagrahān niḥṣṛtyēdaṃ paṭhati: *āvassīyāe<sup>5</sup>* ity-ādi. āvaśyaṃ-kāryeṣu caraṇa-karaṇeṣu bhavā kriyā āvaśyikī, tayā hetu-bhūtayā āsevanā-dvāreṇa yad asādhv anuṣṭhitaṃ tasmāt *pratikramāmi* nivarte; itthaṃ sāmānyenābhīdhāya viśeṣeṇ' āha: 2 2. – After finishing 2: dviṭṭya-cchandanakam apy evaṃ eva, navaram āvaśyikī-niḥkramaṇa-rahitaṃ<sup>6</sup>, evaṃ vandanakam dattvā avagrahāntaḥ stha eva śiṣyo 'ticār'ālocanaṃ kartu-kāmaḥ kiṃcid-avanata-kāyo guruṃ pratīdam āha: *icchākāreṇa* ... With this then, still various repentance vows follow.

In the later Āv.<sup>2</sup>, as has already been said on p. 2<sup>b</sup><sub>48(36)</sub>, the first Vandanaka-formula (1) independently appears directly after the introductory namaskāra of the text. The words *matthaṇeṇa vandāmi* "I venerate you with the head" follow that are rejected by Niry. XII 115<sup>18</sup> (= Kalpa-bh. III 818) as well as by CH in Niry. XII 114 – the passages follow below, pp. 13<sup>b</sup><sub>25</sub>, 14<sup>b</sup><sub>1f</sub>. (transl.), 12<sup>b</sup><sub>81</sub>, 13<sup>a</sup><sub>42</sub> – as an unrelated addition (cūḍā). Apparently, here again it is a question of a calculated simplification of the basic text for laymen.

Whereas in Āv.<sup>2</sup> the Āvaśyaka-parts I–III have been entirely re-arranged, Āv.<sup>3</sup> gives, at least, I and II in the original order. However, where the Digambara-s have put III, presently, can not be determined.

With this what the tradition conveys for the explanation of the Vandanaka-formulas has been treated exhaustively. Some terminologically unclear points remain, which [9<sup>b</sup>] require an independent review by us. To begin with, the terms *āvassīyā* and *niṣīhiyā* have to be defined more exactly. With these the first two of the ten customary social manners (Sāmācārī-types) among monks are denoted; their denominations are enumerated in the Uttarādhy. XXVI, Bhag. XXV 7, Sthān. X, Āv.-niry. VII and with the Digambara-s in Mūlācāra IV. Only the last two

<sup>1</sup> Namely, in Āv. IV. The four mentioned types of āsāyaṇā in the following Pkt.-passage have been phrased in a slightly different way in Daśāsr. III and have the numbers 18. 3. 13. 22.

<sup>2</sup> tīrtha MS (S 204).

<sup>3</sup> Lacking in the ms.

<sup>4</sup> āvass° Śrītil.

<sup>5</sup> āvasīy° Avac.

<sup>6</sup> °ndanakam ity evaṃ, kevalam āvassīyāe padaṃ nōccāryate Śrītil.



passages give some information about the importance of these ten terms; stanzas 29-36 or 5/6 & 13, respectively, are devoted to both of the above terms. We translate them exactly according to the commentaries (C, H, Avac. – Vasunandin), whereby we put their additions in brackets. Firstly, what Śāntiācārya and Lakṣmīvallabha explain – Devendra remains silent – about the Uttarādhyayana-passage can be said in way of orientation :

“You should not linger in ‘the sphere’ of the teacher without a particular reason, but must leave it after finishing your purpose. Thereby, just as with every dutifully motivated departure (from the monastery, etc.), the action with the word *āvaśyakī* must be kept in mind as a dutiful compulsion because there should not be a change of place without reason.

In the same manner, when you enter a place, you should speak the word *naiṣedhikī* withdrawal (self-examination, composure), which should serve as a reminder to the speaker (as well as for those already present) in order to allow for a correct performance of the dutiful matter that you have come for.”

Āv.-niry. VII 29-36.

29. (Pupil:) The dutiful compulsion that has to be carried out when departing and the withdrawal, which has to be performed upon entering (a place); these (both) I want to become well acquainted with through you, O, Best of Teachers.
30. (Teacher:) the dutiful compulsion that has to be carried out when departing and the withdrawal that has to be performed upon entering (a place), these are only twofold by name, as the meaning is (in both cases) the same.
31. One is (namely, during the lingering) more composed and quieter and there is no dallying, etc.; (but) laudable activities (study, reflection, etc.) appear. If (in spite of this) one has to go for a particular reason (because of the teacher or a sick person, etc.), that is a dutiful compulsion.
32. The dutiful compulsion exists (however, only) for the monk who has undertaken all duties (penance, etc.); (also, only) for him who, in his thoughts, words and deeds, has his wits about him does dutiful compulsion count.
33. (On the other hand,) where you make your camp<sup>1</sup> and stay put<sup>2</sup>, there (also) is a withdrawal because there you have withdrawn<sup>3</sup> (from misdeeds); that is why it is withdrawal<sup>4</sup>.
34. “The dutiful compulsion, performed at the departure, and the withdrawal upon entering (a place)” [30<sup>a</sup>] – (has been explained in the preceding, along with the “two-foldness of the designation” [30<sup>b</sup>]; now as far as the “identity of the mind” [30<sup>c</sup>] is concerned,<sup>5</sup>

<sup>1</sup> “a kāyōtsarga” (i.e., a longer staying put in this or that posture as an ascetic exercise) II etc.; “acchiyavvaṃ” C.

<sup>2</sup> kareī C; anubhava-rūpatayā vijānāti = vedayati . . . athavā . . . karoti H etc. – More exact would be “to take upon one’s self”. This word has to be translated as such at those places, which the author has in mind, e.g. *thānaṃ vā sejjāṃ vā nisīhiyaṃ vā cetejjā* Ācār. II 2 and *thānaṃ vā sejjāṃ vā nisīhiyaṃ vā cetemāne* Daśāśrutask. II Sabala 13-17, *nisīhiyaṃ . . . cetessāmi* Ācār. II 9. Another more common use of the verb in Ācārāṅga connects the same with *asaṇaṃ* “food” and similar objects. Besides, when (as in I 8 2<sub>1</sub> 3. II 1 1 11. 13. 2 1<sub>2</sub>) *āhaṭṭu* is found there (*asaṇaṃ . . . āhaṭṭu ceteti*), then *ceteti* means “intended to give”, as also the analogous expression with *dalayati* “gives” often appears in addition (II 1 2<sub>4-6</sub>. 5<sub>5</sub>. 6<sub>4</sub>. 7<sub>2-5-9</sub>. 9<sub>2</sub>. 10<sub>6</sub>). On the other hand, *asaṇaṃ ceteti* is found also in Āc. II 1 9<sub>1</sub> in the meaning “to prepare food (for yourself)”; similarly, *vatthaṃ ceteti* in Āc. II 5 1<sub>10</sub>. The basic meaning “to intend” is easily recognized everywhere.

<sup>3</sup> niyatta C.

<sup>4</sup> an etymological attempt, provoked by the sound similarity (copied in the translation) of *nisiddha* “withdrawn” and *nisīhiyā* “withdrawal”.

<sup>5</sup> H: *naiṣedhiky api nāvaśyamkartavya-vyāpāra-gocarātām atītya vartate yataḥ praviśan* (°śya S) *saṃyama-yogānupālānāya śeṣa-parijñānārthaṃ cētham āha*: 34<sup>b</sup>, *śayyaiva naiṣedhikī śayyā-naiṣedhikī, tasyāṃś śayyā-naiṣedhikyāṃ viśaya-bhūtāyāṃ; kim śarīraṃ api naiṣedhikī ’ty ucyata? ity ata āha*: *śarīra-naiṣedhikyā, āgamaṇaṃ praty abhimukhas tv atah saṃvṛta-gātrair bhavitavyam iti saṃjñāṃ karoti*.

§Avac. continues *bahistāt praviśan sādhuḥ śeṣān sādhuṃ pati brūte*: *bhoḥ sādhuvo naiṣedhikyā*.

*naiṣedhikī-śabdena cēhōpacārān niṣiddh’ātmanah sambandhi śarīraṃ ucyate, ’taḥ śarīreṇ’ āgamaṇaṃ praty abhimukho ’haṃ, saṃvṛta-gātrair bhavadbhir bhāvyam iti saṃjñāṃ karoti*.

namely, the withdrawal is only required for those compulsory deeds for whose purpose one has otherwise distanced oneself elsewhere because of the dutiful compulsion. Upon entering you should speak (only) to maintain your state of withdrawal and as information for the others, so that they do not expect an exchange of pleasantries, but, rather, remain quiet:) at the encampment-withdrawal with the (body-) withdrawal (I have come and) am ready (for duty).

[10<sup>a</sup>] 35. Whoever's soul has withdrawn (from misdeeds), he has inwardly completed withdrawal; for him, who has not withdrawn (from misdeeds), withdrawal is just a word.

36. "Whoever carries out a dutiful deed, he has withdrawn by himself." one must know, just as he whose innermost thoughts are withdrawn occupies himself, in any case, with a dutiful deed.

Mūlāc. IV 5 conclusion & 6 opening, along with 13. – Here both expressions are *āsiyā* "*āsikā*" (! = *āpṛcchya gamanam*) and along with *niśīhiyā* "*niṣedhikā*" also metri causa *niśīhī* (= *paripṛcchya praveśanam*).

5 conclusion. At departure the *Āsikā* (devagr̥hasth'ādīn paripṛcchya yānam pāpakriy'ādibhyo mano-nivartanam vā) takes place,

6 opening. Upon entering the *Niṣedhikā* (tatrasthān abhyupagamayya sthāna-karaṇam samyagdarśan'ādīṣu sthirabhāvo vā).

13<sup>a</sup>. When entering into a gorge, a sand-bank, a cave or similar (desolate *nirjantuka*-) places<sup>1</sup>, you should perform the *Niṣedhikā*,

13<sup>b</sup>. upon leaving the same, the *Āsikā*.

The *Niryukti*-passage gives a theological explanation, the *Mūlācāra*-passage an objective paraphrase of both terms. According to this, *āvassiyā* is to be understood as a quiet farewell and *niśīhiyā* as a quiet salutation, both of which should be applicable for the place left or entered into, as well as for persons possibly present there. At each departure one should be aware of the compelling urgency for it, to be able to justify it to yourself and to others and, therefore, murmur "out of compelling urgency"; also at each arrival one should spread a certain solemnity with the word *niśīhiyā*, in order to prevent any distractions to the mind. In this manner, e.g. *Kālakācārya*, when he visits *Sāgaracandra*, firstly, upon entering, carries out the *niśīhiyā*: *Kālakācārya-kath. I* <sup>101</sup>/<sub>102</sub> (ZDMG, XXXIV p. 272, 21, incorrectly translated p. 292); also, at the opening of *Āv.-niry. XVIII* 64 (which one should compare with the opening of 69), it is said :

(When you come back from *kāla-grahana* to the teacher, you perform) the *niśīhiyā*, say "veneration to Your Grace" (*namo khamāsamanānam*), . . .

Now, in order to ascertain the basic conception that the word *niśīhiyā* should be given, it is necessary to keep other usages in mind. It is often spoken of as a triad<sup>2</sup>.

*ṭhāṇa* standing, *sejjā* encampment, *niśīhiyā*

In this way, the three types of ascetic behaviour are described:

*kāyōtsarga*, sleeping on a hard bed, meditation.

An analogous triad is *cariyā* (journey), *niśīhiyā* and *sejjā* in the list of 22 temptations (*Samav. XXII* 1, *Uttarādhy. II*, etc.). Since, in both cases, the word *niśīhiyā*

C interprets the stanza entirely differently: 34<sup>a</sup>, ettha imaṃ paoyaṇaṃ jan naṃ so ninto sannaṃ nivedei jahā 'haṃ *sejjā-niśīhiyāe abhimuho* ti mama vaṭṭamāṇiṃ vaṭṭejjāha guru-nivedaṇaṃ ca viṇaya-ppaogo ya evaṃ-ādi; *sejjā-niśīhiyā* nāma vasahi-niseha-kiriya, tīe abhimuho ti avassaṃ gamaṇābhimuho 'haṃ iti jaṃ bhaṇiyaṃ, taḥā ainto vi sannaṃ nivedei jahā 'haṃ *niśīhiyāe* pāva<sup>1</sup>-niyattīe tubbhaṃ *abhimuho* u ti mā sāgārik'ādi-bhaya vittasejjā hattha-pāde vā n' āuttāvejjā<sup>2</sup> icc-ādi. ṭpāya. § āumṭṭ<sup>3</sup> α.

<sup>1</sup> From this list one should not conclude that the instruction among the *Digambara*-s is valid only for isolated places. On the other hand, it says with *Aparājita* on *Śivakoṭi*'s *Ārādhana* 150 (at the end of a *Sāmācārī*-performance): jin'āyatanam yati-nivāsam vā praviśan pradakṣiṇam kuryān *niśiddhikā*-śabda-prayogaṃ ca. nirgantu-kāmaḥ *āśīrikēti*.

<sup>2</sup> Cp. p. 9<sup>b</sup>.

sometimes has been substituted<sup>1</sup> by *niṣīyaṇa* and *niṣadyā*, it apparently stands for *\*niṣīyā*. Therefore, it has an anomalous aspiration – cp. *Bharaha* (Bharata), *Pāli Vidhura* (Vidura), etc. – originating from the present stem *ni-ṣid* and literally meaning “a meditative sitting” – comparable with the brahmanic term *upaniṣad*. The phonetical error made it possible that *niṣīhiyā* means especially the engrossment that precedes a *Samnyāsa*-death, and also the place where a monk undertakes or has already undertaken such a death. Thus the commentaries paraphrase the word by *niṣedhikā*, *niṣedhikī*, *niṣedhikā* and similar incorrect forms, and nowhere etymologically, but always render it only according to its significance by *svādhyāya*, *mokṣa*, *nirvāṇa-bhūmi*, *śavaparisthāpana-bhūmi*, and similar terms.

If *niṣīhiyā* at Āv. III and at other similar passages expresses solemn withdrawal to which you have to apply yourself upon entering a place, then this use of the word can easily be introduced as a side-member in the lists of meanings just produced. One would like to call such a short engrossment *niṣīhiyā*, since probably one originally sat down for a moment.

Finally, it should be said that *āvassiyā* and *niṣīhiyā* correspond to the idea of the Catholic ceremonies (kneel-bending, making the sign of the cross, touching the holy water, etc.) that are customary upon entering or leaving a church.

As far as the words *jattā* and *javanijja* used in Āv. III 1 4 f. are concerned, a definition of them can be found in the Canon. The passage is doubly transmitted: in Bhag. XVIII 10 Ed. fol. 1423<sup>b</sup> – 1424<sup>b</sup> and in Jñātādh. V Ed. p. 579-582.

The *māhaṇa* Somila (or according to Jñāt. “the *parivvāyaga* Sua”) comes to *samaṇa* Nāyaputta (“to the *aṇagāra* Thāvaccāputta” Jñ.) and says:

jattā<sup>1</sup> te, bhante, javanijjaṃ<sup>2</sup> avvābāhaṃ<sup>3</sup> phāsuya-vihāraṃ<sup>4</sup> ?

[10<sup>b</sup>] “Are you satisfied with your spiritual progress, with your contentedness, with your health and with a clean place to tarry?”

The addressed person replies in the affirmative and gives the following definition of the four terms:

1. jattā = tava-niyama-saṃjama-sajjhāya-jjhāṇ’āvassaga-m-āṭesu joesu<sup>2</sup> jayaṇā.
2. javanijjaṃ = 1. indiya-javanijje, whereby the five senses niruvahayāṃ vase vaṭṭanti.  
2. noindiya-javanijje, whereby the four passions have disappeared<sup>3</sup> and occur no more.
3. avvābāhaṃ, whereby vāiya-pittiya-sembhīya-sannivāiya-vivihā rog’āyankā sarīra-gayā dosā uvasantā<sup>4</sup> no udīrenti.
4. phāsuya-vihāraṃ: ārāmesu ujjaṇesu devakulesu sabhāsu pavāsu<sup>5</sup> itthī-pasu-panḍaga<sup>6</sup>-vajjiyāsu<sup>7</sup> vasahīsu phāsu’esaṇijjaṃ<sup>8</sup> pīḍha-phalaga-sejjā-saṃthāragam uvasampajjittāṇaṃ<sup>9</sup> viharāmi.

The foregoing greeting apparently shows the expression from which a part of the Vandanaka-formula has emerged: the first three expressions correspond in sequence to Āv. III 1 4. 5. 3<sup>c</sup> (cp. above, p. 8<sup>a</sup><sub>34</sub> Niry. XII 122<sup>a</sup>).

<sup>1</sup> The *ĀvaśyakaCūṇi* writes thus, when at niry. XVI 34-43 it repeats the second chapter of the *Daśāśrutaskandha*: *thāṇaṃ vā sejjāṃ vā niṣīhiyaṃ vā ceemāṇe* at *sabala* 15, but *thāṇaṃ vā sejjāṃ vā niṣīyaṇaṃ vā ceemāṇe* at *sabala* 17.

In the *parīsaḥa*-list there is *niṣadyā* instead of *niṣīhiyā*, e. g. with *Umāsvāti* in *Tattvārtha* IX 9 & 15 and with *Haribhadra* at Āv.-niry. IX 32<sup>b</sup> opening. – Otherwise, *nisejjā* generally means “sitting” in the sense of a lesson (ĀvC. VIII 12: *nisejjā nāma paṇivaiūṇa jā pucchā*).

<sup>2</sup> °nā = nāṇa-daṃsaṇa-cārīta-tava-saṃjama-m-āṭehiṃ joehiṃ Jñ.

<sup>3</sup> vocchinnā no udīrenti Bh., khīṇā uvasantā no udayanti Jñ.

<sup>4</sup> s° d° uv° not in Jñ.

<sup>5</sup> Aupap. § 30 VI 4 (Ed. Leumann p. 40) inserts: paṇiya-giḥesu paṇiya-sālāsu.

<sup>6</sup> °ga-saṃsatta Aupap. (cp. Samav. IX 1,1 & 2,1).

<sup>7</sup> virahiyāsu Aupap.

<sup>8</sup> pāḍhāriyaṃ Jñ.

<sup>9</sup> ogiṇhittāṇaṃ Jñ.

Of course, the explanation given in a theological sense puts more into the words than they actually say. On the other hand, something would be lacking if we render the first two of the four questions simply etymologically as "Are you well? How is it carrying on?"

More similar ways of greeting can be found among the Buddhists. The shorter ones read: used in the Paccavekkhanā (Frankfurter's Handbook of Pāli p. 83) for one's own wish: *yātrā<sup>1</sup> ca me bhavissati anavajjātā<sup>2</sup> ca phāsu-vihāro<sup>3</sup> ca*, in Petavatthu IV 1, 44 and with Aśoka (cp. Minayeff's Pāli-Grammatik p. XVI, transl. p. XVIII): [Petav.] *app'ābādhatam ca phāsu-vihāram ca pucchi* and [Aśoka] *āha app'ābādhatam ca phāsu-vihālatam ca*.

Among the enlarged formulas, the most common is (cp. Burnouf "Lotus" p. 426 f. & 720 f.):

*app'ābāham<sup>1</sup> app'ātankam<sup>2</sup> lah'uttānam<sup>3</sup> balam<sup>4</sup> phāsu-vihāram<sup>5</sup> pucchati,*  
*alp'ābādhatam<sup>1</sup> paripucchaty alp'ātankatām<sup>2</sup> ca laghūttānatām<sup>3</sup> ca yātrā-balam<sup>4</sup>*  
*ca sukhasparśa-vihāratām<sup>5</sup> ca.*

A related variant contains instead of 5, the words *sukham cānavadyatām ca sparśa-v<sup>o</sup>*. Noteworthy is the wording in Jāt. 544,<sup>26</sup> & <sup>27</sup> that varies the contents of the greetings poetically:

*kacci yāpanīyam bhante? vātānam avisaggaṭā? || 26*  
*kacci akasirā vutti? labhati piṇḍa-yāpanam?*  
*app'ābādho v' asī kacci? cakkhum na pariḥāyati? || 27*

Here in the commentary the word *yāpanīyam* has been paraphrased as *sarīram paccayehi yāpetum sakkā*.

During the preceding handling of Āv. III, the presentation of various commentarial passages, which should impart an understanding of the wording, was necessary. Furthermore, the commentaries actually contain much noteworthy information that concerns the veneration as a ceremony. The most important of all this also should be made known here so that the reader gets a complete picture of what the tradition teaches about a particular part of the Āvaśyaka. Since the preceding in the tradition has been put at the end as a more specialized (and, by far, shorter) part, our task, then, is to take on the more general part that serves as a preparation for it. In the Nirvyūkti it appertains to stanzas XII 1-121. Of these, we are translating those that are relevant and of importance and are showing, through a selection of related commentarial passages, what amount of detailed explanations can be gained from the tradition, which, by the way, often do not harmonize among themselves.

As usual, the Nirvyūkti contents will, firstly, be sketched (in 1 f.) and then elaborated on (in 3-121). In fact, the relationship between 1<sup>a</sup> & 3, assumed by the commentaries, is questionable. On the other hand, the nine questions in 1<sup>b</sup> & 2 clearly find their answer, one after the other, in 4-121. The allocation is

Question 1: 4-99 <sup>7</sup>	Question 4: 104 f.	Question 7: 107-110
" 2: 100 f.	" 5: 106 <sup>a</sup>	" 8: 111-118
" 3: 102 f.	" 6: 106 <sup>b</sup>	" 9: 119-121

1<sup>a</sup>. A. Vandanaka, B. Citi-karman, C. Kṛti-karman, D. Pūjā-karman, E. Vinaya-karman (are different terms of veneration).

C & E, however, which are supposed to be synonyms of vandanaka are understood in the *angabāhya*-list in the Digambara literature (cp. above, p. 1<sup>a</sup>n.) as special Āvaśyaka-parts and have been accommodated in place of Āv. VI & V! Everywhere that list recurs, we find, instead of the Āvaśyaka, namely, the titles

I. Sāmāyika	IV. Pratikramaṇa
II. Caturviṃśati-stava	V. Vainayika
III. Vandanā	VI. Kṛti-karman

[11<sup>a</sup>] In another connection, however, the Digambara-s, as we shall see later, have preserved fairly exact knowledge about the original contents of the Āvaśyaka. With them the false and correct tradition run in isolation parallel to each other, so that e.g. in the Harivaṃśapurāṇa (above, p. 1<sup>a</sup>n.] and below, p. 19<sup>b</sup><sub>47-54</sub>) Jinasena copies both without noticing that they contradict each other. It is hardly conceivable that at any particular time the Āvaśyaka really could have had the above contents.

1<sup>b</sup>. 1. To whom (is the Kṛtikarman to be done)? 2. By whom? 3. When?

4. How often?

2. 5. With how many obeisances? 6. By how many heads? 7. With how many exigencies (is it) correct? 8. How many blunders (should) the Kṛtikarman (be) free of? 9. Why is it done?

3. A. Śītala, B. the young monk, C. Kṛṣṇa, D. the courtier, E. Pālaka – these five examples have to be noted for the Kṛtikarman<sup>1</sup>.

A. Four nephews of the monk Śītala who have entered into the order, go to venerate him. Having reached the town where he is staying, they remain outside of it since it is quite late in the day. But through a pious layman they let their uncle know about their arrival. During the night they acquire absolute knowledge. The next morning the teacher<sup>2</sup> waits a longer period of time and then goes to the shrine. His nephews (who themselves are there) do not notice him since they have renounced every worldly inclination. There he asks, laying aside his cane: Where should I venerate? They answer: Where you like. Now he feels they are bad and shameless novices, but still he venerates them, in spite of his anger. After finishing the veneration – whoever has absolute knowledge, namely, does not change the previous relationship to politeness as long as it is not changed by the other side. That is an ancient rule; however, those four had never had any relationship to politeness (for the uncle) and thus said: you have shown us the outward veneration; now show us also the inward (one). Then they noticed his anger. At that he said: Have you seen through me? “Yes.” – Do you have special knowledge? – “Yes.” – The knowledge of one who is a prisoner of pretence or absolute knowledge? “The latter.” Frightened, he then accused himself of disrespectfulness, earnestly resolved not to do anything similar again and attained absolute knowledge.

B. A young monk, who had become a teacher too early, roams around outside and comes into the forest to a Śamī-tree that is just being venerated by many people. To his question, why the people do not venerate the more magnificent Aśoka-tree, they answer that it is an ancient custom. Then he realized that he is in the same situation as the Śamī-tree: there are other monks, who are more learned than I am and still veneration is bestowed on me because I have been intended to become a teacher. He sinks into himself and does penance in the monastery whereby he is venerated inwardly also and not only outwardly.

C. The weaver, Vīraka, venerates Vāsudeva Kṛṣṇa in Dvāravātī. Since he does not go out during the rainy season out of fear of becoming dangerous for living creatures, Vīraka does not get admittance and, therefore, brings his floral tribute daily to the door without eating. At the end of the rainy season<sup>3</sup> Kṛṣṇa sees, when leaving, that Vīraka has become very emaciated and in the future he permits him free entry.

Kṛṣṇa regularly asks his daughters whom they wish to marry: Do you want to become slaves or mistresses? Then they answer “mistresses”, whereupon he says: Then enter unto the Lord<sup>4</sup> into the monastery. They, then, become nuns. However, one, upon the advice of her mother, gives a contrary answer. Kṛṣṇa wishes, then, to save her from worldly entanglement and asks Vīraka: What have you already achieved? At first he says “nothing”; however, after longer contemplation, he prides himself of the following pranks:

Once with a stone I hit a chameleon<sup>5</sup> that was sitting on a jujube, so that it fell dead.

Once with the left foot<sup>6</sup> I blocked water in a waggon, so that it overflowed.

Once I drove away with my hand flies which had gone into a pot full of (sweet) liquid so that they buzzed.

<sup>1</sup> CH: . . . are to be noted, one after the other, for the five terms of veneration. – Kṛtikarman is almost the only term used in our Nirvyukti for veneration; it occurs again in 96, 98 f. 100. 101.103.105 f. 108-110. 115. 116 f. 126. 131. However, below, pp. 13<sup>a</sup><sub>52-28</sub>] in the following supplementary stanzas 115<sup>1-19</sup> that originate from the Kalpabhāṣya, only *vandana(ya)* is found, where *kiikamma* also could have been possible metrically at two places.

<sup>2</sup> i.e. the uncle.

<sup>3</sup> vatte (vitte H) varisā-ratte.

<sup>4</sup> bhāṭṭāraya; Ariṭṭhanemi is meant.

<sup>5</sup> saraḍa.

<sup>6</sup> vāriyam(scil. pāṇiyam) H (padhār° Σ), var° C.

Kṛṣṇa concocts three great deeds with which he presents Vīraka in three śloka-s<sup>7</sup> to the assembled 16,000 kings as a hero to whom he wishes to give his daughter. That same person, in fact, accepts her when Kṛṣṇa frowns, but does all the duties at home for her while she just lies on the sofa. Later, Kṛṣṇa asks him: Does she obey you? He answers: She is the mistress and I am the slave. Thus Kṛṣṇa says: If you do not see to it that she does everything herself, you cannot keep her. Thereafter, Vīraka hits her with a rope when she does not want to obey. She complains to her father, but he reminds her that she had wanted to become a slave. Since Vīraka agrees, she then enters into the order.

At the arrival of Lord Ariṭṭhanemi, Kṛṣṇa honours all monks with the bāras'āvatta-veneration, but the other kings find this too arduous. Vīraka does as Kṛṣṇa who starts to sweat, and says that 360 battles could not have made him more tired. The Lord retorts: For that you will some day become a tīrthakara.

D. Two courtiers begin to quarrel about the demarcation of villages that the king had gifted [11<sup>b</sup>] them. On the way to court, they meet a monk. One of them thinks "now I will certainly be successful" and shows him veneration with the pradakṣiṇa; the other has doubts<sup>1</sup> and shows him veneration with the same words. The latter loses the case. His veneration was outward, that of the other was inward.

E. Vāsudeva Kṛṣṇa wants to gift whatever he wishes to that son who first venerates (Ariṭṭha)nemi in the early morning. Sāmba venerates him whilst getting up; Pālaka rides out quickly for the veneration, but unwillingly in his heart. Kṛṣṇa learns from Ariṭṭhanemi that Pālaka was the first outwardly, Sāmba inwardly which is why the latter was gifted.

25. You should rise up in front of a monk whom you have never seen before (from your seat and grasp the cane, etc., for, indeed, it could be a meritorious teacher, who, like Kālakācārya in the well-known legend, comes unrecognized<sup>2</sup>). In front of a monk whom you have already seen earlier (in other words, whom you already know, you behave in a way) as is befitting and worthy for him (i.e., in front of a venerable and learned monk about whom one has already heard you should rise up and venerate him, etc., as is befitting and worthy for him)<sup>3</sup>.

[26. (On the other hand, one does not do this if the monk is of the same type as Śītala, mentioned at the opening of 3; because) whoever has thrown off his yoke of duties (and) does what he likes (or) whoever has become debased through commercial activities (and) has kept only the (outward) appearance (of monkhood) as a remainder – whatever (in front of such a person) is done, that I shall now relate:]<sup>4</sup>

<sup>7</sup> jeṇa ratta-siro nāgo vasanto badarī-vaṇe  
pādio puḍhavi-sattheṇa Vemaī nāma khattio || 1  
jeṇa cakka-kkhayā Gangā vahantī kalusōdagam  
vāriyā vāma-pāeṇa Vemaī nāma khattio || 2  
jeṇa ghosavaī seṇā vasantī Kalasīpure  
vāriyā vāma-hattheṇa Vemaī nāma khattio || 3

Vemaī is very likely a concealed designation for "weaver", = vemaka; - 2 open. °kku B, °kkhu C; 2<sup>b</sup> open. dhār° H; 3<sup>b</sup> open. dhār° (for dhād°?) H.

The Vedic men's praise stanzas (*gāthā-nārāśamsyaḥ*) that were considered occasionally to be mendacious exaggerations may have come into existence in the same manner.

<sup>1</sup> bitio vi tassa kira ugghaṭṭayaṃ karei.

<sup>2</sup> Kālak. I <sup>101</sup>/<sub>102</sub> (ZDMG XXXIV 272); stanza 102, cited there, is Āv.-niry. XII 25, translated above.

<sup>3</sup> Only in H.

<sup>4</sup> The omission of this stanza in C and its zealous tone, which far overshoots the mark, shows that it is here a subsequent versified prose transition. In the first line that H considers to be solely a compound (with anomalous lengthening of a and i), two morae are missing. C changes over to 27 with the following remark that ensues from 25:

lingī puṇa appa-suo vā bahu-ssuo vā; uvasaggeṇa ṇ abbhutṭhijjai, avavādeṇa puṇa kāraṇaṃ paḍucca jayaṇāe savvaṃ pi kīrejjā niddhandhasassāvi. "Whoever is identifiable by his insignia, he can be less or very learned. In general, one does not get up, but in a particular case, when there is reason enough, one should do everything intently toward an indifferent person." – 38<sup>b</sup>, as such, expressly disallows the veneration of an "indifferent person"!

niddhandhasaṃ ti nāūṇa vandamāṇe dhuvaṃ doso || 38

Thus CS, °sa tti n° bs, °saṃ pi n° B, °saṃ iya n° . . . °vo d° H, °saṃ pi n° °ṇassa doso u H v. l.; H places the first word of the line = pravacanōpaghāta-nirapekṣa pārśvasth'ādika, from the three Deśi-dictionaries = nirdaya.

27. (Outside) one calls to him<sup>1</sup>, says (for instance, with respect for his position)<sup>2</sup> “veneration to you”, (accompanies both, if respect for his position or the previous<sup>3</sup> custom requires it)<sup>3</sup> with a raising of the hand<sup>4</sup> and with a nodding of the head, asks about (also as well) his well-being, pauses<sup>5</sup> (a bit); – if you meet him in his seminary, then the same possibilities are valid, except that, in addition,) the passing or also the (correct) veneration (the latter, namely, if you should see that the person concerned has withdrawn himself)<sup>6</sup>.

28. When one observes 1. the duration of the affiliation to the order, 2. the spiritual entourage, 3. the status (in the *kula*, *gaṇa* or *sangha*), 4. the place, 5. the time, 6. studies, and 7. when there is a reason (you should act according to the modes of behaviour pictured in 27), as is befitting and worthy toward the person concerned.

49. By where you stay, by the way you stay as well as by lingering and by going you can recognize whether someone is serious about his monkhood; also by the choice of worthy expressions whilst speaking.

78. (Monks like *Śīṭala*)<sup>7</sup>, who, at some point, (violating the duties of unsettledness, etc.)<sup>1</sup> have gone astray, they, if they find no further solution and cannot go back, are in the habit of declaring the stray path as the correct path.

Parable: As it happens with a caravan that has gone on a road where there is little water and tree-shade. There the tired ones stay since they have to be satisfied with little shade and with the water as well as they can and also call the others, claiming their shelter to be the right one. Some listen to them, some don't. The former fall prey to hunger and thirst, the latter come soon after, having finished their journey, to cool water and (plenty of) shade.

79. 1. The sedentariness and 2. the attachment to (particular) sacred objects (offices, etc.), 3. the acceptance (of food, etc.) from nuns<sup>8</sup> and 4. the inclination for savory preparations – (these four sins<sup>9</sup>), they say, are not dangerous, if they are taken to task;

80<sup>δ</sup>. for the first, they cite the *sthavira* Saṃgama,

83<sup>γ</sup>. for the second, *ārya*Vajra,

86<sup>δ</sup>. for the third, *Annikāputra*,

89<sup>δ</sup>. for the fourth, *ṛṣi* Udāyana.

95<sup>b</sup>. They are not to be venerated who endanger the reputation of the religion.

97<sup>b</sup>. They are to be venerated who promote the reputation of the religion.

[12<sup>a</sup>] 100. (His) mother or (his) father or (his) older brother, as such, should not be allowed to perform the *Kṛtikarman*.

104. (The veneration can take place continually or occasionally.) At penitence, while studying, at *kāyōtsarga*, at an offence (toward the teacher)<sup>10</sup>, with a guest, at the report, when fasting and at a voluntary death by starvation, a veneration takes place.

105. (As far as the continual veneration is concerned, it is to be noted:) At penitence a four-fold *kṛtikarmān* occurs, while studying a threefold, (each) in the forenoon and in the afternoon, which means a fourteenfold *kṛtikarman*.

C on 104 f.: *puvva-sañjhāe cattāri paḍikkamaṇe, vanditā āloe tti ekkam. bitiyam jam abbhutthiyāvasāṇe majjhe vandai. majjha-vandanae kati vandiyavvā? jahanneṇam tinni, majjhimeṇam panca vā satta vā,*

<sup>1</sup> with name (*amuga tti*) or with “welcome” C, with “he Devadatta *kīdṛśas tvam?*” and with similar terms H.

<sup>2</sup> *gurutarapurusaḥkārāpekṣam* H, *tahāvīham paḍucca sa-hīlam* C. – by *purusaḥkārya*, as you can see at 29, the office, which a person in the *kula*, *gaṇa* or *sangha* occupies is to be understood.

<sup>3</sup> *prāktana*.

<sup>4</sup> *hatth’usseha*.

<sup>5</sup> C “chats”, where this matter already is included in the following possibilities that, by the way, are permissible only inside the seminary.

<sup>6</sup> Only in C (“*samviggo āsī*” *jānai*).

<sup>7</sup> Only in H.

<sup>8</sup> *ajjiyā-lābha* = *āryikābhya lābha* H.

<sup>9</sup> to which in what follows the stanzas 80-82, 83-85, 86-88, 89 f., one after the other, are devoted.

<sup>10</sup> “because after the veneration, one asks for forgiveness; also the half-monthly veneration belongs here”

ukkoseṇaṃ savve vi; jai vāulā vakkhevo vā to egeṇa ūṇagā<sup>1</sup> dohiṃ tihim jāva tinni avassa-vandiyavvā. evaṃ devasie vi. pakkhie panca avassaṃ. cāum-māsie saṃvaccharie ya satta avassaṃ. te vandiūṇa jaṃ āyariyassa allivijjai taṃ tatiyaṃ kiikammaṃ. paccakkhāṇe cauttamaṃ kiikammaṃ.

*tinni sajjhāe*. vandittā paṭṭhavei padhamaṃ. paṭṭhavei pavedayantassa bitiyaṃ. pacchā paḍhai; tao<sup>2</sup> jāhe caubbhāgāvasesā porisī tāhe pāe paḍilehei; jai na paḍhai to vandai; aha<sup>3</sup> paḍhai to avandittā pāe paḍilehiūṇaṃ<sup>4</sup> pacchā paḍhai, kāla-velāe vandium paḍikkamai; aha ugghāḍa-kāliyaṃ na paḍhai tāhe vandium pāe paḍilehei; eyaṃ tatiyaṃ.

evaṃ *puvvaṇhe* satta; *avarāṇhe* vi ete ceva satta.

eyāṇi abhatt'atṭhiyassa<sup>5</sup> niyama, bhatt'atṭhiyassa paccakkhāṇaṃ abbhahiyaṃ. eyāṇi avassa coddasa.

imāṇi kāraṇigāṇi: uddesa-samuddesa-aṇunnavaṇāsu satta\*-satta, vigati-āyambile *kāussagge* pariyaṭṭie samāṇe uvasampajjaṇa avarāḍha vihāra<sup>6</sup> uttim'atṭh' āloyaṇāe ya, etesu sattasu\* vi do do vandaṇagāṇi. avarāḍha-saṃvaraṇa-āpucchāṇa-kālapaveyaṇ'ādisu ekkekkamaṃ.

*avarāḍho* gurūṇaṃ kao, taṃ pi vandittā khāmei: pakkhiya-vandaṇagāṇi vi avarāhe paḍanti. *pāhuṇaga* tti, ettha<sup>7</sup> bhaṇṇai: pāhuṇagāṇaṃ āgayāṇaṃ vandaṇagāṃ dāyavvaṃ vā paḍicchiavvaṃ vā, tattha kā vidhī? jai sambhoiyā to āyarie āucchittāṇaṃ vandai<sup>8</sup>, aha na sambhoiyā<sup>9</sup> to appaṇagaṃ āyariyaṃ vandittā saṃdisāvetṭā vandai. evaṃ ubhaya-pakkhe vi. *āloyaṇaṃ* ti jāhe vihar'āloyaṇā avarāḥ'āloyaṇā vā uvasampajjaṇ'āloyaṇā vā. *saṃvaraṇaṃ* veyāliyaṃ antara vā bhatt'atṭhe gahie icchā jāyā 'ajja abhatt'atṭhaṃ karemi' tti. ahavā 'na jirai' tti abhatt'atṭhaṃ laemi<sup>10</sup>. eyaṃ<sup>11</sup> saṃvaraṇaṃ, evaṃ-ādisu.

*uttim'atṭhaṃ* bhatta-paccakkhāṇaṃ kām-kāmo saṃleche vosiraṇe evaṃ-ādisu vibhāsā.

**H on 104 f.:** . . . . . *kāyotsarge* yo hi\* vigati<sup>12</sup>-paribhogāy' ācāmla-visarjanārthaṃ kriyate. *aparādhe* guru-vinaya-langhana-rūpe, yatas taṃ vanditvā kṣāmayati. pākṣika-vandaṇāny aparādhe patanti. *prāghūrṇake* jyeṣṭhe saṃāgate sati vandaṇaṃ bhavati, itarasmīn api praticchitavyaṃ, atra cāyaṃ vidhiḥ:

sambhoiy' annasambhoiyā ya duvihā havanti pāhuṇayā,

sambhoiē āyariyaṃ āpucchittā u vande<sup>13</sup> ||

iyare puṇa āyariyaṃ vandittā saṃdisāvium taha ya

pacchā vande<sup>13</sup> jāi gaya-moho ahava<sup>14</sup> vandāve ||

tath' *ālocanāyāṃ* viharāparāḍha-bheda-bhinnāyāṃ. *saṃvaraṇaṃ* bhukte pratyākhyāṇaṃ, athavā kṛta-namaskārasahit'ādi-pratyākhyāṇasyāpi punar ajīm'ādi-kāraṇato 'bhaktārthaṃ grhṇataḥ saṃvaraṇaṃ, tasmin vandaṇaṃ bhavati. *uttamārthe* cānaśana-saṃlekhanāyāṃ vandaṇaṃ ity . . . . .

*pūrvāhne* pratyūṣasi, kathaṃ? gurum puvva sanjhāe vandittā āloe tti\*, eyaṃ ekkamaṃ. abbhutṭhiyāvasāṇe jaṃ puṇo vandai<sup>15</sup> gurum, eyaṃ bitiyaṃ. ettha ya vidhī pacchā: jahannaṇa tinni, majjhimamaṃ panca vā satta vā, ukkosaṃ savve vi vandiyavvā; jai vāulā vakkhevo vā to ekkēṇa ūṇagā jāva tinni avassaṃ vandiyavvā. evaṃ devasie, pakkhie panca avassaṃ. cāummāsie saṃvaccharie vi satta avassaṃ ti. te vandiūṇa jaṃ puṇo āyariyassa allivijjai taṃ tatiyaṃ. paccakkhāṇe cauttamaṃ.

*sajjhāe* puṇa vandittā paṭṭhavei padhamaṃ. paṭṭhavei pavedayantassa bitiyaṃ. pacchā uddiṭṭha<sup>16</sup>-samuddiṭṭhaṃ paḍhai, uddesa-samuddesa-vandaṇāṇaṃ ih'ev' antab-bhāvo; tao jāhe caubbhāgāvasesā porisī<sup>17</sup> tāhe pāe paḍilehei; jai na paḍhiu-kāmo to vandai: aha paḍhiu-kāmo to\* avandittā pāe paḍilehei, paḍilehittā pacchā paḍhai, kāla-velāe vandium paḍikkamai; eyaṃ\* tatiyaṃ\*.

<sup>1</sup> °go.

<sup>2</sup> to β.

<sup>3</sup> aha na.

<sup>4</sup> °utā pātamaṃ paḍilehatūṇaṃ.

<sup>5</sup> abbh°.

<sup>6</sup> °rā.

<sup>7</sup> etthaṃ.

<sup>8</sup> °danti α.

<sup>9</sup> °bhoyā (for ah' anna-sambhoyā?)

<sup>10</sup> loemi α.

<sup>11</sup> evaṃ α.

<sup>12</sup> from Pkt. for vikṛti!

<sup>13</sup> °danti B.

<sup>14</sup> āha B, dhava Σ.

<sup>15</sup> °danti Σ, vadamti B.

<sup>16</sup> °tṭhaṃ B Σ.

<sup>17</sup> °rusī B.



evam pūrvāhne<sup>1</sup> sapta; *aparāhne* 'pi saptaiva bhavanty anujñā-vandanānām svādhyāya-vandaneṣv evāntarbhāvāt, prātikramaṇikāni tu catvāri prasiddhāny.  
evam etāni dhruvāṇi pratyaham kṛtikarmāṇi caturdaśa bhavanti abhaktārthikasya, itarasya tu pratyākhyāna-vandanenādhikāni bhavanti.

106<sup>a</sup>. The kṛtikarman requires (chando'nujñāpanāya) two obeisances, (namely, one each according to the words Āv. III 1 1 and after their repetition), (furthermore), the normal equipment (with the monk's utensils) (and) twelve gestures (namely, six<sup>2</sup> each at the first and second uttering of Āv. III 1 3-5).

C: *du-ṇayaṃ*: jāe velāe paḍhamam vandai<sup>3</sup> jāhe ya nipphidiṇaṃ puṇo vandai. *ahā-jāyaṃ* sāmaṇṇe joṇi-nikkhamaṇe ya, sāmaṇṇe rayaharaṇaṃ muhapottiyā colapaṭṭo ya, joṇi-nikkhamaṇe anjalim sīse kāṇa nīi. *bāras'āyatam*: paḍhamam cha āvattā, nikkhamiṃ<sup>4</sup> pavitthe vi cha; ahokāy'ādi tinni, jattāe tinni; ete bārasa. etāni antara-dārāni donni vi kai-ṇaya tti eteṇa sūiyāṇi<sup>5</sup>.

H: *dvy-avanatam*. ekam yadā prathamam eva Āv. III 1 1 tti abhidhāya chando'nujñāpanāyāvanamati<sup>6</sup>, dvitīyam punar yadā kṛt'āvarto niṣkrāntaḥ icchāṃty-ādi sūtram abhidhāya chando'nujñāpanāyāivāvanamati. *yathā-jātam*<sup>7</sup> śramaṇatvam āśritya yoni-niṣkrāmaṇam ca, tatṛa rajoharaṇa-mukhavastrikā-colapaṭṭaka-mātrayā śramaṇo jātaḥ, rācīta-karapuṭas tu yonyā nirgataḥ, evaṃ-bhūta evaṃ vandate, tad-avyatirekac ca yathājātaṃ bhaṇyate *kṛtikarma* vandanam. *bāras'āyayaṃ* ti dvādaś' āvartāḥ sūtrābhidhāna-garbhāḥ kāya-vyāpāra-viśeṣā yasminn [12<sup>b</sup>] iti samāsas tat dvādaś'āvartam; iha ca prathama-praviṣṭasya ṣaḍ āvartā bhavanti: Āv. III 1 3-5 etat-sūtra-garbhāḥ gurucarāṇa-nyasta<sup>8</sup>-śiraḥ-sthāpana-rūpā, niṣkrāmya punaḥ praviṣṭasyāpy eta eva ṣaḍ iti. etac cāpāntarāla<sup>9</sup>-dvāradvayam ādyadvārōpalakṣitam<sup>10</sup> avagantavyam.

106<sup>b</sup>. (It requires, moreover,) four heads (namely, both times two each, that of the teacher and the pupil), threefold carefulness (in thoughts, words and movements), a twofold approach (and) a single departure.

C: *cau-siraṃ*: paḍhamam donni, nikkhantassa bitiyāe parivādīe donni, etāṇi cattāri sirāṇi. *ti-guttaṃ*: maṇeṇa vandaṇa-maṇo; vāyāe vaṇjaṇāṇi a-kkhaṇḍento; kāeṇam kāiyā āvattā, te<sup>11</sup> na virāhei. *do pavesā*, paḍhamo icchāmi khamāsamaṇo, āvasiyāe paḍikkanto jaṃ oggaḥam pavisaī sīso so bitio. *ega-nikkhamaṇam* āvassiyāe<sup>12</sup> tti.

H: *catuḥ-śiraḥ*: prathama-praviṣṭasya kṣāmaṇā-kāle śiṣy'ācārya-śiro-dvayaṃ, punar api niṣkrāmya praviṣṭasya dvayaṃ evēti<sup>13</sup> bhāvanā. dvāram. tisro guptayo yasmims tat *tri-guptam*: manasā samyak praṇihitaḥ, vācā askhalitākṣarāṇy uccārayan, kāyen' āvartān avirādhayan, vandanam karoti yataḥ *ca-śabdo* 'vadhāraṇārthaḥ. dvau praveṣau yasmims tad *dvi-praveṣam*, prathamam 'nujñāpya praviṣataḥ, dvitīyaḥ punar nirgatya<sup>14</sup> praviṣata iti. *eka-niṣkrāmaṇam*: āvaśyikayā<sup>15</sup> nirgacchataḥ. etac cāpāntarāla-dvāratrayam katiśiro-dvāreṇaivōpalakṣitam avagantavyam iti.

- |                               |                                   |
|-------------------------------|-----------------------------------|
| 107. 1 f. the two obeisances, | 16-19. the four heads,            |
| 3. the normal equipment,      | 20-22. the threefold carefulness, |
| 4-15. the twelve gestures,    | and 23 f. the twofold approach    |

<sup>1</sup> °hne 'pi Σ.

<sup>2</sup> The commentaries do not specify the sixth more precisely; three pertain to the three sentences Āv. III 1 3, a fourth to 4, a fifth (from Avac. numbered as 6) to 5.

<sup>3</sup> °daṃti.

<sup>4</sup> °mitu.

<sup>5</sup> The concluding sentence says that both intermediate lists "equipment" and "gestures" are included in the fifth list "number of obeisances"; also H (p. 12b<sub>3</sub>). Similarly, according to H (p. 12b<sub>16f.</sub>) three intermediate lists belong to the sixth. That means: the synopsis in 2<sup>a</sup> notes for brevity's sake only the opening words of both 106<sup>a</sup> and 106<sup>b</sup> in the sense of catchwords.

<sup>6</sup> °namiti Σ, °natam iti B, °natam Avac.

<sup>7</sup> °ta janma B.

<sup>8</sup> °sta-hasta Avac.

<sup>9</sup> cānt° Σ.

<sup>10</sup> katyavanatadv° Avac.

<sup>11</sup> to.

<sup>12</sup> °ssay° pr. m.

<sup>13</sup> iti B.

<sup>14</sup> °tasya Σ.

<sup>15</sup> °sik° Σ, °śyak° B.

108. lastly 25. the singular departure the twenty-five requirements are called thus, by means of which a correct kṛtikarman is performed.

111. 1. without devotion, 2. obstinate (out of pride), 3. interrupted (through untimely departure), 4. acting rashly, 5. in the movements (restless) like a *tola*, 6. (using the little brush like a) hook, 7. crawling like a turtle,

112. 8. hasty like a fish, 9. ill-disposed in the heart, 10. (the hands in a fivefold manner like) using a support, 11. out of fear (of ex-communication), 12. in reply to affection, 13. out of friendship, 14. out of personal pride (in order to display familiarity with sacred practice), 15. for a motive (of secular nature),

113. 16. furtive (out of fear of disgrace), 17. to thwart (someone), 18. angry, 19. threatening, 20. cunning, 21. scornful, 22. loquacious,

114. 23. seen, or not seen, 24. with the forehead bone, 25. (as if it were a religious) tax, 26. (as if it would bring) salvation, 27. without sufficient contact (by the small brush and head), 28. incomplete (in words or gestures), 29. with (the words 'with the head I venerate' as) subsequent addition,

115. 30. dumb, 31. loud, lastly, 32. vacillating (with small brush or hand) one should perform a kṛtikarman, free from the thirty-two mentioned errors.

**C on 111-115:** *aṇādhīyam* nāma, aṇādareṇa vandai ।

*thaddham*, aṭṭhaṇham annayareṇa matto<sup>1</sup> 2.

*paviddham*, vandanagam dentao ceva utthettā nāsai 3.

*paripindiyam*, bhaṇai: eyaṇ bhe savvassa ceva kāla-ppagayassa vandanagam. ahavā na vocchinne āvatte vanjanāṇi vā karei; piṇḍalao vā jāhao vandai; samkudiyao uppīḷaṇa-sampīḷanāe<sup>2</sup> vā vandai 4.

*ṭola-gaṇi*<sup>3</sup>, *ṭolo jahā uṭṭhettā anna-m-annassa mūlaṃ jāi* 5.

*ankuso* duviho, mūle gaṇḍussa rayaharaṇaṃ gahāya bhaṇai: nīvesa jā te vandāmi. ahavā

dohi vi hatthehiṃ ankuṣaṃ jahā gahāya bhaṇai: vandāmi [6]<sup>4</sup>

*kacchabha-ringiyam*, ekkam vandittā anassa mūlam ringanto<sup>5</sup> jāi, tao vi annassa mūlam jāi 7.

*macch'uvvattam, ekkam vandiūṇam chaddai, bitiena pāsenam pariyattai*<sup>6</sup> *recak'āvartena. 8.*

*manasā paduttham*, so hīno kenai, tāhe hiyaena cintei: etena evam<sup>7</sup>-gaenam vandāvijjāmi.

annam vā kimci paosam vahai [9] <sup>4</sup>.

*vediyāi-baddham-nāma tam pancaviham: uvarim jānugānam hatthe nivesiūnam vandai, hetthā<sup>8</sup> vā kāūnam,*

[pāse vā kāūṇaṃ,]<sup>2</sup> egam vā jāṇu anto doṇhaṃ haṭṭhāṇaṃ karei, ucchange vā haṭṭhe kāūṇaṃ vandai 10.

*bhayaśā, bhaṇam vandai 'mā nicchubbhīhāmi sanghāo kulāo gaṇāo gacchāo khetṭāo' tti 11.*

*bhayantam* nāma, 'bhayai amhāṇam, amhe vi paḍibhayāmo' tti 12.

*metti*, 'esa mama mitto' tti. ahavā mettīm teṇa samam kāuṃ maggai 13.

*gāraṇḍī* nāma, “jāṇantu tā mamaṇ jah’ esa samāyānī-kusaḷo” iti 14.

*kāraṇaṃ* nāma, “suttaṃ vā atthaṃ vā vatthaṃ vā potthagamaṃ vā dāhii” tti kaḍḍa-nimittaṃ vandaī 15.

*teṇiyam nāma, jai dīsai to vandai, ahavā na dīsai andhakāro vā tāhe na vandai* 16.

*padinīyaṃ nāma, sanna-bhūmiṃ padhāiyaṃ vandai bhottu-kāmaṃ paḍiyaṃ vā bhaṇai: bhattāragā avassa-vandiyavvagā* 17.

*ruttham* nāma, rosio kenai, to dhamadhammentena hiyaena vandai 18.

*tajjiyam* nāma, bhaṇai: amhe tumam vandāmo, tumam puṇa na vāhijjasi na vā pasīdasi jahā thūbho. *anguli-mādhim* vā *tajjento* vandai 19.

*sadham* nāma, hattha-samattho<sup>9</sup> niddhammattanena ruja<sup>10</sup> -gojjam karei, samghasam karofity arthah 20.

*hīliyam nāma*, “icchāmi vāyagā vandium” “gani” “mahattarāgā” “jeṭṭh’ ajja” evam-ādi 21.

*palikunciyam nāma, vandanto desa-rāya-janapada-vikahāo karei* 22.

<sup>1</sup> mamto.

2 -sap<sup>o</sup>.

3. <sup>o</sup>gamiti.

4 lacking.

5 rang°.

6 ottanti.

7 evag.

8 hotthā.  
9 °mattho β.

<sup>10</sup> ramju β, raju α. "Happy and healthy, he presents himself sick due to derelict of duty"?

*diṭṭha-m-adiṭṭhaṃ* nāma, evaṃ sigghaṃ vandai jahā keṇai diṭṭho keṇai na diṭṭho 23.  
*sangam* nāma, sīs'egapāseṇa<sup>1</sup> vandai. ahavā annehim sāhūhim samam sangeṇa jaha vā taha vā vandai 24.  
*karo* nāma, “eso cirāṇao<sup>2</sup> karo jaha va taha va samāneyavvaṇo, vetṭhī esā na nijjara” tti mannai 25.  
*moyaṇaṃ* nāma, “na annahā makkho, eteṇa puṇa dinneṇa muccāmi” tti vandai 26.  
*āliddha-m-aṇāliddhaṃ*, rayaharaṇe ya nidāle ya kiṃci ālabhai kiṃci n' ālabhai. ettha caubhango: sīse āliddhaṃ  
 rayaharaṇaṃ āliddhaṃ 4. paḍhamo suddho 27.  
*ūnaṃ* vanjaṇehim āvassaeḥim vā 28.  
*uttara-cūliya* nāma, etehim vanjaṇehim āvassaeḥim vandittā bhaṇai ‘matthaenaṃ vandāmi’ tti 29.  
*mūyaṃ* nāma, mūyo vandai, na kiṃci vi uccārei 30.  
**[13<sup>a</sup>]** mahayā saddeṇa *dhaddharaṃ* 31.  
*cuḍali* nāma, cuḍalaṃ jahā rayaharaṇaṃ gahāya vandai. ahavā digghaṃ hatthaṃ pasārei, bhaṇai ‘vandāmi’.  
 ahavā hatthaṃ bhamādei ‘savve bhe vandāmi’ tti 32.  
**H on III-115:** anādṭṭam, anādaram\* sambhrama-rahitaṃ<sup>3</sup> vandate [1]<sup>4</sup>.  
*stabdham*, jāty-ādi-mada-stabdho vandate [2].  
*pravidḍham*, vandanakaṃ dadad eva naṣyati 3\*.  
*paripiṇḍitaṃ*, prabhūtān eka-vandanena vandate 4\*. āvartān\* vā\* vyanjanābhilāpān vā\* vyavacchinnān  
 akurvan 4\*.  
*ṭola-gati*, tiḍḍavad utplutyōtplutya visamsthulaṃ<sup>5</sup> vandate 5\*.  
*ankuṣaṃ*, rajoharaṇaṃ ankuṣavat kara-dvayena grhītvā vandate 6\*.  
*kacchabha-ringitaṃ\**, kacchapavat ringan vandate [7]. iti gāthā'rthah.  
*maisyōdvṛtaṃ*, ekaṃ vanditvā matsyavad drutaṃ dvitīyaṃ sādhuṃ dvitīya-pārsvena recak'āvartena  
 parāvartate\* 8\*.  
*manasā ca\*\*\* praduṣṭaṃ*, vandyo hīnaḥ kenacid guṇena, tam eva ca manasi kṛtvā sāsūyo vandate 9\*. (Śaḍv.  
 Āv.-v.: *manasā pradviṣṭaṃ* guror upari pradviṣṭasya.)  
*tathā ca vedikā-baddhaṃ*, jānūnor upari hastau niveśyādho vā pārsvayor vā utsange vā  
 ekaṃ vā jānu karadvayāntaḥ kṛtvā vandate [10].  
*bhayaśa ceva* tti, bhayena vandate ‘mā bhūd gacch'ādibhyo nirdhātanaṃ’ iti<sup>6</sup> [11].  
*bhayaṇtaṃ* ti, bhajamānaṃ vandate, bhajaty ayaṃ mām ato<sup>7</sup> bhaktaṃ bhajasvēti [12]. tad ārya-vṛttaṃ<sup>8</sup>.  
 (Śaḍv.Āv.-v.: *bhajamānaṃ* “bhajate bhaksyate vā mām gurur” iti buddhimataḥ.)  
*meti* tti, maitrī-nimittaṃ prītim icchan vandate [13].  
*gāravi* tti, gaurava-nimittaṃ\* vandate\* “vidantu mām yathā sāmācārī-kuśalo 'yaṃ” [14].  
*kāraṇa* tti, jñān'ādi-vyatiriktaṃ kāraṇaṃ āśritya vandate, vastr'ādi me dāsyatīty<sup>9</sup> [15]. ayaṃ  
 gāthā'rthah. (Śaḍv. Āv.v.: *kāraṇāt* vastr'ādi-lābha-hetoḥ.)  
*stainyaṃ* iti, parebhyaḥ khalv ātmānaṃ gūhayan stena<sup>10</sup> iva vandate ‘mā me lāghavaṃ bhaviṣyati’ [16]. (Śaḍv.  
 Āv.-v.: *stienikaṃ* lāghava-bhayaṭ pracchannaṃ.)  
*pratyānikam*, āhār'ādi-kāle vandate [17].  
*ruṣṭaṃ*, krodh'ādhmāto\* vandate\*, krodh'ādhmātāṃ vā [18].  
*tarjitaṃ*, na kupyasi nāpi prasīdasi kṣāṭhaśīva ivēty-ādi tarjayan nirbhartsayan vandate. anguly-ādibhir vā  
 tarjayan [19].  
*śaṭhaṃ*, śāthyena viśrambhārthaṃ vandate, glān'ādi-vyapadeśaṃ vā kṛtvā na samyag vandate [20].  
*hīlitaṃ*, he gaṇin<sup>11</sup> vācaka kiṃ bhavatā vanditenēty-ādi hīlayitvā vandate [21].  
*tathā vipalikuncitaṃ*, ardha-vandita eva deś'ādi-kathāḥ karotīti [22] gāthā'rthah.  
*dṛṣṭādrṣṭaṃ*, tāmasi vyavahito vā na vandate [23].  
*śṛṅgaṃ*, uttamāṅgaikadeśena vandate [24].  
*kara-mōcanaṃ*, karaṃ manyamāno vandate, na nirjarā'rthaṃ [25].

<sup>1</sup> °gaṇap°.

<sup>2</sup> vir°.

<sup>3</sup> “without anxiety” or “without it touching him deeply”.

<sup>4</sup> The numbers in brackets are lacking in B Σ, those with an asterisk (actually like all such-worded passages) are lacking only in B; also in passages from KC the asterisk has the same meaning.

<sup>5</sup> °vad utpanni samsth° B.

<sup>6</sup> °dhārayiṣyati Σ.

<sup>7</sup> °ty ayaṃ māmāto B.

<sup>8</sup> 112<sup>av</sup>, namely, is composed (also like 114<sup>av</sup>) in gāthā-metre, but the remaining parts from 111-115 have the śloka-form.

<sup>9</sup> °tīty-ādi B.

<sup>10</sup> °naka Σ.

<sup>11</sup> °ṇe B.

*moyaṇaṃ*<sup>1</sup> nāma, 'na annahā makkho, eṇa puṇa\* dinnēṇa muccāmi'<sup>2</sup>, 'ti vandaṇagāṃ dei [26].

*āśliṣṭānāśliṣṭam* ity, atra caturbhāṅgakaḥ: rajoharaṇam karābhyām āśliṣyati śiraś\* ca\* [1], rajoharaṇam\* na śiraḥ 2\*, śiro na rajoharaṇam 3\*, na\*\*\* rajoharaṇam\*\*\* nāpi śiraḥ 4\*. atra prathama-bhāṅgaḥ śobhanah, śeṣeṣu<sup>3</sup> prakṛta-vandanāvātārah [27].

*nyūnam*, vyanjanābhilāp'āvaśyakair asampūrṇam vandate [28].

*uttara-cūḍam*, vandanam kṛtvā<sup>4</sup> paścān mahatā śabdena ‘mastakena vanda’ iti bhaṇatīti<sup>5</sup> [29] gāthā’rthaḥ.

*mūkam*, ālāpakān anuccārayan vandate [30].

*dhaddharam*, mahatā śabdenôccārayan vandate [31].

*cudali mī*<sup>6</sup> *ulkām*<sup>7</sup> *iva paryante gṛhītvā rajoharaṇam bhramayan vandate* [32].

111-115 = Kalpabhāṣya III 796-800, ushered in by 792-795<sup>†</sup> and explained in 801-819; also occasionally recast in gāthā-stanzas (e.g. in a passage, cited by Jayacandra in the Pratikramaṇa-vidhi S 4<sup>a</sup><sub>16</sub> ff. Br. 5255 = J 5<sup>a</sup><sub>12</sub> ff., and in Devendra's Āv.<sup>2</sup>-Bhāṣya II 23-26<sup>a</sup>). The Kalpabhāṣya-explanation (composed by Sanghadāsa) reads:

āyara-karaṇaṃ ādhā, tav-vivariṇyaṃ anādhīyaṃ hoi 1.

'davve bhāve *thaddho*' cau-bhango, davvao bhaio 2 || 801

*pavviddham anuvayāram jaṃ appento na jantio hoi,*

jattha va tattha va ujjhai kaya-kicco vakkharam ceva 3 || 802

*paripin̄die* va vandai *paripin̄diya*-vayaṇa-karaṇao vā vi 4.

*tolo* va upphidanto osakk'ahisakkaṇaṃ bhaio 5 || 803

uvagarane hatthammi va ghettu 'nivesa' tti *ankusaṃ* benti 6.

thiya-betṭha-ringanam jam tam *kacchabha-ringiyam* nāma 7 || 804

uttanta-nīvesanto *uvvattai macchao* va jala-majjhe,

vandiu-kāmo v' annam jhaso vva pariyattaī turīyaṃ 8 || 805

[13<sup>b</sup>] appa-para-pattienam *mana-ppadoso* anega-utthāno 9.

panc' eva veiyāo 10. bhayam tu nijjūhan'ādīyam 11 806

'bhayai bhaissai va mamam' iti vandai nhoragam nivesento 12.

em eva ya mettīe 13. gārava “sikkhā-vinīo ’ham”. 14 || 807

nān'āi-tigam mottum *kāraṇam* ihaloga-sāhagam hoi,

pūyā-gārava-heum nāṇa-ggahaṇe vi em eva || 808

<sup>1</sup> mocanam B (earlier kara many<sup>o</sup> . . . ); \*jarām tahā moy<sup>o</sup> Σ.

<sup>2</sup> °ccemi Σ, va mocāmi B.

<sup>3</sup> ʕsu trisu Avac.

<sup>4</sup> dattvā B.

5  $\circ_{\text{nat}} \Sigma$ .

<sup>6</sup> ti Σ, °lîti B; °dulī Śrīt.

7 uḷmukam Avac. & Śrīt.

† 793 & 795 have been passed over by the KalpaCūṃṛi; the last of the four stanzas is = Āv.-niry. XII 106 (with the reading *bāras'āyatam*, as above C); the other three read:

desiya-rāiya-pakkhiya-cāummāse tah'eva varise ya  
lahu guru lahugā gurugā *Vandanāe* jāñi ya padāñi || 792  
āyariy'āi-cauṇḥam tava-kāla-visesiyam bhavē eyam,  
ahavā paḍilom' etam tava-kāla-visesio hoi || 793  
duga-sattaga-kiikammassa akaraṇe hoi māsiyam lahugam,  
āvāsaga-vivarie ūñ'ahie ceva lahuo u || 794

KC: idāṇiṃ vandaṇaṃ: 792<sup>a</sup>. asya vyākhyā: 794<sup>\*</sup>. do<sup>1</sup> sattagā coddasa: Āv.-niry. XII 105<sup>b</sup>. devāsiyaṃ rāiyaṃ ca\* vandaṇayaṃ jai na denti O<sup>2</sup>, pakkhiya-vandaṇayaṇi na denti O<sup>2</sup>, cāummāsīe 4, samvaccharie 4. ca-śabdād āvasaka-viparīte ti 'khāmemi khamāsamaṇo' jai devasiyaṃ rāiyaṃ bhaṇanti, rāiyaṃ vā devasiyaṃ bhaṇanti, eyaṃ vivariyaṃ; evaṃ pakkhiya-cāummāsīya-samvacchariesu vi tad-abhilāvo vaktavyo; vivaṛite O<sup>2</sup>. ahavā devasiya<sup>3</sup>-kāusaggā rāiyaṃ kareti, rāiyā vā devasiyaṃ kareti<sup>1</sup>. *ūnāhiyaṃ* ti ūṇāyāni ahiyaṃ vā devasiya-rāiya-pakkhiya-cāummāsīya-samvacchariesu vandaṇayaṇi deti<sup>4</sup>. *Vandanae jāni ya payāni* ti duṇṇayaṇi, tāni akarentassa O<sup>2</sup>. 'jāni ya' ca-śabdād anādhīy'ādīni ya dosehim, pacchittam bhaṇṇihiti<sup>5</sup>. te ime: anādhīya-gāhā-pancakam[796-800] vakkhānagāhā [801-819]-siddham.

<sup>1</sup>pe (for be?) P. <sup>2</sup>cha H. <sup>3</sup>°yam B. <sup>4</sup>°enti B. <sup>5</sup>°hitti B.

āyartareṇa handiṃ vandāmi ṇa, to ṇa pacchi paṇaiṣṣaṃ,  
vandaṇaga-molla-bhāvo na karessai me paṇaya-bhaṅgaṃ 15 || 809  
hāuṃ parassa cakkhuṃ vandante *teniyam* havai eyaṃ,  
teṇo iva attāṇaṃ gūhai 'obhāvaṇā mā me' 16 || 810  
āhārassa u kāle nīhār' ubhao ya hoi *paḍiṇiyam* 17.  
roseṇa dhamadhamento jaṃ vandaī *ruttham* eyaṃ tu 18 || 811  
'na vi kuppasi na paṣīyasi kaṭṭhaSivo ceva' *tajjiyam* eyaṃ,  
sīs'anguli-m-āīhi va tajjei guruṃ paṇivayanto 19 || 812  
'vīsambha-tṭhāṇaṃ iṇaṃ' sabbhāva-jadhe *saḍham* havai eyaṃ,  
kavaḍaṃ ti kaiyavaṃ ti ya saḍhayā vi ya honti eg'atṭhā 20 || 813  
'gaṇi vāyaga jeṭṭhaja' tti *hīliyam* 'kiṃ tume paṇamieṇaṃ!' 21.  
desī-kaha-vittante kahei dara-vandie *kuncī* 22 || 814  
antaṛio tamase vā na vandaī, vandaī u dīsanto,  
eyaṃ *diṭṭha-m-adiṭṭham* 23. *singam* puṇa kumbhaga-ṇipāto 24 || 815  
*karam* iva mannai dento vandaṇagaṃ 'ārahantiya-karo' tti 25.  
'loiya-karassa mukkā na *muccimo* vandaṇa-karassa' 26 || 816  
*āliddha-m-aṇāliddhe* rayahara sīse ya hoi cau-bhango 27.  
vayaṇa-karaṇehi *ūṇaṃ* jahanna-kāle va sesehiṃ 28 || 817  
dāṭṭa vandaṇaṃ 'matthaena vandāmi' *cūliya* esā 29.  
tusiṇī āvatte puṇa kuṇamāṇe hoi *mūyam* tu 30 || 818  
ucca-sareṇa vandaī, *dhaddharam* eyaṃ tu hoi bodhavvaṃ 31.  
*cuḍali* vva geṇhiūṇaṃ rayaharaṇaṃ hoi cuḍalī u 32 || 819

The preceding Kalpabhāṣya stanzas, with variants, are to be found in our Nirukti (XII 115<sup>1-19</sup>), but, nevertheless, not taken notice of by CH and referred to by Avac. as additional stanzas (*gāthāḥ prakṣiptāḥ*). In the KalpaCūṃṇi the stanzas are explained\* in an extraordinarily sketchy manner. With the help of Āv.-Avac. they can be translated as follows.

801. 1. The display of devotion means devotion, the opposite of which is *lack of devotion*.  
2. Outwardly and (out of pride) inwardly, you can be rigid which results in four combinations (a. outwardly, but not inwardly; b. inwardly, but not outwardly; c. outwardly and inwardly; d. neither outwardly nor inwardly). Whoever is like that outwardly, under circumstances deserves no censure (if, namely, the rigidity is due to lumbago or because of a spinal illness).
802. 3. An *interrupted* (kṛtikarman) is (as good as) no politeness, because he who does this does not care about the resulting constraint. Where it suits him (eventually already at the first entry), he abandons it like someone paid off (at his destination), leaving (his wares) behind.
803. 4. Venerating *many at one time* (during a hasty kṛtikarman) or with *rash* words and gestures.  
5. like a *tola* jumping up and down, some run around, under circumstances (if he cannot do otherwise) not deserving any censure.
804. 6. it is called *hook*, if you grasp the clothing or hand (of the teacher) (with the request) "sit down (so that I can venerate you)". – ["Another explanation can be found in the Vṛtti"; etat tu vṛtti-kṛtā 'nyathā vyākhyātāṃ, tattvaṃ tu viśiṣṭaśruta-vido vidanti.]  
7. A slow moving forward in a standing or crouching position means *creeping (like) a turtle*.
805. 8. when rising or sitting, (some) *start up like a fish* in the water, or turns himself like a fish, quickly, to another person, to venerate him.

\* *davvao bhaio* tti vāeṇa piṭṭhī gahiyā. *ṭolo* tiḍḍo. *aṇega-uṭṭhāno* tti bahuvihā appattiyassa uṭṭhānā ('ṇe BP!). *jahanna-kāle* va tti theveṇa kāleṇa deti vandaṇayaṃ *sesehi* vā vandite vandati pacchā.

At the opening of 819 read *ṇaṃ* or *uccā-* or *-ssar°*.

806. 9. Malevolence in the heart can sometimes occur out of consideration for oneself or for another.
10. There are five (convenience-) *supports* (a. the hands above the knees, b. the hands below the knees, c. the hands at both sides, d. the hands in the lap, e. the hands, slung around a knee).
11. *Fear* can relate to excommunication or similar matters.
807. 12. With the thought "*he is well-disposed* or will be well-disposed to me" (some venerate the teacher), since he offers a quid pro quo service (the veneration, so to speak).
13. And exactly the same (is the case) *with friendship*.
14. *with ambition* (the person concerned thinks: one will see) "I have been trained in class".
808. 15. every *motive*, except knowledge, faith and change, has this worldly life [14<sup>a</sup>] in view, with attainment of knowledge, it is also exactly like that, if this should be only for a sense of honour and pride;
809. (likewise when, for example, the following thought serves as a motive:) "Well, alright! I shall venerate him with special devotion; after that I shall request (this or that) (and) he will not refuse my request, since he understands the veneration as a reward."
810. 16. when someone at a veneration conceals himself from others (because that person could possibly take offence at something), then this is called *furtive*; he conceals himself (out of fear) like a thief "so that disgrace does not (accrue) to me."
811. 17. at meal-time or at evacuation or at both, you are *thwarted* (from venerating the teacher).
18. If one venerates, flushed with anger, then this (kṛtikarman) is called *angry*.
812. 19. "You are neither angry nor merciful, (as little) as a wooden Śiva(-idol) – this is a *threat*; or someone threatens the teacher during the prostration with the head, finger or something similar.
813. 20. "This is a chance to gain the confidence (of pious laymen, etc.)" – for one (venerating with such a thought and) devoid of sincerity, a cunning (kṛtikarman) occurs; cunning, deceit and craftiness are the same.
814. 21. *contemptuous* (it is, if you say instead of Your Grace): "Gaṇa-head" (or) "Schoolmaster" (or) "Eldest" (or) "What is the need to venerate you".
22. A *talkative (person)* tells vulgar stories and events when he has hardly finished the veneration.
815. 23. If one does not venerate when he is blocked (by another person) or when it is dark, on the contrary, if he venerates only when he is seen, then that is a *seen or unseen* (kṛtikarman).
24. (The kṛtikarman) *with the forehead* bone is a falling down on one of both frontal bumps.
816. 25. One who shows veneration (no doubt) considers it to be a tribute (in the assumption) "it is a *tax* imposed by the Jaina religion".
26. (Another thinks:) absolved of the worldly tax, we are not *freed* from the veneration tax.
817. 27. (With the hands) the small brush and head can be *touched or not*, which results in four combinations (a. small brush and head; b. small brush, but not the head; c. head, but not the small brush; d. neither small brush nor head).
28. *Incomplete* in regard to words and gestures (is, at times, the kṛtikarman) or in too short a time (finished), in comparison with the rest.
818. 29. [14<sup>b</sup>] (If one says) after showing veneration (still) "I venerate with the head", then this is an *addition*.

30. On the other hand, if one carries out the gestures silently, then this is a *silent* (kṛtikarman).

819.31. Venerating with a loud voice, then that (kṛtikarman) is to be called *loud*.

32. Swinging the small brush like a torch, then that (kṛtikarman) is a *shilly-shallying* (one).

Finally, the Digambara literature also deserves to be questioned about our Niryukti stanzas 111-115. This, namely, retained a version that in a metrical and partially also in other relationships is more original. You will find it below at p. 18<sup>a</sup><sub>6-15</sub>. Here only Prabhācandra's explanation for it is given – that of Vasunandin's is much more extensive.

**Prabhāc.** *anādhidam ādara-rahitam yo vandate tasya sa doṣo bhavati. thaddham ca stabdho bhūtvā. pavīṭham devasyātyāsanno bhūtvā. paripīḍidam hastābhyām jānūnī paripīḍya. dolāidam dolāyamānaḥ. ankuṣam ankuṣavat karāṅguṣṭhau lālāte niveśya. kacchava-ringidam kacchapavad upaviṣṭaḥ saṃcaran. macch-uvvattam matsyōtthallanavad<sup>1</sup> eka-pārśvena sthītvā. maṇo-duṭṭham ācāry'ādinām uparī cetasi khedaṃ kṛtvā. veiyā-baddham jānūnī aparipīḍayan bāhubhyām yoga-paṭṭam kṛtvā. bhayasā guruṇā vibhīṣito yadi devān na vandiṣyase tadā jñāsyasīti. bhayantam svayam eva gurubhyo vibhītaḥ. idḍhi-gāravam vandanam kurvato mama cāturvārya-saṅgho bhakto bhaviṣyati. gāravam ātmano mahattvam icchan, āhā 'ādi-prāptim vā vāncan. tenidam yathā kaścin na jānāti tathā cauryeṇa vandate. paḍinidam guroḥ prātikūlyen' ājñā-khaṇḍanam kṛtvā. paduṭṭham kalaham kṛtvā kṣantavyam akurvan. tajiḍam pārśvavartino vibhīṣayan. saddam ca vārtitām kathan. hīlidam pārśvavartinām upahāsam kurvan. tivalidam kaṭi-hṛdaya-grīvā-mojanam kṛtvā. kuncidam angam saṃkocya, ūrubhyām mastakam parāmṛśītvā. diṭṭham adiṭṭham vā yadi kaścit paśyati tadā vandate, atha na paśyati tadā na vandate; yadi vā yadi kaścit paśyati tadā sōtsāho bhūtvā vandate, anyathā anyathēti. sanghassa kara-moyaṇam iṣṇām veṣṭiṃ iyam iti manyamānaḥ. aladdham aṇāladdham yadā gurv-ādibhyaḥ kiṃcīl labhate tadā vandanām karoti, yadā na labhate tadā na karoti; yadi vā lābhe sōtsāhatām karoti, alābhe nirutsāhatām<sup>2</sup> iti. hīṇam kriyākāṇḍa-kāle pramāṇam hīṇam kṛtvā. uttaracūliyam kriyākarmaṇaḥ kālasya vṛddhiṃ kṛtvā. mūgam vā maumena. daddaram mahatā śabdena. sulalidam ca gītena. katham-bhūtam sulalitam? āpacchimam ā samantāt paścimam iti. etair doṣair vivarjitā devavandanā kartavyēti. saṃskṛtāḥ sarvā bhaktayaḥ Pādapūjyasvāmi-kṛtāḥ, prākṛtās tu Kundakund'ācārya-kṛtā iti.*

119. Good behaviour (and) politeness, extirpation of pride, veneration of the world of teachers, and (observance of) tenets of the Prophets, fulfillment of the transmitted religion, cessation of (worldly) deeds<sup>3</sup> – (these are the aims or fruits of veneration).

120. (citation-śloka.) Good behaviour during instruction is the first requirement. The well-behaved keeps strict control over himself. Whoever is devoid of good behaviour, where (should) he (acquire) piety, where asceticism!

121. Because it finds fault<sup>4</sup> with the eightfold actions for salvation of the world, that is why the wise ones, those who have escaped the world's hustle and bustle call it "good behaviour".<sup>5</sup>

[14<sup>a</sup>]

## The Āvaśyaka commentaries

The commentaries of Āv.<sup>2</sup> and Āv.<sup>3</sup> already had to be mentioned and characterized literary-historically whilst discussing those texts (on pp. 2<sup>a</sup><sub>50</sub>–6<sup>b</sup><sub>23</sub>). Later on, only Haribhadra's commentary on Āv.<sup>2</sup> I will have to be discussed again.

Of course, the commentaries of the original Āvaśyaka deserve much more attention. After having already presented more extensive samples of these that have brought to attention the content and dimension of the tradition to a limited extent, now they should be examined

<sup>1</sup> °th° instead of °th° MS.; cp. Hemacandra's Pkt. Grammar IV 174.

<sup>2</sup> °ham MS.

<sup>3</sup> a-kiriyā and with that salvation are designated as the final aim of veneration (pajjavāsaṇā, H: vandanapajjavāsaṇayā), also in Bhag. II 55 (Weber Bhag. II 201) a passage that H stresses.

<sup>4</sup> Literally "dispels" (vināyati). The stanza wants, like VII 33<sup>b</sup> (above at p. 9<sup>b</sup>n.) to give an etymology and is therefore referred to as *niruita-gāhā*.

<sup>5</sup> *vilīṇa(viṇīṇa C!)-saṃsārā*, whereby CH have the variant *vinīya-s°*.

and appreciated as various evolutionary steps of the tradition. Their filiation, and even more, evolves out of the following schema on p. 15<sup>a</sup>.

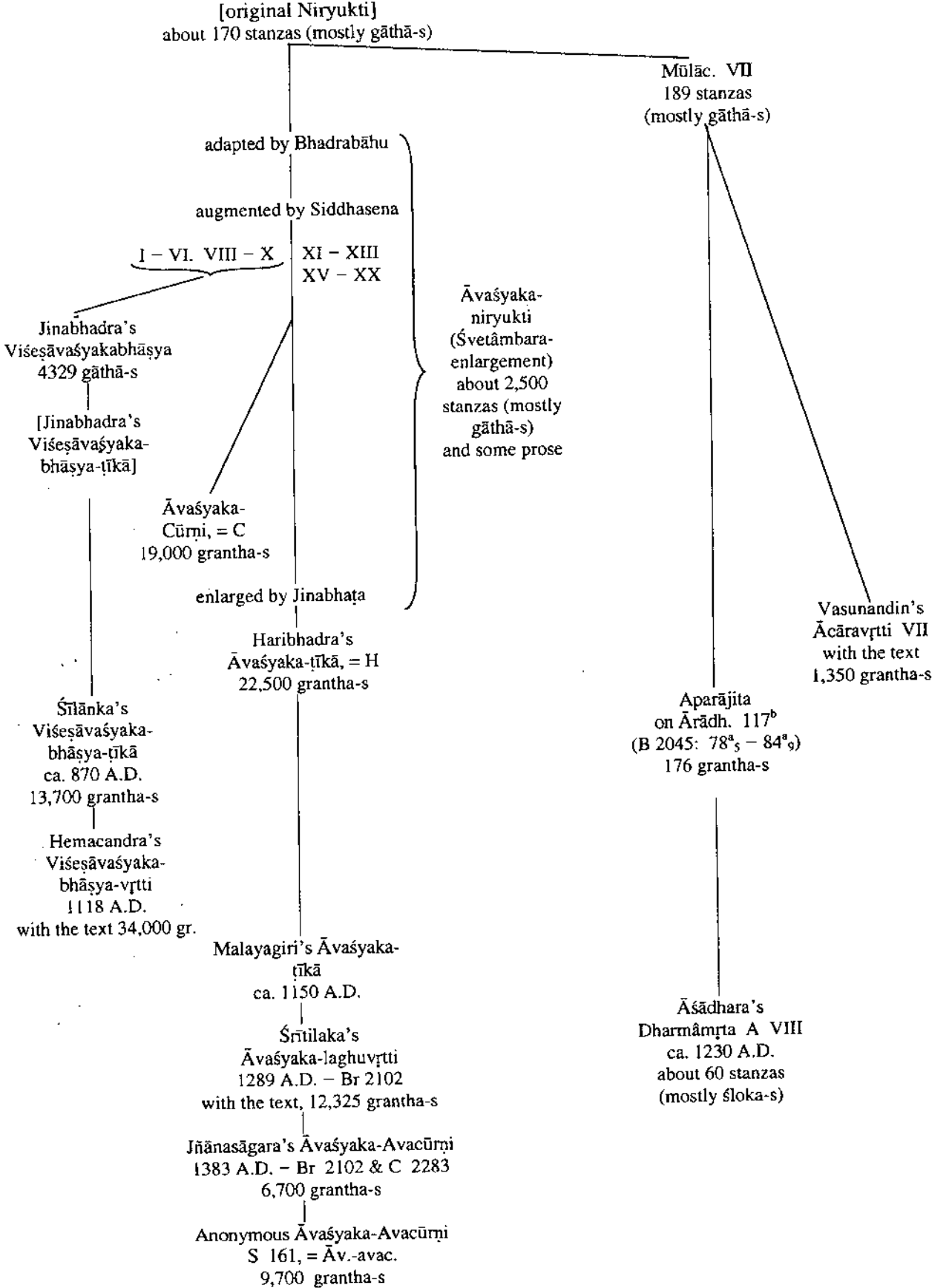
Even the Anuyogadvāra could also be accommodated into the scheme as an isolated example of the older Āvaśyaka tradition, if its special relationship to the remainder could be graphically shown. The history of this work demands an extensive separate examination that, at the most, could be done in India. In what follows, it is only mentioned when the assessment of the Āvaśyaka-commentaries to be discussed require it (on p. 20<sup>b</sup>n. ult., etc.) – For the rest the schema can be supplemented, at the most, in the lower part; however, whatever happens to be added, is, in any case, insignificant. Just like Aparājita in the Ārādhana-commentary and Āśādhara in his Āvaśyaka-chapter (Dharmāmṛta A VIII), all possible predecessors or successors of the same can only deliver reviews on Mūlāc. VII. In the same way the more contemporary commentaries within the Śvetāmbara branch are just excerpts of Haribhadra's work of varying sizes. The commentaries by Malayagiri and Śrītilaka, both of whom are still not represented in Germany, as such, would only be welcome if they transpose the Pkt.-stories by C & H, each in his own manner into Sanskrit and, therefore, remove certain difficulties. Haribhadra's perceived mistakes in the Āvaśyaka Erzählungen on p. 3 f. have been accepted by Malayagiri and Śrītilaka without hesitation (the latter writes *ekasyām eva rātrau ca*); besides, cp. in addition ZDMG VLI 582<sup>2</sup> and the review of [14<sup>b</sup>] Haribhadra's commentaries. Both copies of Jñānasāgara's Avacūṃi (which define themselves as an excerpt from H) differ somewhat: as opposed to Br C (like the old commentaries) ignores at the opening the Therāvalī, but deals with both final stanzas (XX 80 f.) thoroughly, whereas Br only extracts the Pratīka-s from these, as they already had appeared at the end of X. The anonymous Avacūṃi comments on the Therāvalī as well as both of those final stanzas.

Only Jinabhadra's commentary on his Bhāṣya is genuinely missing in the entire sequence of commentaries. As an alternative for this noticeable gap Śīlāṅka's commentary has to suffice for the time being, if not forever.

Each of the eight preserved older commentaries (Mūlāc., Vas., Nir., Viś., C, H, Śīl., Hemac.) has its own particular importance. Mūlācāra VII is closely related to the presumed original Nirukti and therefore allows for a reconstruction of it, as additions and changes simply have to be removed through consultation of the Śvetāmbara elaboration (Nir.). Vasunandin explains the entire Mūlācāra chapter in a very adequate manner and shows that already during his times the Digambara-s knew nothing more about the original Āvaśyaka with which the Mūlācāra chapter deals, but rather, related the details of that chapter as best as they could to Āv.<sup>3</sup> The Nirukti(-extension) is interesting due to its textual history and important because of its outline of a rich evolution of tradition. The Bhāṣya is an excellently planned individual [15<sup>a</sup>] handling of the dogmatic parts of the first half of the Nirukti (I-X). C and H, indispensable and extensive commentaries, the first like earlier ones in Pkt., the latter like the later ones in Skt., are, at the same time, the most valuable story-repositories of Jaina literature. They are richer and, partially, also more original than the legendary parts of the preserved Canon. Besides, they are more antiquated than all distinctive story-collections of the Jains that have been handed down to us – the Vasudevahiṇḍī being no exception, though, actually composed earlier, yet textually and contentwise more modern. In spite of the mutuality of contents, the two commentaries are, however, quite different works: to put it pointedly, the Cūṃi closes the first phase of the tradition as far as language and layout are concerned. Haribhadra's ṭīkā, on the other hand, opens a second phase, which continues up to the present time. Finally, both Bhāṣya-commentaries, Śīl. and Hemac., are in another way diametrically opposed products that are equally welcome to us. Śīlāṅka explains the original edition of the Bhāṣya in terse form for advanced students. Hemacandra has produced a rather modernized and much shorter new edition of the [15<sup>b</sup>] Bhāṣya and attempts to make these understandable in every detail for all kind of students.



[15<sup>a</sup>]



[15<sup>b</sup>] This overview shows that each of the eight commentaries deserves a thorough treatment. In the first six cases, along with a general literary task, a chronological one has to be assigned to it: at least approximately the time of composition should be determined. In the case of Jinabhadra, studies about his place in the history of Indian philosophemes, and with C & H, narrative historical enquiries concerning Digambara and extra-Jaina literature have to be added. Haribhadra guides whomever deals with him to the entire realm of Jaina literature and even much beyond.

Some portions of the proposed programme, which follow, can only be treated superficially, or not at all. The material demands that the description start with the Mūlācāra, and from here, turn to the original Nirvyukti. After that, the history of the evolution of the text within the Śvetāmbara literature will be studied.

### Beginnings of the tradition

Although the tradition, particularly in more recent times, aims mainly at explaining the original text it has not actually emanated from the need for commentaries. During the first centuries the texts were still understandable enough since their wording allowed some adaptability until a final editing that permitted obsolete terms to be glossed or to be replaced by more lucid ones. This is how in the next stage Nirvyukti- and Saṃgrahaṇī-stanzas appeared in connection with the Āvaśyaka and other core works, and only the first-mentioned, i.e. the Nirvyukti stanzas in a narrow sense, produced commentaries.

Nirvyukti, a simplification for nirvyukti\*, means “analysis”, Saṃgrahaṇī “résumé”. The analysis concerns the wording much less than the title and the general contents. In classes, when a text, or even each individual chapter is taken up as an introduction, the title, the contents or the purpose (of the text) are discussed. The versified results of this informative preparation form the Nirvyukti-stanzas that had to be retained as memorized verses through such school-like training. On the other hand, the Saṃgrahaṇī-stanzas had to support and to ensure the memorizing of the manifold individual contents.

The old Anga description (in Samavāya & Nandī) already ascertains that in each Anga (except in the twelfth) numerous (*saṃkhejjāo*) *nijjuttīo* or *saṃgrahaṇīo* occur. Since analyzing and summarizing text parts of the type described are obviously meant, it can be seen that they were originally handed down in connection with the corresponding original passages. Then, later they were arranged as independent accompanying texts that were exposed to repeated revisions and additions. Old versions of two such Nirvyukti-texts are preserved in the Mūlācāra in Digambara literature, and this work also contains a fairly old Saṃgrahaṇī-text. Of course, Śvetāmbara literature also knows isolated Nirvyukti-writings, but only in Bhadrabāhu’s adaptation, which furthermore (as shown in ZDMG VLI 586-591) in most cases has not been preserved unadulterated, but only as a basic component of numerous enlargements. These writings are not dealt with for their own sake in the old commentaries, but rather, are taken into consideration and explained, piece by piece, in the corresponding parts of the original work. Among the Śvetāmbara-s the entire Saṃgrahaṇī-verses are almost completely mixed with the basic writings in the original manner, less often incorporated in an enlarged Nirvyukti; only in later enlargements and modifications do they develop into separate texts.

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\* Represents also *nirvyūḍha* “excerpt”, usually *niryūḍha*; in Pkt. *nijjūḍha*, seldom (Vyavah.-bh. X 344) *nivvūḍha*.

## Vaṭṭakera's Mūlācāra

It still has to be examined as to when the author of the Mūlācāra lived. Most likely, he is older than Kundakunda, since the Anuprekṣā-text (S 364<sup>f</sup>) of this author appears to be an enlargement of Mūlāc. VIII. The name Vaṭṭakera is a genuine Pkt.-formation, which goes back to *vaṭtakā* and could be translated as "someone having quails". Similar derivations are (in the Āvaśyaka Erzählungen) *bāhulera* "calf of a black cow (*bahulā*)" and *sābalera* "calf of a variegated cow (*sabalā*)". In Skt. the suffix *era* has not gained much ground; *śrāmaṇera* also has to be dismissed because this word has emerged for dialectal reasons as an equivalent to Pāli *sāmaṇera*.

The Niryukti-writings of the Mūlācāra are

VI. the Piṇḍa-niryukti (belonging to Āc. II 1) – here called "Piṇḍa-śuddhi", because the introductory analysis of the title (Piṇḍesaṇā) that in an actual Niryukti would be indispensable, has been omitted.

VII. the Āvaśyaka-niryukti.

In addition, there are sporadic Niryukti-stanzas

in V from Ācāra-niry. and Daśavaikālika-niry.

in X from Kalpa-niry.

[16<sup>a</sup>] In V 82 a further Niryukti is mentioned only by name. In V 80-82 it says:

Under unfavourable conditions (*asajjhāe a-svādhyāye*) texts that come from *gaṇadhara pratyekabuddha śrutakevalin abhinnadaśapūrvin* are not to be studied, but rather the following, e.g.:

82. Ārāhaṇa-nijjuttī Maraṇavibhaṭṭī ya saṃgaha-thudhō

Paccakkhāṇā-Āvāsaya dhammakahāo ya.

The Ārādhana-niryukti, mentioned here does not appear in Śvetāmbara literature just as little as the Ārādhana dealt within it. It is very likely that the Digambara-s, too, have lost the original work along with the Niryukti. The Ārādhana, contentwise as well as textually, probably still survives among them in more modern writings of the same name that are partially only enlargements and revisions of the basic work. An Ārādhana of the indispensable form - the Yaty-Ārādhana B 1895 - always dealing in a fivefold manner with the tetrad - *darśana jñāna caritra tapas* - is completely different. The oldest definition of *ārādhana* has been given in the final gāthā of Svādhyāya (Kriyākālāpa C II), taken from Śivakoṭi's Ārādh., which reads:

ujjoṇaṇaṃ<sup>1</sup> ujjavaṇaṃ<sup>2</sup> nivvāhaṇa<sup>3</sup> sāhaṇaṃ<sup>4</sup> ca nittharaṇaṃ<sup>5</sup>  
damsaṇa<sup>1</sup>-nāṇa<sup>II</sup>-carittaṃ<sup>III</sup>-tavāṇaṃ<sup>IV</sup> ārāhaṇa bhaṇiyā ||

Mentioned along with the Ārāhaṇa-nijjuttī, the Maraṇavibhaṭṭī also seems to have been lost by both confessions. However, its contents can be drawn from Utt.-niry. 222-245 and (as can be seen with Śāntiācārya on Utt.-niry. 238) a number of stanzas from the writing are contained in Vyavah.-bh. X 518-599. Śāntiācārya on Utt.-niry. 246 assumes, erroneously, that Maraṇavibhaṭṭī is only another name for Utt. V. – Cp. Bhag. II 1 (Samav. II 4, Aupap. § 70) & XIII 7: Samav. XVII 3 (Aparājita on Ārādh 25<sup>a</sup>); [Āc.-niry. 272-290].

To a certain extent, part IV of the Mūlācāra also needs to be mentioned. It actually includes a description of the ten types of Sāmācārī, indeed a tradition that, as shown above at p. 9<sup>b</sup> 4-6, forms a special [16<sup>b</sup>] chapter in the Śvetāmbara enlargement of the Āvaśyaka-niryukti. This chapter has found acceptance since Jinabhadra, if not even earlier.

The Saṃgrahaṇī-writing of the Mūlācāra is entitled Pajjattī-saṃgrahaṇī (Paryāpti-); it forms the last chapter (XII) and contains 205 gāthā-s.

Mūlāc. VI contains 82 stanzas (mostly gāthā-s). If one makes allowance for the last ten that seem to be an appendix and presumes, then, that at the opening also as many stanzas are lacking in which the title analysis was given, the underlying Piṇḍaniryukti-version of the Mūlācāra-

<sup>1</sup> cp. Pāṇ. IV 1, 128f. and 131: nāṭera.

chapter must have consisted of approximately 80 stanzas. The Śvetāmbara enlargement of the text contains no less than 709 stanzas.

Even more conspicuous is the difference in length in the Āvaśyaka-niryukti. Its length with Vaṭṭakera is 189 stanzas and in the Śvetāmbara enlargement more than 3,000 grantha-s.

A concordance between the two Piṇḍaniryukti-versions will be able to give a view of the general textual situation. Where the stanzas and fragments of stanzas differ more than just a little, "cp." is given instead of the equal sign.

Mūl. VI	Piṇḍaniry.	Mūl. VI	Piṇḍan.	Mūl. VI	Piṇḍ.
2	= 1	20 <sup>a</sup>	cp. 361 <sup>b</sup>	57 <sup>a</sup>	= 675 <sup>a</sup>
omit-	{ 2-88 <sup>a</sup> "piṇḍa"	21 <sup>a</sup>	cp. 358 <sup>a</sup>	57 <sup>b</sup>	= 681 <sup>b</sup>
ted	{ 88 <sup>b</sup> -107 "esaṇā"	26 f.	= 439 f.	58	= 692
3 f.	= 108 f.	28 <sup>a</sup>	cp. 441 <sup>a</sup>	59 f.	= 698 f.
5	cp. 113	29 <sup>a</sup>	cp. 461 <sup>a</sup>	61	= 703
7	= 254	31 <sup>a</sup>	cp. 472 <sup>a</sup>	68	= 230
8 opening	417 opening	32 <sup>a</sup>	cp. 478 <sup>a</sup>	72	= 687
9 <sup>b</sup>	cp. 274	35	cp. 496		
11 <sup>b</sup>	cp. 302 <sup>a</sup>	36 f.	cp. 525-528		
13	= 311	43	= 558		
15 <sup>a</sup>	= 326 <sup>a</sup>	46 <sup>a</sup>	cp. 579 <sup>a</sup>		
16	cp. 334	47 <sup>a</sup>	cp. 595 opening		
19 <sup>b</sup> opening	= 357 opening	49-52	cp. 609-614		

### Mūlācāra VII: The Digambara original of the Āvaśyaka-niryukti

[16<sup>a</sup>] The following edition is based on S 344. This is an excellent manuscript of Vasunandin's commentary that presents and explains the text verse by verse. We have distinguished by means of italics the few passages that the text has taken from the Āv. and that recur in the Śvetāmbara recension. Noteworthy from a linguistic standpoint is that *v* before *u* and *o* are often dropped. However, this phenomenon is missing in B 2049, a fairly good manuscript of Vasunandin's commentary, consulted later. A conspicuous mistake, among others, has to be corrected that concerns the word *nijjuttī*: it has been written with just one *j* by B everywhere, by S always except at the end of vs. 14. Although, in this way the metre becomes correct several times, the specific passages do not prove anything, because they are only revisions of the preceding, where *jj* is required. Several times S shows a puristic tendency. (Elaborated on in more detail.)

kāūṇa namokāraṃ arahantāṇaṃ taḥ'eva siddhāṇaṃ  
 āyariya-uvajjhāe logamma ya savva-sāhūṇaṃ || 1  
 Āvāsaya-nijjuttī bocchāmi jahā-kamaṃ samāseṇa  
 āyariya-paramparāe jah'āgaḍā āṇupuvvīe || 2  
 Panc. rāga-ddosa-kasāe ya indiyāni ya panca ya  
 parisahe uvasagge nāsayanto *namo*'riho || 3  
 arihanti namokāraṃ arihā pūjā sur'uttamā loe  
 raja-hantā ari-hanti ya. *arahantā* teṇa vuccade || 4  
 arahanta-namokkāraṃ bhāveṇa ya jo karedi payada-maḍi  
 so savva-dukkha-mokkhaṃ pāvadi acireṇa kāleṇa || 5  
 dīha-kālam ayaṃ jantu usido aṭṭha-kammahiṃ,  
 side dhante nidhante ya *siddhattam* uvagacchadi || 6  
 āvesaṇī-sarīre indiya-bhaṇḍo maṇo va āgario

6<sup>b</sup> For *nt* both times more likely *nt* BS; *ni(r)dhātte* (later *nirbhūte*) & *dhivaste* Vas. (in any case, another sequence).

	dhamidavva-jīva-loho bāvīsa-parīsaḥ'aggīhiṃ    7
	sadā āyāra-vidannū sadā āyariyaṃ-carō
	āyāraṃ āyāravanto, āyario teṇa vuccadi    8
	jamhā pancaviḥ'āyāraṃ ācaranto pabhāsadi
	āyariyāṇi desanto āyario teṇa vuccadi    9
	bāras'angaṃ jīṇ'akkhādaṃ sajjhāyaṃ kadhidaṃ budhe,
	uvadesai sajjhāyaṃ, teṇ' uvajjhāo vuccadi    10
	nivvāṇa-sādhāe joge sadā junjanti sādhave
	samā savvesu bhūdesu, tamhā te savva-sādhavo    11
	evaṃ guṇa-juttāṇaṃ pañca-gurūṇaṃ visuddha-karaṇehiṃ
	jo kuṇai namokkāraṃ so pavadi nivvudiṃ sigghaṃ    12
	eso Pancanamokāro savva-pāva-paṇāsaṇo
	mangalesu ya savvesu paḍhamāṃ bhavadi mangalaṃ    13
[16 <sup>b</sup> ] title	na vaso avaso, avasassa kammam Āvassayaṃ ti bohavvaṃ
	jutti tti uvāya tti ya, niravayavā hodi nijjuttī    14
parts	Sāmāiya <sup>I</sup> Cauvīsa-tthava <sup>II</sup> Vandanayaṃ <sup>III</sup> Paḍikkamaṇaṃ <sup>IV</sup>
	Paccakkhāṇaṃ <sup>VI</sup> ca tahā Kāosaggo <sup>V</sup> havadi chaṭṭho    15
I	Sāmāiya-nijjuttī bocchāmi jahā-kamaṃ samāseṇa
	āyariya-paramparaḥ jah'āgadaṃ āṇupuvvīe    16
	nāma tthavaṇā davve khethe kāle tah'eva bhāve ya
	Sāmāiyaṃhi eso nikkheo chavviho neo    17
	sammatta-nāṇa-saṃjama-tavehi jaṃ taṃ pasattha sama-gamaṇaṃ
	sam-ayaṃ tu taṃ tu bhaṇidaṃ, tam eva Sāmāiyaṃ jāṇa    18
	jida-uvassagga-parīsaḥa uvautto bhāvaṇāsu samiddisu
	jama-niyama-ujjāda-madī Sāmāiya-pariṇado jīvo    19
	jaṃ ca samo appāṇaṃ pare ya mādūa savva-mahilāsu
	apiya-ppiya-māṇ'ādisu to samaṇo to ya Sāmāiyaṃ    20
	jo jāṇai samavāyaṃ davvāṇa guṇāṇa pajjayāṇaṃ ca
	sabbhāvaṃ taṃ-siddhaṃ Sāmāiyaṃ uttamaṃ jāṇa    21
	rāga-dose nirohittā samadā savva-kammaṃ
	suttesu ya pariṇāmo Sāmāiyaṃ uttamaṃ jāṇe    22
	virado savva-sāvajjaṃ ti-gutto pihid'indio
	jīvo Sāmāiyaṃ nāma saṃjama-tthāṇaṃ uttamaṃ    23
	jassa saṃnihido appā saṃjame niyame tave
	tassa Sāmāiyaṃ tthādi idi kevali-sāsaṇe    24
	jo samo savva-bhūdesu tasesu thāvaṇesu ya  ...
	jassa rāgo va doso ya viyaḍiṃ na jaṇenti du  ...    25
	jeṇa koho ya māṇo ya māyā lobho ya nijjida  ...
	jassa sannā ya lesā ya viyaḍiṃ na jaṇenti du  ...    26
	jo dū rase ya phāse ya kāme vajjedi niccasā  ...
	jo rūva-gandha-sadde ya bhoge vajjedi niccasā  ...    27
	jo du aṭṭaṃ ca ruddaṃ ca jhāṇaṃ vajjedi niccasā  ...
	jo du dhammaṃ ca sukkaṃ ca jhāṇaṃ jhāyedi niccasā  ...    28
	sāvajja-joga-parivajjaṇ'atthaṃ
	Sāmāiyaṃ kevaliṃ pasatthaṃ
	gihattha-dhammo 'parama tti naccā
	kujjā budho appa-hiyaṃ pasatthaṃ    29
	Sāmāiyaṃhi du kade samaṇo ira sāvao havadi jamhā
	edeṇa kāraṇeṇa du bahuso Sāmāiyaṃ kujjā    30

8<sup>a</sup> *vidanḥū* Ārādh. 108, 175, 493, 508, 617, 636.

25-28 are actually eight śloka-s, because 24<sup>b</sup> must be added as a refrain to each line.

Sāmāie kade sāvaṇa viddho mao araṇṇaṃhi,  
so ya mao uddādo, na ya so Sāmāiyaṃ phidīo || 31

- [17<sup>a</sup>] bāvīsaṃ titthayaṛā Sāmāiya-saṃjamam uvadisanti,  
chedōvaṭṭhāvaṇiyaṃ puṇa bhayavaṃ Usaho ya Vīro ya || 32  
ācakkhidum vibhajidum vinnādum cāvi suhadaram hodi,  
edena kāraṇaṇa du maha-vvadā panca pannattā || 33  
ādie duvisodhaṇa nihaṇe taha suṭṭhu duraṇupāle ya,  
purimā ya pacchimā vi hu kappākappaṃ na yāṇanti || 34  
paḍilihiya anjali-karo uvajutto uṭṭhiṇa eya-maṇo  
avvākhitto vutto karedi Sāmāiyaṃ bhikkhū || 35  
Sāmāiya-nijjuttī esā kahiyaṃ mae samāseṇa.

- II Cauvīsaṃ-nijjuttī etto uddham pavakkhāmi || 36  
nāma ṭṭhavaṇā davve khethe kāle ya hoi bhāve ya  
eso thavaṃhi neo nikkhevo chavviho hodi || 37  
log<sup>1</sup> ujjoe<sup>2</sup> dhamma<sup>3</sup> titthayare<sup>4</sup> jīṇa-vare<sup>5</sup> ya arahante<sup>6</sup>  
kittāṇa<sup>7</sup> kevalim<sup>8</sup> eva ya uttama<sup>9</sup> bodhim mama disantu<sup>10</sup> || 38
1. logadi ālogadi ppaloyadi saṃlogadi tti ey'attho,  
jamhā jīṇehi kasiṇaṃ teṇ' eso vuccade loo || 39  
nāma<sup>1</sup> ṭṭhavaṇaṃ<sup>2</sup> davvaṃ<sup>3</sup> khetta<sup>4</sup> cihnaṃ<sup>5</sup> kasāya<sup>6</sup>-logo ya  
bhava<sup>7</sup>-logō bhāva<sup>8</sup>-logo pajjaya<sup>9</sup>-logo ya nāyavvo || 40
  1. nāmāṇi jāṇi kāṇi vi suhāsuhāṇi ya santi logaṃhi  
nāma-logaṃ viyāṇāhi aṇanta-jīṇa-desiyaṃ || 41
  2. ṭṭhavidam ṭṭhavidam cāvi jam kiṃci atthi logaṃhi  
ṭṭhavaṇā-logaṃ viyāṇāhi aṇanta-jīṇa-desiyaṃ || 42
  3. jīvājīvaṃ rūvārūvaṃ sa-padesam a-ppadesam ca  
davva-logaṃ viyāṇāhi aṇanta-jīṇa-desiyaṃ || 43  
pariṇāma jīva muttam sa-padesam ekka khetta kiriyā ya  
niccam kāraṇa kattā savva-gad' idarehi ya paveso || 44
  4. āgāsaṃ sa-padesam uddha-m-aha-tiriya-logaṃ ca  
khetta-logaṃ viyāṇāhi aṇanta-jīṇa-desiyaṃ || 45
  5. jam dittham saṃṭhāṇaṃ davvāṇa guṇāṇa pajjayāṇaṃ ca  
cinha-logaṃ viyāṇāhi aṇanta-jīṇa-desiyaṃ || 46
  6. kodho māṇo māyā lobho udiṇṇā jassa jantuṇo  
kasāya-logaṃ viyāṇāhi aṇanta-jīṇa-desiyaṃ || 47
  7. neraiya deva māṇusa tirikkha-joṇim gadā ya je sattā  
niyaya-bhave vaṭṭantā tam bhava-logaṃ viyāṇāhi || 48
  8. tivvo rāgo ya doso ya udiṇṇā jassa jantuṇo  
bhāva-logaṃ viyāṇāhi aṇanta-jīṇa-desiyaṃ || 49
  9. davva-guṇa khetta-pajjaya bhavāṇubhāvo ya bhāva-pariṇāmo  
jāṇa cauviham evaṃ pajjaya-loyaṃ samāseṇa || 50
  2. ujjoo khalu duviho nādavvo davva<sup>1</sup>-bhāva<sup>2</sup>-saṃjutto,  
1. davv'ujjoo aggī cando sūro maṇī ceva || 51
  2. bhā'ujjoo nāṇaṃ jaha-bhaṇiyaṃ savva-bhāva-darisīṭṭim,  
tassa du paoga-karaṇe bhā'ujjoo tti nāyavvo || 52  
pancaviho khalu bhaṇio bhā'ujjoo ya jīṇavar'indehim  
ābhiṇibohiya-suda-ohināṇa-maṇa-kevalamao ya || 53
  1. davv'ujjo'ujjoo paḍihammadi parimidamhi khettaṃhi,  
2. bhā'ujjo'ujjoo logālogaṃ payāsedī || 54  
logass' ujjoyagarā davv'ujjoena na hu jīṇa honti,

- bhā'ujjoyayarā puṇa honti jīṇa-varā cauṇvīsaṃ || 55
3. tiviho ya hodi dhammo: suda-dhammo atthikāya-dhammo ya tadio caritta-dhammo; suda-dhammo ettha puṇa titthaṃ || 56
4. duvihaṃ ca hodi titthaṃ nādavvaṃ davva<sup>1</sup>-bhāva<sup>2</sup>-saṃjuttam, edesiṃ donhaṃ pi ya patteya-parūvaṇā hodi: || 57
1. dāhōvasamaṇa taṇhā-chedo mala-panka-pavahaṇaṃ ceva, tihi kāraṇehi jutto, tamhā taṃ davvado titthaṃ || 58
2. daṃsaṇa-nāṇa-caritte nijuttā jīṇa-varā du savve vi, tihi kāraṇehi juttā, tamhā te bhāvado titthaṃ || 59
5. jida-koha-māṇa-māyā jida-lohā, teṇa te jīṇā honti.
6. hantā ariṃ ca jammaṃ, arihantā teṇa vuccanti || 60  
arihanti vandaṇa-namaṃsaṇā ya, arihanti pūya-sakkāraṃ, arihanti siddhi-gamaṇaṃ, arahantā teṇa vuccanti || 61
7. kīha te na kittañijjā sa-deva-maṇuyāsuraṃhi logaṃhi daṃsaṇa-nāṇa-caritte tava-vaṇao jehi pannatto! || 62
8. savvaṃ kevalakappaṃ logaṃ jāṇanti taha ya passanti kevala-nāṇa-carittā, tamhā te *kevalī* honti || 63
9. micchatta-vedaṇīyaṃ nāṇ'āvaraṇaṃ caritta-mohaṃ ca tivihā tamādu mukkā, tamhā te *uttamā* honti || 64
10. "āroga-bohi-lāhaṃ dentu samāhiṃ ca me jīṇavar'indā"  
kiṃ na hu nidāṇaṃ edaṃ, navari vibhās' ettha kāyavvā || 65  
bhāsā a-saccamosā navari hu bhattīe bhāsīdā esā,  
na hu khīṇa-rāgadosā denti samāhiṃ ca bohiṃ ca || 66  
jaṃ tehi du dāyavvaṃ taṃ dinnam jīṇa-varehi savvehim:  
daṃsaṇa-nāṇa-carittassa esa tivihassa uvadeso || 67  
bhattīe jīṇa-varāṇaṃ khīyādi jaṃ puvva-saṃciyaṃ kammaṃ,  
āyariya-pasāeṇa ya vijjā mantā ya sijjhanti || 68  
arahantesu ya rāo vavagada-rāgesu dosa-rahidesu  
dhammaṃhi ya jo rāo sude ya jo bārasavidhamhi || 69  
[17<sup>b</sup>] āyariesu ya rāo savaṇesu ya bahu-sude caritt'addhe  
eso pasattha-rāo havadi sa-rāgesu savvesu || 70  
tesim ahimuhadāe atthā sijjhanti taha ya bhattīe;  
to bhattī-rāga-puvvaṃ vuccai edaṃ, na hu nidāṇaṃ || 71  
caurangul'antara-pado padilehiya anjalī-kaya pasattho  
avvākhitto vutto kuṇadi ya Cauvīsayam bhikkhū || 72  
Cauvīsayā-nijjuttī esā kahiyaṃ mae samāseṇa.
- III. Vandana-nijjuttī puṇa etto uddham pavakkhāmi || 73  
nāma tthavaṇā davve khethe kāle tah'eva bhāve ya  
eso khalu Vandanaṃ nikkhevo chavviho bhanio || 74  
kidiyammaṃ<sup>1</sup> cidiyammaṃ<sup>2</sup> pūyā-kammaṃ<sup>3</sup> ca viṇaya-kammaṃ<sup>4</sup> ca  
kāyavvaṃ kena<sup>1</sup> kassa<sup>2</sup> va kadh'eva<sup>3</sup> kahiṃ<sup>4</sup> ca kadi-khutto<sup>5</sup> || 75  
kadi-oṇadaṃ<sup>6</sup> kadi-siraṃ<sup>7</sup> kadi āvattagehi parisuddham<sup>8</sup>  
kadi-dosa-vippamukkaṃ<sup>9</sup> kidiyammaṃ hodi kāyavvaṃ || 76
- IV. jamhā viṇayadi kammaṃ atthavihaṃ cāuranga-mokkho ya  
tamhā vadanti viduso viṇao tti vilīṇa-saṃsārā || 77  
puvvaṃ ceva ya viṇao parūvido jīṇa-varehi savvehim  
savvāsu kammabhūmīsu niccaso mokkha-maggammi || 78

70<sup>a</sup>. BS inserts jo before b°.

72<sup>a</sup>. -pādo BS.

72<sup>b</sup> °sathuy° S, °sathoy° B<sup>1</sup>, °sa-saṃthavaṃ B<sup>2</sup>.

- logāṇuvitti-vaṇao<sup>I</sup> attha-nimitte<sup>II</sup> ya kāma-tante<sup>III</sup> ya  
bhaya-vaṇao<sup>IV</sup> ya cauttho, pancamao makkha-vaṇao<sup>V</sup> ya || 79
- I. abbhutthāṇaṃ anjali āsaṇa-dāṇaṃ ca atihi-pūjā ya  
logāṇuvitti-vaṇao devada-pūjā sa-vihaveṇa || 80
- II. bhāsā<sup>I</sup> ṇuvatti chandāṇuvattaṇaṃ desa-kāla-dāṇaṃ ca  
logāṇuvatti-vaṇao anjali-karaṇaṃ ca attha-kade || 81
- III f. em eva kāma-tante bhaya-vaṇao ceva āṇupuvvīe;
- V. pancamao khalu vaṇao, parūvaṇā tass' imā hodi; || 82  
daṃsaṇa<sup>I</sup> nāṇa<sup>2</sup> caritte<sup>3</sup> tava-vaṇao<sup>4</sup> ovacārio<sup>5</sup> ceva,  
makkhaṃhi esa vaṇao pancaviho hodi nāyavvo || 83
1. je davva-pajjaya<sup>I</sup> khalu uvaditthā jīṇa-varehi suda-nāne  
te taha saddahadi naro daṃsaṇa-vaṇao tti nādavvo || 84
2. nāṇī gacchadi, nāṇī vancadi, nāṇī navaṇi ca n'ādiyadi,  
nāṇeṇa kuṇadi caraṇaṃ, tamhā nāṇe have vaṇao || 85
3. porāṇaya-kamma-ramaṇi cariyā-rittaṃ karedi jadamaṇo,  
nava-kammaṃ ca na bandhadi, caritta-vaṇao tti nādavvo || 86
4. avañayadi taveṇa tamaṃ, uvaṇayade makkha-maggam appāṇaṃ  
tava-vaṇaya-niyamida-madi, so tava-vaṇao tti nādavvo || 87
5. āha ovacārio khalu vaṇao tivoṇi samāsado bhaṇio:  
satta<sup>I</sup> cauviha<sup>II</sup> duviho<sup>III</sup> bodhavvo āṇupuvvīe || 87<sup>I</sup>
- I. abbhutthāṇaṃ<sup>I</sup> samnadi<sup>2</sup> āsaṇa-dāṇaṃ<sup>3</sup> āṇuppadāṇaṃ<sup>4</sup> ca  
kidiyammaṃ paṇirūvaṃ<sup>5</sup> āsaṇa-cāya<sup>6</sup> āṇuvvayaṇaṃ<sup>7</sup> || 87<sup>2</sup>
- II. hida<sup>1</sup>-mida<sup>2</sup>-parimida<sup>3</sup>-bhāsā<sup>4</sup> āṇuvīci<sup>4</sup>-bhāsaṇaṃ ca bodhavvaṃ;
- III. akusala-maṇassa rodho<sup>I</sup> kusala-maṇa-pavatta<sup>2</sup> ceva || 87<sup>3</sup>  
rādiṇiē oma-rādiṇiesu ya ajjāsu ceva gihi-vagge  
vaṇao jahā<sup>I</sup> riho so kāyavvo a-ppamattēṇa || 87<sup>4</sup>  
vaṇaṇa vippahīṇassa havadi sikkhā niratthiyā savva,  
vaṇao sikkhāḥ phalaṃ, vaṇaya-phalaṃ savva-kallāṇaṃ || 87<sup>5</sup>  
vaṇao makkha-ddāraṃ, vaṇayādo samjamo tavo nāṇaṃ,  
vaṇaṇ' ārādhijjadi āyario savva-sangho ya || 87<sup>6</sup>  
āyāra-jīda-kappa-guṇa-dīvaṇā attasodhi-nijjhanjhā  
ajjava maddava lāhava bhattī palhāda-karaṇaṃ ca || 87<sup>7</sup>  
tamhā savva-payatteṇa vaṇao ttaṃ mā kadāi chaḍḍeḍḍo;  
appa-sudo vi ya puriso khavedi kammaṇi vaṇaṇa || 88
1. panca-mahavvaya-gutto samviggo 'nālaso amāṇī ya  
kidiyamma nijjar'atthi kuṇai sadā ūṇa-rādiṇio || 89
2. āyariya-uvajjhāyāṇa pavattaga-thera-gaṇadhar'ādiṇaṃ  
edesim kidiyammaṃ kādavvaṃ nijjar'atthāe || 90  
no vandejja aviradaṃ mādāpidu guru nar'inda annaditthaṃ vā  
desa-virada devaṃ vā virado pāsathā-panagaṃ vā || 91  
pāsatho<sup>I</sup> ya kusilo<sup>2</sup> saṃsatt<sup>3</sup> osanna<sup>4</sup> miga-caritto<sup>5</sup> ya  
daṃsaṇa-nāṇa-caritte aniuttā manda-samvegā || 92  
daṃsaṇa-nāṇa-caritte tava-vaṇae nicca-kāla pāsathā  
ede avandaṇijjā chidda-ppēhī gaṇadharāṇaṃ || 93  
samaṇaṃ vandejja mehāvī samjadam su-samāhidam  
panca-mahavvada-kalidam asaṃjama-dugunchayaṃ dhīraṃ || 94

83<sup>a</sup> ucc<sup>o</sup> instead of ovac<sup>o</sup> S.

87<sup>1-7</sup> = Mūlāc. V 184-190. Vasunandin passes over these gāthā-s, because they have already appeared in Mūlāc. V. Also, he only mentions stanza 87 without explaining it, since he mistakenly presumes that it has already been dealt with in said chapter. The wording of his note (87 ity-evam-ādi-gāthāṇāṃ V 190\* -gāthā-paryantāṇāṃ. . . .) might also mean that V 175-190 (not only V 184-190) should be supplemented; on the other hand, this interpretation is not very likely as, apparently, the gāthā-s V 184-190 (or only V 184-186) originally terminated the above vaṇaya-analysis and then from this ended up at the end of the other vaṇaya-analysis (V 167-183).

90<sup>a</sup> °ṇamp<sup>o</sup>, BS; °tti-tth<sup>o</sup> B, °tta-th<sup>o</sup> S.



daṃsaṇa-nāṇa-caritte tava-viṇae nicca-kālam uvajuttā  
ede hu vandaṇijjā je guṇa-vāḍi guṇadharāṇaṃ || 95

3. vakkhitta parāhuttaṃ tu pamattaṃ mā kadāi vandejjo  
āhāraṃ ca karento nīhāraṃ vā jadi karedi || 96

āsane āsaṇa-tthaṃ ca uvasantaṃ uvatthidaṃ  
aṇunnavitta medhāvī kidiyammaṃ paunjade || 97

4. āloyaṇāya karaṇe paḍipucchā-pūyaṇe ya sajjhāe  
avarāhe ya gurūṇaṃ Vandaṇaṃ edesu thāṇesu || 98

5. cattāri paḍikkamaṇe kidiyammā, tinni honti sajjhāe,

[18<sup>a</sup>] puvvaṇhe avaraṇhe kidiyammā caudasā honti || 99

6. d'onaḍaṃ tu jadhā-jādaṃ bāras'āvattaṃ eva ya

7. cadus-siraṃ ti-suddhaṃ ca kidiyammaṃ paunjade || 100

8. tivaṇaṃ tiyaraṇa-suddhaṃ maya-rahiyaṃ duviha-thāṇa puṇaruttaṃ  
viṇaṇa kama-visuddhaṃ kidiyammaṃ hodi kāyavvaṃ || 101

9. aṇādhidaṃ<sup>1</sup> ca thaḍḍhaṃ<sup>2</sup> ca pavitthaṃ<sup>3</sup> paripīḍidaṃ<sup>4</sup>  
dolāiyaṃ<sup>5</sup> ankusiyaṃ<sup>6</sup> tahā kacchabha-ringiyaṃ<sup>7</sup> || 102  
macch'uvvattaṃ<sup>8</sup> maṇo-dutthaṃ<sup>9</sup> veiyā-baddhaṃ<sup>10</sup> eva ya  
bhayaṣā<sup>11</sup> ceva bhayantaṃ<sup>12</sup> iddhi-gārava<sup>13</sup> gāravaṃ<sup>14</sup> || 103  
teṇidaṃ<sup>15</sup> paḍinidaṃ<sup>16</sup> cāvi padutthaṃ<sup>17</sup> tajjidaṃ<sup>18</sup> tahā  
saddaṃ<sup>19</sup> ca hīlidaṃ<sup>20</sup> cāvi taha tivalidaṃ<sup>21</sup> tu kuncidaṃ<sup>22</sup> || 104

diṭṭhaṃ<sup>23</sup> aditthaṃ<sup>24</sup> cāvi ya sanghassa kara-moyaṇaṃ<sup>25</sup>  
āladdhaṃ<sup>26</sup> aṇāladdhaṃ<sup>27</sup> ca hīṇaṃ<sup>28</sup> uttara-cūliyaṃ<sup>29</sup> || 105

mūgaṃ<sup>30</sup> ca ḍaḍḍaraṃ<sup>31</sup> cāvi cululidaṃ<sup>32</sup> apacchimaṃ  
battisa-dosa-parisuddhaṃ kidiyammaṃ paunjade || 106

kidiyammaṃ pi karanto na hodi kidiyamma-nijjarā-bhāgi  
battisaṇ' annadaraṃ sādhu thāṇaṃ virāhanto || 107

hatth'antare 'nābādhe *samphāsa*-pamajjaṇaṃ paunjanto  
jācento Vandaṇayaṃ icchā-kāraṃ kuṇai bhikkhū || 108

teṇa va paḍicchidavvaṃ gārava-rahieṇa suddha-bhāveṇa  
kidiyamma-kāraṇassa vi samvegāṃ samjaṇanteṇa || 109

Vandaṇa-nijjuttī puṇa esā kaḥiyā mae samāseṇa.

- IV Paḍikkamaṇa-nijjuttī puṇa etto uḍḍhaṃ pavakkhāmi || 110

nāma tthavaṇā davve khethe kāle tah'eva bhāve ya

eso Paḍikkamaṇaṇe nikkheo chavviho neo || 111

Paḍikamaṇaṇaṃ devasiyaṃ rāiya iriyāvahaṃ ca bodhavvaṃ

pakkhiya cāummāsiya samvaccharam uttam'aṭṭhaṃ ca || 112

paḍikamao<sup>1</sup> paḍikamaṇaṃ<sup>2</sup> paḍikamidavvaṃ<sup>3</sup> ca hodi nāyavvaṃ,  
edesiṃ patteyaṃ parūvaṇā hodi kāyavvā || 113

1. jīvo du paḍikkamao davve khethe ya kāla bhāve ya.  
2. paḍigacchadi jeṇa jaḥiṃ taṃ tassa bhava paḍikkamaṇaṃ || 114  
3. paḍikamidavvaṃ, davvaṃ sacittācitta-missayaṃ tivaṇaṃ,

96<sup>a</sup> °kkhittaṃ S.

102-106 are cited and (above, p. 14<sup>b</sup> 15-35) explained by Prabhācandra at Kriyākāl. B I 2,12<sup>a</sup>. His textual readings are often poorer, but they bring the corrections °*samceva* ° in 102<sup>b</sup> and °*hā tiv* ° *k*° in 104<sup>b</sup>. It is also important to note that in 105<sup>a</sup> *ya* and in 105<sup>b</sup> *ca* are missing, whereas *ca* has been inserted into 106<sup>a</sup> (*sulalidaṃ ca āp*°!!). Prabhācandra considers (in the Śvetāmbara version) 23 f. and 26 f. each only as one mistake without compensating the resulting loss in another manner.

104<sup>b</sup> opening *saṭṭhaṃ* (*sāṭṭhaṃ*) as v.l. for *saddaṃ* with Vas.

106<sup>a</sup> for *ḍadd* ° (because of the graphic identity of *ḍda* and *ddu*) one can also read like Vas. *ḍaddur*°, the reading from which *ḍaddur*° has evolved in Prabhāc. (but not in his explanation)!

106<sup>b</sup> b°-d°-vis° BS.

110<sup>b</sup> °tī puṇa B.

- khettaṃ ca gih'ādīyaṃ, kālo divas'ādi-kālaṃhi || 115  
micchatta-paḍikkamaṇaṃ taha ceva *asaṃjame* paḍikkamaṇaṃ  
kasāesu paḍikkamaṇaṃ jogesu ya a-ppasatthesu || 116  
kāūṇa ya kidiyammaṃ paḍilehiya anjalīkaraṇa-suddho  
ālocejja su-vihido gārava māṇaṃ ca mottūṇa || 117  
ālocaṇaṃ divasiyaṃ rādiya iriyāvahaṃ ca bodhavvaṃ  
pakkhiya cādummāsiya saṃvaccharam uttam'aṭṭhaṃ ca || 118  
aṇābhoga-kadaṃ kammaṃ jaṃ kiṃci maṇasā kadaṃ  
taṃ savvaṃ ālocejja hu avvākhittena cetasā || 119  
ālocaṇaṃ āluncaṇa vigaḍīkaraṇaṃ ca bhāva-suddhī du;  
ālocidaṃhi ārādhaṇā, aṇālocane bhajjā || 120  
uppannā-uppannā māyā aṇupuvvaso nihantavvā  
ālocaṇa-nindaṇa-garaṇaṇāhi 'na puṇo tti ya bbidiyaṃ' || 121  
'ālocaṇa-nindaṇa-garaṇaṇāe *abbhutthio* akaraṇāe'  
taṃ bhāva-paḍikkamaṇaṃ; sesaṃ puṇa davvado bhaṇidaṃ || 122  
bhāveṇa aṇuvajutto davvibhūdo paḍikkamadi jo du  
jass' aṭṭhaṃ paḍikkamade taṃ puṇa aṭṭhaṃ na sāhedi || 123  
bhāveṇa sampajutto jad-attha-jogo ya jampade suttaṃ  
so kamma-nijjarāe viulāe vaṭṭade sāhū || 124  
sa-paḍikkamaṇo dhammo purimassa ya pacchimassa ya jīṇassa,  
avarāha-paḍikkamaṇaṃ majjhimayāṇaṃ jīṇa-varāṇaṃ || 125  
jāve du appaṇo vā annadare vā bhava adicāro  
tāve du paḍikkamaṇaṃ majjhimayāṇaṃ jīṇa-varāṇaṃ || 126  
iriyāṃ goyara sumiṇ'ādi-savvaṃ ācaradu mā va ācaradu,  
purima-carimā du savve savvaṃ niyamā paḍikkamadi || 127  
majjhimayā daḍha-buddhī ey'agga-maṇā amoha-lakkhā ya,  
tamhā hu jaṃ ācaranti taṃ garaṇantā visujjhanti || 128  
purima-carimā du jaṃhā cala-cittā ceva moha-lakkhā ya  
to savva-paḍikkamaṇaṃ andhalaya-ghoḍaya-ditṭhanto || 129  
Paḍikkamaṇa-nijjuttī puṇa esā kahiyā mae samāseṇa.  
VI Paccakkhāṇa-nijjuttī etto uddhaṃ pavakkhāmi || 130  
nāma tṭhavaṇā davve khette kāle ya hodi bhāve ya  
eso Paccakkhāṇe nikkheo chavviho neo || 131  
[18<sup>b</sup>] paccakkhāo<sup>1</sup> paccakkhāṇaṃ<sup>2</sup> paccakkhiyavvaṃ<sup>3</sup> evaṃ tu  
tīde paccuppanne aṇāgade ceva kālaṃhi || 132  
1. āṇāya jāṇaṇāviya uvajutto mūla-majjha-niddese  
sāgāraṃ aṇāgāraṃ aṇupāleṇto daḍha-dhīdo || 133  
eso paccakkhāo. – 2. 'paccakkhāṇe' ti vuccade cāo. –  
3. paccakkhidavvaṃ uvahiṃ āhāro ceva bohavvo || 134  
paccakkhāṇaṃ uttara-guṇesu khamāṇ'ādi hodi 'neyavihaṃ,  
teṇa vi ya ettha payadaṃ, taṃ pi ya iṇaṃ-o dasavihaṃ tu: || 135  
aṇāgadam<sup>1</sup> adikkantaṃ<sup>2</sup> koḍī-sahidaṃ<sup>3</sup> nikhaṇḍidaṃ<sup>4</sup> ceva  
sāgāraṃ<sup>5</sup> aṇāgāraṃ<sup>6</sup> parimāṇa-gadam<sup>7</sup> aparisesaṃ<sup>8</sup> || 136  
addhāṇa-gadam<sup>9</sup> navamaṃ, dasamaṃ tu sa-hedugaṃ<sup>10</sup> viyāṇāhi,  
paccakkhāṇa-viyappā nirutti-juttā jīṇa-madammi || 137

115 end °di bhāvo hi v.l. with Vas.

121 end ttiyaṃ bid° BS & Vas. [na punas tṭṭiyaṃ dinaṃ dvitīyaṃ vā, dvitīya-divase tṭṭiya-divase ālocayisyaṃ mīti na cintanīyaṃ]! Cp. Utt. 1 41 end = Daś. IX 2,18 end.

122<sup>a</sup> °tṭhio ya k° S. – Vasunandin allows a choice between two readings, since he explains: *kriyāyāṃ pratikramaṇe, athavā punar-aticārākaraṇe, abhyutthita* udyato, ...

128 end vi s° Vas. !

- viṇaṇa<sup>I</sup> tah' aṇubhāsā<sup>II</sup> havadi ya aṇupālaṇā<sup>III</sup> ya pariṇāmo<sup>IV</sup>,  
 edaṃ paccakkhāṇaṃ caduvvihaṃ hodi nāyavvaṃ || 138
- I. kidiyammaṃ<sup>I</sup> uvacāriya<sup>2</sup>-viṇao taha nāṇa<sup>3</sup>-damsaṇa<sup>4</sup>-caritte<sup>5</sup>,  
 pancaviha-viṇaya-juttaṃ viṇae suddhaṃ havadi taṃ tu || 139
- II. aṇubhāsadi guru-vayaṇaṃ akkhara-pada-vanjaṇa-kkama-visuddhaṃ  
 ghosa-visuddhī-suddhaṃ, edaṃ aṇubhāsaṇā-suddhaṃ || 140
- III. ādanke uvasagge same ya dubbhikkha-vutti kantāre  
 jaṃ pālidam na bhaggaṃ edaṃ aṇupālaṇā-suddhaṃ || 141
- IV. rāgeṇa va doseṇa va na vipariṇāmeṇa dūsidam jaṃ tu  
 taṃ puṇa paccakkhāṇaṃ bhāva-visuddhaṃ tu nāyavvaṃ || 142  
 asanaṃ<sup>I</sup> khuha-ppasamaṇaṃ pāṇāṇaṃ aṇuggahe taḥā pāṇaṃ<sup>2</sup>,  
 khādam ti khādiyaṃ<sup>3</sup> puṇa, sādi tti ya sādiyaṃ<sup>4</sup> bhaṇiyaṃ || 143  
 savvo vi ya āhāro asanaṃ, savvo vi vuccade pāṇaṃ,  
 savvo vi khādiyaṃ puṇa, savvo vi ya sādiyaṃ bhaṇiyaṃ || 144  
 asanaṃ pāṇaṃ taha khādiyaṃ cautthaṃ ca sādiyaṃ bhaṇiyaṃ,  
 evaṃ parūvidaṃhi du saddahidum-je suhī hodi || 145  
 Paccakkhāṇa-nijjuttī esā kahiyā mayā samāseṇa.
- V Kāossagga-nijjuttī etto uddhaṃ pavakkhāmi || 146  
 nāma tṭhavaṇā davve khethe kāle ya hoi bhāve ya  
 eso Kāussagge nikkheo chavviho neo || 147  
 kāosaggo<sup>1</sup> kāosaggi<sup>2</sup> kāosaggassa kāraṇaṃ<sup>3</sup> ceva,  
 edesiṃ patteyaṃ parūvaṇā hodi tiṇhaṃ pi || 148
1. vosarida-bāhujuyalo cadur-angula-antareṇa sama-pādam  
 savv'anga-calāṇa-rahio kāosaggo visuddho du || 149
2. mokkh'atṭhī jida-niddo sutt'attha-visārado karaṇa-suddho  
 āda-bala-viriya-jutto kāossaggi visuddh'appā || 150  
 kāosaggaṃ mokkha-paha-desayaṃ ghādikamma-adicāraṃ  
 icchāmi ahitṭhādum jīṇa-sevida-desidattādo || 151
3. ega-padam assidassa vi jo adicāro du-rāgadosehiṃ  
 gutti-vadikkamo vā caduhi kasāehi va vaehiṃ || 152  
 chaj-jīva-nikāehiṃ bhaya-maya-ṭhāṇehi bambhadhammehiṃ  
 kāosaggaṃ ṭhāmi ya tak-kamma-nighādan'atṭhāe || 153  
 je keī uvasaggā deva-maṇussa-tirikkha-acedaṇiyā  
 te savve adhiyāse kāosagge tṭhido santo || 154  
 samvaccharaṃ ukkassaṃ, bhinna-muhuttaṃ jahannayaṃ hodi,  
 sesā kāussaggā honti aṇegesu ṭhāṇesu || 155  
 atṭha-sadam devasiyaṃ, kall' addhaṃ, pakkhiyaṃ ca tinni sayā  
 ussāsā kāyavvā niyaṃ'ante a-ppamattaṇa || 156  
 cādumṇāse caduro sadāi, samvacchare ya panca sayā,  
 kāussagg'ussāsā pancasu ṭhāṇesu nādavvā || 157  
 pāṇavaha musāvāde adatta mehuṇa pariggahe ceva  
 atṭha-sadam ussāsā kāosaggaṃhi kādavvā || 158  
 bhatte pāṇe gāṃ'antare ya arahanta-samaṇa-sejjāsu  
 uccāre passavaṇe paṇavisaṃ honti ussāsā || 159  
 uddese niddese sajjhāe vandaṇe ya paṇidhāṇe  
 sattāvīs' ussāsā kāosaggaṃhi kādavvā || 160  
 kāosaggaṃ iriyāvahādicārassa mokkha-maggammi  
 vosatṭa-catta-dehā karenti dukkha-kkhaṇ'atṭhāe || 161  
 bhatte pāṇe gāṃ'antare ya cadumāsa-varisa-carimesu

139<sup>b</sup> °ya-suddhaṃ v° s.

140<sup>a</sup> °jaṇaṃ kam° BS (& Vas.?)

nāṇa ṭhanti dhārā dhaṇidaṃ dukkha-kkhaṇṇa'atthāe || 162  
 kāussaggaṃ ṭhido ya cintedu iriyāvadhaṣṣa adicāraṃ  
 taṃ savvaṃ samānīṭṭā dhammaṃ sukkaṃ ca cintejjo || 163  
 taḥa divasiya-rāiya-pakkhiya-cādummāsa-varisa-carimesu  
 taṃ savvaṃ samānīṭṭā dhammaṃ sukkaṃ ca jhāeṇṇo || 164  
 kāussaggaṃhi kade jaha bhijjadi anga-m-anga-sandhā  
 taḥa bhijjadi kamma-rayāṃ kāosaggaṣṣa karaṇeṇa || 165  
 bala-vīriyaṃ āsejja ya khetta kāle sarīra-saṃghaḍaṇaṃ  
 kāosaggaṃ kujjā, ime du dose parihaṇanto: || 166  
 ghoḍaya<sup>1</sup> ladā<sup>2</sup> ya khambha<sup>3</sup> kudde<sup>4</sup> māle<sup>5</sup> ya sabara-vadhu<sup>6</sup> nigale<sup>7</sup>  
 lamb'uttara<sup>8</sup> thaṇa-ditthi<sup>9</sup> vāyasa<sup>10</sup> khalīṇe<sup>11</sup> juga<sup>12</sup> kaviṭṭhe<sup>13</sup> || 167

- [19<sup>a</sup>] sīsa-pakampiya<sup>14</sup> mūiya<sup>15</sup> anguli<sup>16</sup> bhū-vikāra<sup>17</sup> vāruṇī-peṭṭi<sup>18</sup>  
 kāussaggaṃ tu ṭhido, ede dose pariharejjo || 168  
 ālogaṇaṃ disāṇaṃ<sup>19-28</sup> gīvā-unnaṇaṃ<sup>29</sup> paṇamaṇaṃ<sup>30</sup> ca  
 niṭṭhavaṇ<sup>31</sup> ang'āmariso<sup>32</sup> kāussaggaṃhi vajjejjo || 169  
 nikkūḍaṃ sa-visesaṃ balānurūvaṃ vāyānurūvaṃ ca  
 kāussaggaṃ dhārā karanti dukkha-kkhaṇṇa'atthāe || 170  
 jo puṇa tīsadi-variso sattari-variseṇa pāraṇāya samo  
 visamo ya kūḍa-vādī nivvinnāṇī ya so ya jaḍo || 171  
 utthida-utthida<sup>1</sup> utthida-nivitttha<sup>2</sup> uvavitttha-utthido<sup>3</sup> ceva  
 uvavitttha-nivitttho<sup>4</sup> vi ya kāosaggo cadu-tthāṇo || 172  
 1. dhammaṃ sukkaṃ ca duve jhāyadi jhāṇāṇi jo ṭhido santo  
 eso kāussaggo iha utthida-utthido nāma || 173  
 2. atṭaṃ ruddaṃ ca duve jhāyadi jhāṇāṇi jo ṭhido santo  
 eso kāussaggo utthida-nivittthido nāma || 174  
 3. dhammaṃ sukkaṃ ca duve jhāyadi jhāṇāṇi jo nisanno du  
 eso kāussaggo iha uvavittth'utthido nāma || 175  
 4. atṭaṃ ruddaṃ ca duve jhāyadi jhāṇāṇi jo nisanno du  
 eso kāussaggo nisannida-nisannido nāma || 176  
 dāsaṇa-nāna-caritte uvaoge saṃjame viosaḡge  
 paccakkhāṇe karaṇe paṇidhāṇe taḥa ya samidīsu || 177  
 vijjā caraṇa maha-vvada samādhi guṇa bambhacera chak-kāe  
 khama niggaha uju maddava muttī viṇae ca saddhaṇā || 178

- [19<sup>b</sup>] evaṃ-guṇo mah'attho maṇa-saṃkappo pasattha-vīsatto  
 saṃkappo ti vijāṇaha jīṇasāsaṇa-sammadaṃ savvaṃ || 179  
 parivāra iḍḍhi sakkāra pūyaṇaṃ asaṇa-pāṇa-hetuṃ vā  
 layaṇa sayāṇ'āsaṇaṃ bhatta pāṇa kām'attha-heuṃ vā || 180  
 āṇā niddesa paṇāṇa kitti vaṇṇaṇa pabhāvaṇa guṇ'attham  
 jhāṇaṃ iṇaṃ a-ppasatthaṃ maṇa-saṃkappo duvīsatto || 181  
 kāosagga-nijjutṭi esā kahiyaṃ mae samāseṇa

162<sup>a</sup> °dumāsiya-v° S, °tara cādummāsi-v° B.

164<sup>a</sup> °mmāsiya-v° BS.

167-169 are cited (like 102-106) and explained by Prabhācandra on Kriyākāl. B I 2, 12<sup>a</sup>. He writes 167 end °vitthe (purism!), 168<sup>a</sup> bhūmiya instead of bhū-vikāra (both not metrical!), 168<sup>b</sup> °ggammi ṭh°, 169<sup>a</sup> -unnāmaṇaṃ ca paṇamaṇaṃ (in the explanation °ṇavaṃ) ca, 169<sup>b</sup> °vaṇaṃ āmarisaṃ (which is naturally better than the Sanskrit dual °vaṇ'angāmariso).

172-176 The five gāthā-s 172-176 that have been cited in S at the end of the explanation for 172 have been transformed in the Upāsakācāra into five śloka-s (in reverse sequence),— apparently, because this passage is lacking in B.

178 opening vijjī' āc° Vasun.

189 end °di vis° BS & Vas.

- saṃjamatav'addhayāṇaṃ Niggaṇṭhāṇaṃ maha-risīṇaṃ || 182  
 Cūl. savv'āvāsa-nijutto niyamā siddho tti hoi nāyavvo,  
 aha nissesam kuṇadi ya niyamā āvāsaya honti || 183  
 āvāsayaṃ tu āvāsaesu savvesu aparihīṇesu  
 maṇa-vayaṇa-kāya-gutt'indiyassa āvāsaya honti || 184  
 tiyaraṇa-savva-visuddho davve khette ya vutta-kālaṃhi  
 moṇeṇ' avvakkhitto kujjā āvāsaya niccaṃ || 185  
 jo hodi nisīd'appā nisīhiyā tassa bhāvado hodi,  
 anisiddhassa nisīhiya-saddo havadi kevalaṃ || 186  
 āsāe vippamukkassa āsīa hodi bhāvado,  
 āsāe avippamukkassa saddo havadi kevalaṃ || 187  
 nijjuttī-nijjuttī esā kadhida mayā samāseṇa,  
 aha vitthāra-pasango Aṇiogaḍo hu nāyavvo || 188  
 'Āvāsaya-nijjuttī evaṃ kahiya samāsa vihiṇā;  
 jo uvajunjadi niccaṃ so siddhiṃ jādī suddh'appā || 189

### [19<sup>a</sup>] The Digambara recension of Āv

The preceding original Digambara text of the Āvaśyaka-niryukti excerpts only a few fragments from the underlying recension of the Āv. It is often questionable whether the wording wants to follow it. Clarification in such cases can hardly be expected from Vasunandin, because, as already pointed out above (p. 14<sup>b</sup><sub>63-67</sub>), he knows nothing about Āv. Instead, where he speaks about a basic text at all, he only has Āv.<sup>3</sup> in mind. Therefore, only what follows can be ascertained about the Digambara-recension of Āv.

Pancanamaskāra & I f. are clearly identical with the Śvetāmbara recension; III, in any case, almost corresponds; IV-VI, however, are most likely much shorter. The hints that Mūlāc. VII gives in detail are:

- on III. It is possible, that the complicated vinaya-analysis (77-88) wishes to refer to the word *vinaya* of the following or similar formula: *vandai namamsai eyam aṭṭhaṃ sammaṃ viṇaṇaṃ bhujjo-bhujjo khāmei* Bhag. XI 12 Ed. fol. 972<sup>b</sup><sub>4</sub>. XII 1 Ed. fol. 986<sup>b</sup><sub>2</sub> f. etc. [occasionally, as in Rājap. Ed. p. 278 f., *bhujjo-bhujjo* appears before *sammaṃ*].
- on IV. The remark about *ālocaṇa* in 120 leads one to expect the word *āloemi* or a case form of *āloyaṇā*. Together with 122<sup>a</sup>, the gāthā reminds one of the following formula: *eyassa thāṇassa āloemi paḍikkamāmi nindāmi garahāmi viutṭāmi visohāmi akaraṇayāe abbhutthemī* Bhag. VIII C Ed. fol. 614<sup>b</sup><sub>1f</sub>.
- on VI. The emphasis on *savva* in 144 points to the renunciation-formula spoken at impending death: . . . . *savvaṃ asaṇa(m) pāṇa(m) khāima(m) sāimaṃ cauvvihaṃ pi āhāraṃ paccakkhāmi jāvajjivāe* Bhag. II 1 Ed. fol. 173<sup>a</sup><sub>2</sub>. [VII 9 Ed. fol. 507<sup>a</sup><sub>4</sub>.] Aupap. § 87, etc.
- on V. 151-154 are apparently so-called *sūtrasparśika*-gāthā-s, i.e. those that refer to the wording of the basic text. Only 151-153 have contact with the Śvetāmbara recension; it corresponds there to:

[19<sup>b</sup>] V 2 opening . . . . . 151  
 IV 10, 1-9 [instead of IV 5, 3-9] . . 152 & 153<sup>a</sup>  
 V 3 . . . . . 153<sup>b</sup>

After this, it seems that in V hardly more than the pair of formulas 2 f. are common to both recensions, while they do not borrow the same fragment from IV.

Only for the sake of completeness two passages are being mentioned here that refer to the Digambara recension of Āv., without giving a new detailed account of it. One of the

passages is found in the first chapter of the Mūlācāra, the other in the 34<sup>th</sup> chapter of Jinasena's BṛhaddHarivamśapurāṇa. The latter work, even though it was composed much later than the first – it was finished in 783 – is more exact in several points.

- Mūl. I 23. jīvida-maraṇe lābhālābhe saṃjoga-vippaoge ya  
bandhu'ri-suhadukkh'ādisu samadā Sāmāyaṃ nāma.  
24. Usah'ādi-jīṇavarāṇaṃ nāma-niruttiṃ guṇānukittiṃ ca  
kāṇa accidūṇa ya ti-suddhi-panāmo Thavo<sup>1</sup> neo.  
25. arahanta-siddha-paḍimā-tava-suda-guṇa-guru-gurūṇa rāḍiṇaṃ  
kidikammen<sup>2</sup> idareṇa va tiyaraṇa-saṃkocaṇaṃ paṇamo.  
26. davve khetṭe kāle bhāve ya kayāvarāha-sohanayam  
nindana-garahana-jutto maṇa-vaci-kāṇa Paḍikamaṇaṃ.  
27. nām'āḍiṇaṃ chaṇhaṃ ajoga-parivajjanaṃ<sup>3</sup> ti-karaṇeṇa  
Paccakkhāṇaṃ neyaṃ aṇāgayam c' āgame kāle.  
28. devassiya-niyam'ādisu jah'utta-māṇeṇa vutta-kālaṃhi  
jīṇa-guṇa-cintaṇa-jutto Kāosaggo taṇu-visaggo.  
Bh. 34 148. sāvadyayoga-virahaḥ Sāmāyikam ekabhāva-gaṃ cittam.  
guṇa-kīrtis tīrthakṛtāṃ Catur-ādir<sup>4</sup> viṃśatistavakah.  
149. <sup>5</sup>dvy-āsanayā suvisuddhā dvādaś'āvartā<sup>6</sup> pravṛttiṣu prājñaiḥ  
sa-śiraś-caturānatikā prakīrtitā Vandanā vandyā.  
150. dravye kṣetre kāle bhāve ca kṛtapramāda-nirharanaṃ  
vāk-kāya-manah-śuddhyā praṇīyate tu Pratikramaṇaṃ.  
151. āgantuka-doṣāṇāṃ Pratyākhyānaṃ tu varṇyate 'pohaḥ<sup>7</sup>.  
Kāyōtsargaḥ kāye mita-kālaṃ nirmamatvaṃ tu.

<sup>1</sup> Thao Vasun.

<sup>2</sup> kidiyamm° Vasun.

<sup>3</sup> tiyar° Vasun.

<sup>4</sup> °di M; missing in P.

<sup>5</sup> vācan° S; missing in P.

<sup>6</sup> °śa-v° S; missing in P.

<sup>7</sup> yo 'haḥ MP.

[19<sup>a</sup>] The original Nirvyukti

“Original Nirvyukti”, in short, is supposed to denote the Nirvyukti-form to which both handed-down adaptations of the Āvaśyaka-nirvyukti (Mūlāc. VII & “Niry.”) are traced. An attempt to reconstruct them is to try, mainly with the help of Niry., to determine the next preliminary stage of Mūlāc. VII. Most of all then, a concordance of both Nirvyukti texts is necessary; it would immediately show which stanzas already belong entirely or partially to the original Nirvyukti. Various stanzas and parts of stanzas remain that have contact in both versions only contentwise: in what follows they are separated from each other by “cp.”. They may also originate, partly in the one form or other from the original Nirvyukti, or partly just reflect only the commentary that would have accompanied the original Nirvyukti.

The starting point of the concordance is the Mūlācāra chapter, whose [19<sup>b</sup>] stanza-numbers are given at the left, whereas the equivalents of the Śvetāmbara-version join to the right. Equivalents that can be found elsewhere in Śvetāmbara-literature, as well as some remarks, stand a bit apart.

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1. A Namaskāra, preceding the following stanza.</li> <li>2. Variant of 16 with two mistakes in b.</li> <li>3. IX 32.</li> <li>4. IX 36 with the opening of IX 35.</li> <li>5. cp. IX 37.</li> <li>6. IX 67.</li> <li>7. Insertion (artificial parable).</li> <li>8. Cited in ĀvC. IX 131 with three gāthās from the <i>namokkāraṣṣa vatthu</i>.</li> <li>9 – 11. IX 108. 115. 124.</li> <li>12. cp. 5.</li> <li>13. IX 131<sup>1</sup>.</li> <li>14. Etymology of ‘Āvaśyaka-nirvyukti’.</li> <li>15. Title of Āv.I–IV. VI. V.</li> <li>16. II 8.</li> <li>[20<sup>a</sup>] 17. cp. X 53<sup>b</sup>. Explanatory schema for ‘Sāmāyika’.</li> <li>18. Etymology of ‘Sāmāyika’.</li> <li>20. cp. VIII 185.</li> <li>21 f. Etymologies of ‘Sāmāyika’ with refrain.</li> <li>23. cp. VIII 102<sup>a</sup> &amp; 101 opening.</li> <li>24 &amp; 25<sup>a</sup>. VIII 109 f. Two refrain-śloka-s.</li> <li>25<sup>b</sup>–28. Seven more refrain-śloka-s.</li> <li>29 f. VIII 111. 113.</li> <li>31. An <i>udāharana</i> on 30.</li> <li>32. XIII 18.</li> <li>33. Āc.-niry. 313.</li> <li>34. cp. Utt. XXIII 27.</li> <li>35. Schematic concluding stanza on Āv. I–III.</li> <li>36<sup>a</sup> cp. X 82<sup>b</sup>. } Schematic transitional</li> <li>36<sup>b</sup> } stanza.</li> </ol> | <ol style="list-style-type: none"> <li>37. XI 2 in accordance with XI 3<sup>a</sup>.<br/>Explanatory schema for ‘stava’.</li> <li>38. contents of 39–71.</li> <li>39. XI 17.</li> <li>40. XI 7.</li> <li>41 f. } refrain-stanzas.</li> <li>43. XI 8. }</li> <li>44. Bhāṣya-stanza.</li> <li>45. XI 10. } refrain-stanzas.</li> <li>46 f. }</li> <li>48. XI 12.</li> <li>49. XI 14. refrain-stanza. XI 13 is a<br/>Bhāṣya-stanza, placed in front.</li> <li>50–52. XI 15, 18 f.</li> <li>53<sup>b</sup> cp. I 1.</li> <li>54. XI 21 (furthermore, as variant XI 61).</li> <li>55. XI 20.</li> <li>56. cp. XI 22 f. resp. XI 22 &amp; 22<sup>1f</sup>.</li> <li>57. cp. XI 24.</li> <li>58–60. XI 25. 28. 35.</li> <li>61. IX 35. An addition to 60<sup>b</sup>, because of the<br/>same refrain taken from the<br/>Pancanamaskāra-niry.</li> <li>62 f. XI 36. 38.</li> <li>64–67. XI 52–55.</li> <li>68. XI 57. XI 56 is formed on the pattern of<br/>XI 57<sup>a</sup>.</li> <li>69 f. reduced to one gāthā in IX 32<sup>2</sup> (missing<br/>in almost all mss.)</li> <li>72. Variant of 35.</li> <li>73. Variant of 36.</li> <li>74. Explanatory schema for ‘vandanaka’.</li> <li>75 f. XII 1 f. (1<sup>b</sup> &amp; 2<sup>a</sup> correct).</li> </ol> |
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77. XII 121. Etymology of 'vinaya'.  
 79-87. Daś.-niry. 377-385.  
 87<sup>1</sup> (Mūlāc. V 184). Daś.-niry. 386<sup>a</sup> & 387<sup>b</sup>.  
 87<sup>2f</sup> (Mūlāc. V 185 f.) Daś.-niry. 388 f.  
 87<sup>4-7</sup> (Mūlāc. V 187-190).  
 89 f. XII 101. 99.  
 91. XII 4 (as śloka, metrically older).  
 92<sup>a</sup>. XII 7<sup>a</sup>.  
 93-95. XII 95. 5. 97.  
 96-100. XII 102-106.  
 102-106. XII 111-115.  
 107. XII 116 (to which, as variant, XII 109).  
 In Kriyāk.A. (in the 'Sāmāyika-svīkāra')  
 between 100 and 101, corresponding to  
 the variant. Also XII 110 is a variant of  
 XII 117.  
 108. cp. XII 122<sup>a</sup> & 123. Following the  
 pattern of 35.  
 109. XII 126.  
 110. Variant to 36.  
 111 f. XIII 4. 19.  
 113<sup>a</sup>. XIII 1<sup>a</sup> } Schematic opening  
 113<sup>b</sup> } stanza on Āv. IV-VI.  
 114. Opening XIII 2 opening.  
 116. XIII 22.  
 117. In a, a reminiscence of 72<sup>a</sup> (& 35<sup>a</sup>).  
 118. Variant of 112.  
 119. Old śloka, probably a citation.  
 120. XIII 15.  
 123 f. Confession with and without sincerity  
 (bhāva).  
 125. XIII 16.  
 126. XIII 17. Bhāṣya-stanza on 125<sup>b</sup>.  
 127. Bhāṣya-stanza on 125<sup>a</sup>.  
 128. Bhāṣya-stanza on 125<sup>b</sup>. cp. Utt. XXIII  
 26<sup>y</sup>.  
 129. Bhāṣya-stanza on 125<sup>a</sup> cp. Utt. XXIII  
 26<sup>a</sup>.  
 130. Variant of 36.  
 131. [XX 2.] Sūtr.-niry. 180.  
 132<sup>a</sup>. XX 1<sup>a</sup>. Following the pattern of 113<sup>a</sup> &  
 148<sup>a</sup>.  
 132<sup>b</sup>. XIII 1<sup>b</sup>! X 74 shows that the line  
 belongs here.
133. Opening cp. XX 47 opening.  
 134<sup>b</sup>. cp. XX 75.  
 135 f. XX 22 f.  
 137<sup>a</sup>. cp. XX 24<sup>a</sup>.  
 138. cp. XX 47.  
 139. cp. XX 50.  
 140-142. XX 51-53.  
 143-145. XX 57 f. 60.  
 146. Variant of 36.  
 147. XIX 36.  
 148. Variant of 113.  
 149<sup>a</sup> end. cp. 72 opening.  
 151. Opening XIX 88 opening.  
 154. cp. XIX 163.  
 155<sup>a</sup>. XIX 47<sup>a</sup>.  
 156<sup>a</sup>. cp. XIX 124<sup>a</sup>.  
 157<sup>a</sup>. cp. XIX 124<sup>b</sup>.  
 158 f. XIX 134. 128.  
 160. cp. XIX 130 opening.  
 161<sup>b</sup>. cp. XIX 145<sup>b</sup> (= Oghaniry. 789<sup>b</sup>).  
 162. Opening. = 159 opening.  
 162<sup>b</sup>. cp. Oghaniry. 1127<sup>b</sup>.  
 163 f. cp. XIX 90-92<sup>a</sup>. Refrain-stanzas;  
 163<sup>a</sup> = Oghaniry. 792<sup>a</sup>.  
 165. XIX 166.  
 167 & 168<sup>a</sup>. XIX 146 & 147<sup>a</sup>.  
 168<sup>b</sup>. cp. XIX 161. variant of 166<sup>b</sup>.  
 169. Appendix to 167 & 168<sup>a</sup>.  
 170<sup>a</sup>. XIX 141<sup>a</sup>.  
 170 end. cp. 161 end & 162 end.  
 171. XIX 137.  
 172. cp. XIX 48 & 49<sup>a</sup>.  
 173-176. XIX 68. 78 f. 81.  
 177-179. praśasta manaḥsaṃkalpa.  
 180 f. apraśasta manaḥsaṃkalpa.  
 182. cp. VII 63.  
 183 f. VII 36. 32.  
 185. Following the pattern of 35 & 72.  
 186. VII 35.  
 187. Following the pattern of 186.  
 188<sup>a</sup> & 189<sup>a</sup>. Variants of 36<sup>a</sup>.



From the concordance it is apparent that in order to retrieve the original Nirvyukti in the Mūlācāra-chapter, practically only very small parts have to be removed; [20<sup>b</sup>] there is only one larger insertion (that, as such, has been printed above in smaller type): it is the vinaya-section (78–88), composed of 18 gāthā-s, which, in the main, comes from the Daśavaikālika-niryukti. In spite of these reductions, the original Nirvyukti seems to have had hardly less than 170 stanzas since several stanzas of it seem to have been ignored by Vāṭṭakera.

Since 119 has to be ignored the śloka-s all belong to the first half of the text that deals with the Pancanamaskāra and Āv. I–III. This half partly reaches back into the śloka-period while the second half is rooted completely in the gāthā-period. In this way, the Nirvyukti continues the difference in age between Āv. I–III and Āv. IV–VI in that it introduces a schematic opening-stanza for dealing with IV–VI (113. 132. 148). On the other hand, the concerned sections in Mūlāc. VII are editorially connected through a common final concluding stanza (35. 72. 108). Due to these differences between both halves the available correspondences are based on a subsequent uniformity. The original Nirvyukti already transfers the schema dedicated to the titles of IV–VI to the titles of II, and Vāṭṭakera uses it uniformly for all six titles (17. 37. 74. 111. 131. 147). Also Vāṭṭakera's general transitional stanza (36. 73. 110. 130. 146. 182) is apparently - if, indeed, the irregularity of the metre does not recommend another interpretation - already introduced from the original Nirvyukti, because the Śvetāmbara enlargement shows various traces of the stanza\*. Even characteristics that initially befitted only individual parts have been generalized. Thus, the original Nirvyukti has introduced, besides III, at the most II with a synopsis, from which 75<sup>b</sup> & 76, eventually also 38, were taken. In the Śvetāmbara enlargement one finds no less than five such synopses: at Pancanamaskāra and at I, III, V, VI.

Like the juncture between both halves demonstrates, despite the described adjustments, these halves again divide into unequal parts. Preferably, the unequalness of all parts can be deduced from a review of the contents, which ignores the mentioned common points that are basically only an editorial embellishment.

Panc. Derivation of all words, glorification of the formulas.

\* Besides the parallel passages at 36 & 182, it has to be considered that the beginning of 75 in the Śvetāmbara version reads *Vandana cii kii-kammam* p°. Here the word *Vandana* has been inserted like a title and indicates an abbreviation of 73<sup>b</sup>. Exactly the same case is found in the Piṇḍaniryukti where the metre makes the circumstances clear. From both lines Mūlāc. VI 1<sup>b</sup> & 2<sup>a</sup>

paṇamiya sirasā bocchaṃ samāsado Piṇḍasuddhī du || 1  
uggama uppādaṇa esaṇaṃ ca saṃjoyaṇaṃ paṇāṇaṃ ca |

the extra long opening line of the Piṇḍ aniryukti has emerged:

Piṇḍe uggama uppāyaṇ' esaṇā saṃjoyaṇā paṇāṇaṃ ca |

A very similar overburdened verse has been established in WZ VI 36 at Utt.-niry. 379 and in Berl. Sitz. Ber. 1892 p. 1196<sup>1</sup> with Jitakalpa 4.

For the first line of the transitional verse the Śvetāmbara enlargement of the Āvaśyaka-niryukti always puts a prose caption:

after	13	Namaskāra-niryuktiḥ
instead	36 <sup>a</sup>	Sāmaṇya-nijjuttī sammattā
"	73 <sup>a</sup>	Cauvīsattahaya-nijjuttī sammattā
"	110 <sup>a</sup>	Vandanaṇya-nijjuttī sammattā
"	130 <sup>a</sup>	Paḍikkamaṇa-nijjuttī sammattā
"	146 <sup>a</sup>	Paccakkhāṇa-nijjuttī sammattā
"	182 <sup>a</sup>	Kāussagga-nijjuttī sammattā

Since the Skt. caption cannot be old, no transitional stanza can be expected after 13. However, for that reason the six Pkt. captions demand corresponding gāthā-lines, because occasionally such lines can be found also in Śvetāmbara literature in all older Nirvyukti writings; Daś.-niry. 154<sup>a</sup>; Utt.-niry. 287<sup>b</sup>, 292 concl. 473<sup>b</sup>; Āc.-niry. 115<sup>b</sup>, 125<sup>b</sup>, 151<sup>b</sup>, 163<sup>b</sup>, 171<sup>b</sup>-269<sup>b</sup>.

The entire transitional verse appears in the Nirvyukti writings of the Śvetāmbara-s, when, following the introduction dedicated to the entire original, the handling of the individual chapters follows: Daś.-niry. 25 = Utt.-niry. 27 = Sūtr.-niry. 29 = Āv.-niry. ? (is missing in the handed-down text, but is preserved in the Anuyogadvāra and in Viś. I 903).

- I Derivation of the title; proper meaning, importance and history of the vow.
- II Derivation of most words in II 1 and of one word in II 6<sup>a</sup>; discussion (*vibhāṣā*): II 6<sup>b</sup> is perhaps not a Nidāna.
- III Synonyms for the title (75<sup>a</sup>); extensive instructions in connection with the ceremony (with enumeration of the mistakes to be avoided: 102–106).
- IV Types (112), causes (116) and history (125–129) of the confession.
- V Rough draft of the formulas (151–154); depiction of the types of kāyōtsarga and their causes (155–162); admonishment (163 f.); inward effect of the kāyōtsarga (165); mistakes to be avoided (166–169); gradation (170–176); good and bad motives (177–181).
- VI Types (135–137) and requirements (138–142) of abstinence; derivation and emphasis on the stereotyped formula-readings (143–145).

Looking at this mixture of very different attempts of the tradition, it seems that the early history of the original Nirvyukti should be outlined approximately in the following manner.

Probably, each Āvaśyaka-fragment prompted certain instructions that awakened a real understanding for the contents [21<sup>a</sup>] and were to ensure a correct performance of the vows and accompanying acts. These instructions were soon metrically fixed and handed down in connection with the related originals. After these originals were gathered together as a composite text (which apparently emerged half by half), the instructions, too, were correspondingly combined. In this manner various editorial standardisations created a kind of textual uniformity. The name Nirvyukti, originally specific to the individual components, came to designate the entirety.

One question still remains:

Does our original Nirvyukti presuppose also accompanying stories (*udāharana*) and parables (*diṭṭhanta*) or have such additions only in due course, and then only in Śvetāmbara circles, begun to form a specific portion of the Āvaśyaka teachings?

One does not see why the tradition that later was so very instructive, as well as entertaining, should have been only instructive at the beginning. The story-telling embellishment does not seem to have appeared in the original Nirvyukti, because it was reserved for oral discourse or for the commentary, supposing a commentary had already been composed in written form. Also later as we shall see, only the commentaries inform us about the stories and parables to which the various Nirvyukti derivations themselves refer, mostly with keywords or other such indications. Now if the Digambara original of the Āvaśyaka-nirvyukti does not mention any story and only one parable [21<sup>b</sup>] (in 129), it means that in earlier times it was simply not felt necessary to refer in the metrical guides to the more or less variable entertainment part of the teachings. That it was not lacking, even though it was of lesser dimensions (just as the instructive parts), can be seen for the following reasons:

1. All in some way characteristic stories and parables that appear later on within the Āvaśyaka-commentaries were essentially known to the Digambara-s in the same didactical situations. Therefore, they must have existed already before the confessional separation in connection with certain dogmatic sections.
2. The Piṇḍa-nirvyukti, which (like the Āvaśyaka-nirvyukti) we know in an earlier edition thanks to Digambara literature, already has a story-stanza (35), which, contentwise, has a connection with one such stanza found in the Śvetāmbara enlargement of that text.
3. The Ārāḍhanā-nirvyukti (that, at least, is equally ancient from the textual standpoint and about which we will speak later) also very likely presupposes a larger number of stories.
4. Vasunandin probably still knew stories that belong to the Digambara recension of the Āvaśyaka-nirvyukti, because he remarks at 30<sup>a</sup>: *atra kathā vācyaḥ*. Since Vasunandin does not include the stories, in spite of the extensiveness of his commentary, it is possible, that these stories, like those of the Ārāḍhanā tradition, were handed down separately.

## [21<sup>a</sup>] The Āvaśyaka-niryukti of Śvetāmbara literature

The original Niryukti mainly experienced four enlargements under the Śvetāmbara-s:

- I. Bhadrabāhu's edition.
- II. Siddhasena's edition.
- III. Jinabhaṭa's edition.
- IV. the Vulgate-edition.

Only the last-mentioned edition has been preserved in the manuscript tradition. Called Āvaśyaka-niryukti, it forms one of the best known and, at the same time, most important Śvetāmbara texts.<sup>1</sup> It differs from the above-mentioned third edition only through a greater number of additional stanzas that are inserted here and there and, incidentally, are not equally present in the various manuscripts.

The *ṭikā* by Haribhadra is the basis for the above-mentioned third edition, for the second, in general, the *Viśeṣāvaśyaka-bhāṣa* and the *ĀvaśyakaCūṛṇi*.

The text critical suggestions of the *Cūṛṇi* and the *ṭikā* give some information about the first two editions. They describe what belongs to the first edition as Niryukti, and what belongs to the second as Bhāṣya, or still more exactly, as *Mūlabhāṣya* "original Bhāṣya" (as opposed to the subsequently emanating Bhāṣya by Jinabhadra). The details, however, appear only sporadically, particularly in the *Cūṛṇi*. Besides that, since what Jinabhaṭa has added to the text has not been clearly delimited, it is not possible to comprehend the text history of the Āvaśyaka-niryukti exactly. In any case, one gets a tip from the preoccupation with other Niryukti-writings of Śvetāmbara literature, because these have experienced similar, but less numerous, revisions. Metrical studies do not promise much, because the older *gāthā*-s have been, more or less, transformed by the revisions; such a study should, particularly, compare<sup>2</sup> the archaic *gāthā*-s in *Jātaka* 542 (1–103 & 105–168) and in the *TherīGāthā*-s (400–487 & 493–522). Only where *śloka*-s or parts of *śloka*-s are found can you, as a rule, be sure to be confronted with the oldest parts, which emanate from Bhadrabāhu's model.

Since the Āvaśyaka-niryukti has to be placed in a larger context with Bhadrabāhu, it is necessary to outline this.

### Bhadrabāhu's Niryukti collection and its history

All or almost all of the Niryukti-writings of Śvetāmbara literature go back, in the long run, to Bhadrabāhu. He revised a large number of writings with that name that had been handed down isolated, partially only in draft and put them together in a Niryukti-collection that was to serve as the basis for the interpretation of the most important basic texts. In this way, Bhadrabāhu became the founder of the Śvetāmbara tradition, since not only every explanation of the basic work commences with Bhadrabāhu's accompanying Niryukti, but also the commentaries of other basic works have been very much influenced by those works.

The collection begins with two *gāthā*-s, which contain the programme for the undertaking:

- [21<sup>b</sup>] Āv.-niry. II 5. Āvassagassa Dasakāliyassa taha Uttar'ajjham Āyāre  
Suyagaḍe nijjuttim bocchāmi tahā Dasāṇaṃ ca  
6. Kappassa ya nijjuttim Vavahārass' eva parama-niṇṇassa  
Sūriyapannattie bocchaṃ Isibhāsiyāṇaṃ ca

The following parts of the Canon have been dealt with:

1. The Āvaśyaka, first *angabāhya*-text.

<sup>1</sup> The copies most availed of by us are S & s, B (665) & b (= B 692).

<sup>2</sup> One must, firstly, revise them thoroughly, because they have come off badly in the editing.

2. The Daśavaikālika, first Utkālika<sup>1</sup>-text.
3. The Uttarādhyayana, first Kālika<sup>1</sup>-text.
4. The Ācārāṅga, first Anga.
5. The Sūtrakṛtāṅga, second Anga.
6. The Daśās, second Kālika-text.
7. The Kalpa, third “ “ .
8. The Vyavahāra, fourth Kālika-text.
9. The Sūryaprajñapti, fifth Kālika-text.
10. The Ṛṣibhāṣita, sixth “ “ .

As can be seen, the arrangement is definitely consistent. The texts of each canonical group of works precede; the second Anga follows the first and after that the Kālika-texts 2–6<sup>2</sup> follow.

The compactness of the Nirukti-collection is shown in its interior, when, in order to avoid repetitions, the later parts often refer to the earlier ones (e.g. the Utt.-niry. to the Daś.-niry., etc.).

The collection is no longer preserved in its entirety. Naturally, the parts that have been handed down are those, which are connected with the corresponding basic work. They have, of course, experienced quite different fates. [22<sup>a</sup>] Both of the last-mentioned have not yet been found – they probably have been preserved fairly unadulterated, because they fell out of favour early –; the others have been enlarged, often in such an unusual way that the designation “Nirukti” had to be dropped and substituted by “Bhāṣya”.

<sup>1</sup> *Kālika* from *kāla* “school-time” signifies what belongs to the regular syllabus or studies’ programme, *utkālika*. [Our system of teaching also similarly speaks of compulsory and facultative lessons or of examination and non-compulsory subjects.] According to the Nandī-Cūṃī (Nandī ed. p. 409<sub>2</sub>), school-time is formed by the first and last *pauruṣī* of day and night.

<sup>2</sup> The Pākṣika-sūtra and the Nandī have more modern Kālika-lists. They agree among themselves and with Bhadrabāhu only up to four; Furthermore, they are as follows:

<i>Bhadrabāhu</i>	<i>Pākṣika-sūtra</i>	<i>Nandī</i>
5. Sūryaprajñapti	5. Ṛṣibhāṣita	5. Niśītha
6. Ṛṣibhāṣita	6. Niśītha	6. mahāNiśītha
	7. mahāNiśītha	7. Ṛṣibhāṣita
	8. Jambūdvīpa-prajñ.	8. Jambūdvīpa-pr.
	9. Sūryaprajñapti	9. Dvīpasāgara-pr.
	10. Candraprajñapti	10. Candraprajñapti
	11. Dvīpasāgara-prajñ.	

The Angacūlikā agrees with the Pākṣika-sūtra, but it places the Sūryaprajñapti at the top of the *prajñapti*-tetrad (8. Sūry°, 9. Jamb°, 10. Candr°, 11. Dvīp°). On the other hand, the modern works, like the Sāmācārividhi by Paramānanda, the Vidhimārgaprapā by Jinaprabha and the Ācāravidhi, all of which directly or indirectly use the Angacūlikā, give the four texts in the sequence Jamb° Candr° Sūrya° Dvīp° (Weber Cat. II 898<sub>3</sub> f. 865<sub>6</sub> f. 832<sub>29</sub> f.). However, the original arrangement is, Candr° Sūry° Jamb° Dvīp°, which is derived from the correspondence with Sthān. [III 1 end &] IV 1 end Ed. fol. 232<sup>a</sup> with Digambara literature (Prabhāc. on Kriyākāl. B II 1, 9. Tattvārthasāradīp. I 95<sup>b</sup>–101<sup>a</sup>). In the Nandī, the Sūryaprajñapti has been omitted and placed among the Utkālika-texts! The reverse is the case according to Sthān. III 1 end Ed. fol. 137a as this should belong to the Jambūdvīpa-prajñapti. The subsequent Upāṅga-codification that no longer retains the difference between Kālika- and Utkālika-texts, has incorporated the fourth Prajñapti into the Jivābhigama (an earlier Utkālika-text) and otherwise follows the Angacūlikā-arrangement (Sūry° Jamb° Candr°) that also then has been correctly taken over by the three mentioned Sāmācārī-texts in their Upāṅga-lists (Weber Cat. II 900<sub>17–36</sub>, 872<sub>13–16</sub>, 835<sub>28</sub> f.).

Such works originating from Bhadrabāhu's compilation are:

1. Āv.-niry. & Viś.	2,500 along with prose	[4329]
Oghaniry.	1146	
2. Daś.-niry.	439	
3. Utt.-niry.	606	
4. Āc.-niry.	366	
Piṇḍa-niry.	709	
Niś.-bh.		[6800]
5. Sūtr.-niry.	206	
6. Daśā-niry.	144	
Pary.-niry.	66	
7. Kalpa-bh. & -bṛhadbh.		[6840] [...]
8. Vyav.-bh.		[4664]
9. Sūry.-niry.		
10. Ṛṣibh.-niry.		

Here the shifting of the total number of stanzas towards the right is supposed to indicate the degree of textual development; in addition, the total number of stanzas of the Bhāṣya-s has been put in brackets. The Kalpa-bṛhadbhāṣya seems to increase the volume of the Kalpa-bhāṣya very little; at least, the first-mentioned, according to P XIII 150, is supposed to contain only 8,600 grantha-s. The texts comprise, mainly, nothing but gāthā-s; very seldom is a śloka or another kind of metre found (Indravajrā, Vaitālīya, etc.).

It is not quite sure whether the Ogha-niryukti and the Piṇḍa-niryukti have also been edited by Bhadrabāhu. A form of the Oghaniryukti-text has to be added, at least since Jinabhaṭa, between Āv.-niry. VI & VII, and the adopted and prepared edition of the Piṇḍaniryukti by Bhadrabāhu must originally have stood after Āc.-niry. 315.<sup>1</sup>

The Niśītha-niryukti has formed the conclusion of the Ācāra-niryukti with Bhadrabāhu. The Niśītha, namely, once belonged as an appendix to the Ācārāṅga; in due course, it was removed and placed in the Kālīka-texts, which then caused a corresponding shift of the Niśītha-niryukti.<sup>2</sup> In the Ācāra-niryukti, as it is handed down, only those passages that are devoted within the preparatory complete handling of Āc. II to the Niśītha have remained (309 and 315 conclusion), being fixed thanks to the content. However, where its individual handling should follow, there is a reference to "later" (*uvarim*)!

The Paryuṣaṇākalpa-niryukti, belonging to the Daśa-śrutask. VIII, seems to enlarge the corresponding part of the Daśa-niryukti only a little.

With ensuing isolation the works relating to Bhadrabāhu's collection naturally had no aversion any longer to repetitions. Numerous and extensive portions are found double and more times, e.g. an older version of the schism-section of the Āvaśyaka-niryukti (VIII 56–100) appears again in Utt.-niry. 173–189 (whereby only 187–189 are not original). The Kalpa- and the Niśītha-bhāṣya influence each other, by far, the most; the latter takes over several thousand stanzas from the former. Even such an independent author, like Jinabhadra, has taken over several Kalpabhāṣya-portions in his Viśeṣāvaśyaka-bhāṣya, word for word, and others contentwise. However, at the same time, there is a possibility, because of the

<sup>1</sup> In fact, the tradition claims since Vīraṇi, and most likely even earlier, that the Piṇḍaniryukti formerly belonged to Daśavaik. V. Of course, it also has to be added at that place (cp. Daś.-niry. 304 end), and because the Daśavaikālīka-niryukti appears earlier with Bhadrabāhu, he could have inserted the Piṇḍaniryukti into it in order not to have to refer exceptionally to later things. Most likely, the original form of the Piṇḍaniryukti has come into existence, dependent on the Ācārāṅga, because this is older than the Daśavaikālīka. Bhadrabāhu has, therefore, preserved the traditional context. In any case, Daś.-niry. and Āc.-niry., in the handed-down form, equally give evidence against the traditional supposition, because only the latter text shows the required gap.

<sup>2</sup> Also in Āc. I one chapter, Mahāparijñā, has been removed; its Niryukti has, however, remained, most likely, not because the Mahāparijñā could not be inserted elsewhere, but it was simply dropped and has disappeared long ago.

widely known sequence of the individual texts, to indicate through the perfect tense the earlier among them and through the future tense the later. Of course, other expressions than those used by Bhadrabāhu<sup>1</sup> are in use.

Often the described borrowings have not been fitted well into the context. Therefore, some incongruities can be found that permit textually critical conclusions. One of the biggest laxities is when the Uttarādhyayana-niryukti (in 529 f.) incorporates both stanzas Āv. VII 1 f. without changing the fourth line in the required manner.

## [22<sup>b</sup>] Bhadrabāhu's Sources and Predecessors

The shortcoming, just rebuked, is one, which can, more or less, be said about all compilations; it will have happened with Bhadrabāhu himself. But can it still be traced in the enumerated off-shoots of his collection? In any case, one has to try to expose it, because, along with the existent remains of the preceding literature, this shortcoming is the only thing that can still give evidence of the way in which Bhadrabāhu relates to his predecessors.

Most obvious, of course, is metrical imbalance. In fact, gradually many old śloka-s were converted completely or partially into the customary gāthā-metre; even a large number from Bhadrabāhu's sources onward has been preserved over time, uninterruptedly, more or less intact. Much better is the handing-down of the Indravajrā- & Vaitālīya-stanzas. As a rule, these do not originate from the actual preliminary work by Bhadrabāhu. Even if just a few may appear in such (works), most have, indeed, been incorporated into the Niryukti-writings by Bhadrabāhu and his successors in the form of citations and are, therefore, not subject to any metrical adaptation that would have been much more difficult than with the śloka. Some śloka-s of this type are also found. In general, the citations have been taken from the accompanying stories or from some canonical works.

Since Bhadrabāhu's preliminary works were already composed mostly of gāthā-s, they form the greater number of the stanzas borrowed by him. In general, gāthā-s can be singled out, if those preliminary works continue to exist in the Digambara tradition. Otherwise, the extraneous origin can be seen only through the gāthā-s and gāthā-fragments that function as citations. Moreover, the gāthā-fragments originate from gāthā-s (e.g. like Daś.niry. 85<sup>a</sup> & Utt.-niry. 398 conclusion) or are adaptations of passages that are written in another metre or in prose (like Daś.-niry. 91<sup>b</sup> middle & 85<sup>b</sup>).

The treatment of the material is partly erratic with Bhadrabāhu. This can be best observed in the Uttarādhyayana-niryukti and appreciated in a literary historical perspective. This text is represented in Europe by B 706 end (cp. Weber's Cat. II 827, 15–25) and S 373, as well as by the commentaries, which serve to check and to comprehend, by Śāntyācārya (B 703–706 & S 202) and Jñānasāgara (B 1711), both of which do not contain the text. Already edited and extensively dealt with in WZ VI 34–46 & 14–16 are the stanza-groups 376–403 & 407–1417 that outline the double Kathānaka of Utt.XIII & XIV. Each of these passages is preceded by a three-strophic explanation pattern (373–375 & 404–406) that deals with the title of the corresponding chapters (XIII resp. XIV). The model of the pattern reads:

<sup>1</sup> Cp., e.g. Kalpabh. peḍh. 234a *geṇhanta-gāhagāṇaṃ āi-suesu u vihi samakkhāo* "the rule about *geṇhanta* and *gāhaga* has been given in the first sūtra-s (namely, in Āv.-niry. II 57–60)" with Bhadrabāhu's reference, *logo bhaṇio* "loka is (Āv.-niry. XI 7) dealt with", found at the beginning of Āc.-niry. XI 176. – In the Kalpabhāṣya-passage, because of the KalpaCūṛṇi (which says *āi-sutte* ti Sāmāie), apparently, *āi-sutte* v<sup>o</sup> has to be placed (with archaic licence). Noteworthy is that *āi-sutta* in Vyah.-bh. V 112 points rather to the Daśavaikālika, since the accompanying śloka V 113, in any case, has Daś. X 8 in mind.

..... nikkhevo cauvviho 1-4; duvihō hoi davvammi:  
 3. āgama I no-āgamao II; no-āgamao ya so tivihō: ||  
 II. jāṇaga-sarīra<sup>1</sup> bhavie<sup>2</sup> tav-vairitte<sup>3</sup> ya; so puṇo tivihō:  
 3. egabhaviya<sup>1</sup> baddh'āuya<sup>II</sup> abhimuhao nāma-goe<sup>III</sup> ya ||  
 4. .... nāma-goyam vedento bhāvao .....  
 tatto samuṭṭhiyam iṇam ..... ajjhayanam ||

More clearly arranged, this results in:

1. nāma
2. ṭhavaṇā
3. davva: I āgamao  
           II no-āgamao: 1 jāṇaga-sarīra  
                               2 bhaviya-sarīra  
                               3 tav-vairitta: I egabhaviya  
   II baddh'āuya  
   III abhimuhao nāma-goe
4. bhāva

It should be said here that the word designating the title could be understood in a fourfold manner (1. as name, 2. as image or symbol, 3. as a thing, 4. as an inward condition). In the third case, three subdivisions have to be made.

The same schema appears (with insignificant variations) in eight further chapters<sup>1</sup>; with the remainder almost always abridgements or changes in the schema can be found that omit, at least, the third subdivision or replace it by another<sup>2</sup>. Where the schema is completely lacking, [23<sup>a</sup>] it has been directly or (with reference to an earlier Nirukti) indirectly replaced by another schema of the type, which is usual with Bhadrabāhu in other Nirukti-texts.

Under these circumstances, the preceding schema cannot have come as an innovation into the Uttarādhyayana-niryukti from the time of Bhadrabāhu, but rather he must have incorporated this work in a form, which already had been edited schematically in the manner described. However, since the schema without the third subdivision recurs also in the Nandī and in the Anuyogadvāra, it has, in any case, surfaced early enough to have been used by a predecessor of Bhadrabāhu. With whom does the third subdivision show up for the first time?

The handling of Āv.-niry. I 19, 13 f. (= Kalpabh. peḍh. 42, 13 f. & Viśeṣāv. I 453, 13 f.) begins in Kalpabh. peḍh. 145 = Viśeṣ I 549 with the following explanation:

gaṇahara-thera-kayaṃ vā<sup>I</sup> āesā mukka-vāgaraṇao vā<sup>II</sup>  
 dhuva-cala-visesao vā<sup>III</sup> angāṇangesu nāṇattam || 145 (549)

<sup>1</sup> VII (288-290), VIII (294-296), IX (304-306), X (324-326a & 327), XII (362-364); - XVIII (436-438), XIX (450-452a & 453), XXII (488-490).

<sup>2</sup> One can distinguish between necessary and unnecessary abridgements and changes.

The necessary abridgements appear when the word in a title is a compound. The entire schema, then, can only be applied to one word of it. The remaining terms are dealt with somewhat briefer but help to increase the sixth line in the schema of the preferred word to an entire stanza (for this reason, e.g., both 3½ strophic forms in the preceding note). Those abridgements are not necessary that simply leave out the middle stanza: XXI (474 f.), XXIII (496, 497<sup>a</sup>, 498).

Changes are necessary if the schema that is actually calculated only for the designations of living beings is used otherwise. Then, the fifth line has to take some other form. This change is always connected with an apparently unnecessary suppression or change in the fourth line (e.g. repeatedly, a replacement of the same by *nīṇhag'āisu* that has been placed at the end of the third line - the emerging variant of the schema is reduced to two stanzas in 433 f., to less than one stanza in 33). The re-casting of the sixth line with an admonition (565, 569, 580, 592), respectively into a definition, including supplement (434 & 435), in any case, is also unnecessary.

According to Hemacandra, here, *āesa* is supposed to mean the three-part schematic answer of Mahāvīra.<sup>1</sup> In a more general sense, the Āvaśyaka-stories sometimes use the word for some canonical doctrine (of the prophets).<sup>2</sup> On the other hand, in Āv.-niry. X 35 *āesa* means a textually non-determined thesis of Jaina tradition.<sup>3</sup> It is not said that it must originate from Mahāvīra. In any case, other Niryukti-passages (Daś.niry. 18, etc.<sup>4</sup>), which permit a similar translation, presume that the theses mentioned there first appeared in the course of the tradition. In fact, first of all<sup>4</sup>, the three individual cases of the third subdivision of our scheme are mentioned as “theses”. [23<sup>b</sup>] The KalpaCūṛṇi also precisely thinks about this latter usage of the word *āesa* in the explanation of the above gāthā; it observes at II:

<sup>1</sup> vāra-trayaṃ (°ya bS) gaṇadhara-prṣṭasya tīrthakarasya sambandhī ya (°dhanīya S) *ādeśaḥ* prati-vacanam utpāda-vyaya-dhruvya-vācakaṃ pada-trayaṃ ity arthaḥ. In Śīlāṅka's commentary only the explanation for I and III is preserved. Contentwise, it agrees with Hemacandra's point of view, according to which the stanza has to be translated thus:

When you speak of Anga-texts and non-Anga-texts this can be interpreted in a threefold manner:

- I. The former are composed by the Gaṇadhara-s, the latter by the Sthavira-s.
- II. The former contain Mahāvīra's three-part schematic answers, the latter spontaneous explanations.
- III. The former are perpetual since they have been valid under all prophets; the latter are variable, because they change among the various prophets.

<sup>2</sup> Thus Annikāputra describes in Āv.Erz. XVII 11, 28 hell with (the Pratikā) a gāthā (which is imparted half by Śānti. and entirely by Dev. at Utt. VII 10); asked whether he might be able to give a description because he had seen hell in a dream, he answers: (no), it is the doctrine of the prophets (*tiṭthagārāṇaṃ āeso tti*). – H. changes the answer to *tiṭthagārōvaesa\* tti*; Hemac. places in Paṛś. VI the line:

samsāre nāsti tad yad dhi na jñāyeta jin'āgamāt || 122

A Nandī-passage (Ed. p. 366 f.; taken from Bhag. VIII 2 Ed. fol. 583<sup>a</sup>) also belongs here. It says: Through *ābhinibohiya-nāna* one knows *āesenam* everything without beholding it. – Tradition is uncertain here about the meaning of *āesa*. Jinabhadra who puts this passage into verse in Viś. I 401 gives, in the attached explanation (402–494) before the correct interpretation (*āeso = suttam*), a false one (*āeso = pagāro*)\*; the commentaries by Abhayadeva (on the Bhagavati) and by Malayagiri (on the Nandī) simply reproduce the remarks by Jinabhadra (the former, briefly, the latter, in extenso).

\* In Viś. I 503 Jinabhadra also writes *uvaesa* for *āesa* in Kalpabh. peḍh. 79.

\*\* This fits, however, at many canonical passages (in Anga 5, Upāṅga 4, etc.), where in the expressions *davvao* “as far as the matter is concerned”, *khettao* “as far as the spatial extent is concerned”, etc. and *vaṇṇao* “as far as the colour is concerned”, etc., *āesa* can be placed as desired without a change of meaning (*davv'āesenam khetu' āesenam* etc. and *vaṇṇ'āesenam* etc.).

<sup>3</sup> There are 500 such theses. One is briefly conveyed in the text; in the old commentaries (C & H), along with three others, it is explained in more detail.

<sup>4</sup> Āc.niry. saparakkame<sup>1</sup> ya aparakkame<sup>2</sup> ya vāghāya<sup>3</sup> āṇupuvvīe<sup>4</sup>  
sutt'attha-jāṇaṇaṃ samāhi-maraṇaṃ tu kāyavvaṃ || 281

1. saparakkamam-āeso: jaha maraṇaṃ hoi ajja Vairāṇaṃ  
pāuvagamāṇaṃ ca tahā, eyaṃ saparakkamaṃ maraṇaṃ || 282
2. aparakkamam-āeso: jaha maraṇaṃ hoi Udahi-nāmāṇaṃ  
pāuvagamāṇe vi tahā, eyaṃ aparakkamaṃ maraṇaṃ || 283
3. vāghāiyam-āeso: avaraddho hojja annayaraṇaṃ,  
Tosali mahisiya hao, eyaṃ vāghāimaṃ maraṇaṃ || 284
4. āṇupuvvigaṃ-āeso: pavvajjā sutta-attha-karaṇaṃ ca  
vīsajjio u ninto mukko tivihassa nīyassa || 285

*āesa* in a KalpaCūṛṇi-passage (I 2387), by way of an example, can be rendered here (*āeso tti vā diṭṭhanto tti vā nidarisaṇaṃ vā eg'atṭham*).

Sūtr.-niry. egabhavīe<sup>1</sup> ya baddh'āue<sup>2</sup> ya abhimuhiya-nāmagoe<sup>3</sup> ya  
ee tinn' āesā davvammī ..... || 147 & 187

It should be observed that in Kalpabh. peḍh. 131<sup>b</sup> even a Digambara thesis, which the author naturally rejects, is called *āesa*. Cūṛṇi-commentaries generally denote with *biy'āesa* the second (differing from the first-given) opinion (of a narrated occurrence or a commented passage). Śīlāṅka shows the same usage in a passage at Viś. I 7 written in Cūṛṇi-style. Similarly, from Anuyogadvāra onwards, you find *āes'antareṇa* meaning *matāntareṇa* “according to another opinion” (Anuyogadv. D I 1,5 ed. p. 235 and Siddhaprābhūta-tīkā with Malay. on Saṃgrahaṇī G 134 fol. 128<sup>b</sup><sub>14</sub>).



*āesa* jahā ajjaMangū tiviham samkham icchai egabhaviyam baddh'āuyam abhimuha-nāmagoyam, ajjaSamuddā duviham baddh'āuyam abhimuha nāmagoyam ca, ajjaSuhatthī egaṃ abhimuha-nāmagoyam icchai.

*mukka-vāgaraṇā* jahā “varisa deva Kuṇālāe” “Marudevā aṇādi-vaṇassai-kāiyā”<sup>1</sup>.  
*ee āesa-mukkavāgaraṇā* angabāhirā.

As this passage infers, the author of the KalpaCūṃi seems to have assumed that first of all, only the third individual case was introduced by Suhastin, then, besides, the second individual case by Samudra, and finally, also the first individual case by Mangu,

so that the complete schema, as it appears in the Uttarādhyayana-niryukti (and is presupposed in the Sūtrakṛta-niryukti) has been in use since Mangu. This gradual manner of development of the third subdivision cannot be possible. In contrast, a contentwise related tradition, which has been preserved in the ĀvaśyakaCūṃi (at niry. IX 107<sup>b</sup>), confirms that it is Mangu from whom the said subdivision originates:

davv'āyario tivo: egabhavio baddh'āuo abhimuha-nāmagoo. *egabhavio* jo egeṇaṃ bhavenaṃ uvavajjihiti, *baddh'āuo* jeṇa āuyam baddham, *abhimuha-nāmagoo* jeṇa padesā ucchūdhā.

ahavā mūlaguṇe nivvattio uttaraguṇe nivvattio ya. sarīraṃ mūlaguṇo, citta-kamm'ādi uttaraguṇo.

ahavā jāṇao bhavio vairitto.

Mangu-vāyagāṇaṃ Samudda-vāyagāṇaṃ Nāgahatthi-vāyagāṇaṃ jahā-samkham ādeso.

Mangu distinguishes *egabh° baddh° abhim°*,

Samudda mūlag° uttarag°,

Nāgahatthi jāṇaya bhaviya vairitta.

It is being said here that Samudda and Nāgahatthi (instead of Suhatthi!) had made other subdivisions than Mangu, and this is, in any case, the only credible depiction. The KalpaCūṃi has simply forgotten the subdivision by Samudda and Suhatthi and replaced them by those that just by counting had been acquired from Mangu's subdivision. In this respect, however, the KalpaCūṃi seems to be right, when it speaks about Suhatthi and not about Nāgahatthi. Since the subdivision ascribed to him is identical with the second in the schema of Uttarādhyayana-niryukti, it must chronologically precede the third (which Mangu introduced). According to tradition, only Suhatthi lived before Mangu, Nāgahatthi later, and, in fact, so late that he cannot be plausible for other reasons also; for details cp. ZDMG XXXVII 501.

Due to the preceding remarks, it is justified to presume that Bhadrabāhu has adopted the Uttarādhyayana-niryukti without shortening or changing it too much in a form that had been edited in the awkward manner of Mangu.

## The historical Bhadrabāhu

“Bhadrabāhu”, in the hitherto intended meaning, is only a literary name. It is the traditional designation for the anonym who produced the Niryukti collection. Therefore, it is an author's name of the type that can be abundantly found in India (in law texts and in many

<sup>1</sup> These are two citations, which have been taken from Āv.-C. X 35; they should draw attention to the fourth and first of the theses mentioned on p. 24<sup>n</sup>. Of course, it is a mistake to reclaim the meaning on the basis of *āesa* in Āv.-niry. X 35 for *mukkavāgaraṇa*. Also *āesa* has not been correctly understood; on the contrary, one should correct Hemacandra's translation of II as follows:

H. The former contains schematic, the latter independent depictions.

In fact, the old non-anga-texts (Daśavaik., Uttarādhy., etc.) mainly differ from the Anga-s in that they have freed themselves from their stereotyped depiction.

other literary creations). From the following exposé it will become apparent that the said figure is not identical with the historical Bhadrabāhu.

The Digambara-Pattāvalī<sup>1</sup> claims that during the first 683 years since Mahāvīra's death, the Sūri-sequence as given on the following page in tabular form was at the head of the Jaina church. Jināsena reproduced a less dependable variant of this Sūri-list in Br̥haddHariv. I 60-65 & LXVI 22-25. There, instead of the individual numbers only the sum of years that are allotted to the various groups, has been noted down. There 220 years are claimed for D (instead of D + E), through which, then, everything else is in disarray.

[24 <sup>a</sup> ]	A. Kevalinaḥ.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																													</
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Br̥haddH. I Vardhamāna-jinēndr'āsyād Indrabhūtiḥ<sup>1</sup> śrutam dadhe,  
tataḥ Sudharmas<sup>2</sup>, tasmāt tu Jambū<sup>3</sup>-nāmā 'ntya-kevalī || 60  
tasmād Viṣṇuḥ<sup>1</sup>, kramāt tasmān Nandimitro<sup>2</sup> 'parājitaḥ<sup>3</sup>,  
tato Govardhana<sup>4</sup> dadhre, Bhadrabāhuḥ<sup>5</sup> śrutam tataḥ || 61  
daśapūrvā Viśākha<sup>1</sup> 'ākhyāḥ<sup>2</sup> Proṣṭhilaḥ<sup>2</sup> Kṣatriyo<sup>3</sup> Jayaḥ<sup>4</sup>  
<sup>5</sup>NāgaSiddhārtha<sup>6</sup>-nāmānau Dhṛtiseṇa<sup>7</sup>-gurus tataḥ || 62  
Vijayo<sup>8</sup> Buddhilābhikhyo<sup>9</sup> Gangadevābhidhas<sup>10</sup> tataḥ,  
daśapūrvā-dharo'nyas tu Dharmasena<sup>11</sup>-munīśvaraḥ || 63  
Nakṣatr'ākhyo<sup>1</sup> Yaśahpālaḥ<sup>2</sup> Pāṇḍur<sup>3</sup> ekādaśāṅga-dhṛt  
Dhruvasena<sup>4</sup>-munis, tasmāt Kāṃs'ācāryas<sup>5</sup> tu pancamaḥ || 64  
Subhadro<sup>1</sup>, 'to Yaśobhadro<sup>2</sup>, Yaśobāhur<sup>3</sup> anantaraḥ,  
Loh'ācāryas<sup>4</sup> turīyo 'bhūd Ācārāṅga-dhṛtām tataḥ || 65

Br̥haddH. LXVI trayāḥ kramāt kevalino jināt pare  
dviṣaṣṭivarṣāntara-bhāvino 'bhavan.  
tataḥ pare panca samastapūrvīṇas  
tapodhanā varṣaśātāntare gatāḥ || 22  
try-aśīṭike varṣa-śate tu rūpa-yug-  
daśaiva gītā daśapūrvīṇaḥ. śate

<sup>1</sup> cp. Bhandarkar Rep. 188½ p. 124 f. and Hoernle Ind. Ant. 1891 p. 341 ff. 1892 p. 57 ff.

dvaye ca viṃśe 'ngabhṛto 'pi panca te,  
 śate ca sâṣṭādaśake catur-muniḥ: || 23  
 guruḥ Subhadro Jayabhadra-nāmā  
 paro Yaśobāhur anantaras tataḥ  
 mahā'rhaLohārya-guruś ca ye dadhuḥ  
 prasiddham Ācāra-mahā'ngam atra te || 24  
 mahātapodhṛd-vinayaṃdhara-śrutām  
 ṛṣi-śrutim gupta-pad'ādikāṃ dadhat  
 muniśvaro 'nyaḥ Śivagupta-saṃjñako  
 guṇaiḥ svam Arhadbalir apy adhāt padaṃ || 25

62<sup>a</sup>. °rvī V° B(2043) M(2040)<sup>2</sup> P(XXII 1134)<sup>2</sup>; Prauṣṭh° BM; Kṣatrayo P Br(3350).

53<sup>a</sup>. Gangadeva-yatis S(365). 64<sup>b</sup>. Kaums° S. 65 end. -dhṛtās M<sup>1</sup>, -dhṛtas  
 M<sup>2</sup>P<sup>1</sup> (& Br.?), -dhṛtāms P<sup>2</sup>. 23<sup>a</sup>. -yuk MBr. 23<sup>b</sup>. °naḥ sataḥ (for °nas tataḥ?) BPS.

25<sup>a</sup>. °povṛddhinay° M<sup>1</sup>PBr, °povṛdvinay° M<sup>2</sup>B, °podṛgvinay° S; °dharah śr° BP.

25<sup>c</sup>. °pti BP. — Above, p. 19<sup>b</sup> 47-54, only the manuscripts MPS have been consulted.

The above list is also further assumed in Prabhācandra's epitaph\*, most likely written soon after 800 (more about its dating will be said further below when determining Prabhācandra's time). Likewise, when here again (as with Jinasena) some differences can be found, it seems they also more likely derive from inaccuracy than from an older tradition. Even the circumstance that the inscription already breaks off within the third group of names shows that only a cursorial outline was intended.

It is possible that the gāthā-s, which in the Paṭṭāvalī were adopted from the Vikramaprabandha to substantiate their data, lastly came from a text that goes back much beyond the year 800. At least, the Pkt.-śloka (which lists the names of group E) mingled with them might be fairly old. In any case, what has been said shows that during the early Middle Ages the Digambara tradition already knew two church fathers having the name Bhadrabāhu:

Bhadrabāhu I, Sūri during the years 138–162 after Mahāvīra,  
 Bhadrabāhu II, - - - - 492–515 - - -

In the Śvetāmbara-Paṭṭāvalī only the first three of the above names and the succession Yaśobhadra-Bhadrabāhu recur, and, [24<sup>b</sup>] indeed, this succession is found at the time of the first Bhadrabāhu! Thus, the data are:

—	Gautama	—12	3.	Prabhava	— 75
1.	Sudharma	—20	4.	Sayyambhava	— 98
2.	Jambū	—64	5.	Yaśobhadra	—148
			6.	Sambhūtavijaya	—156, Bhadrabāhu —170

This list is well authenticated by the old Sthavirāvalī (of the Paryuṣaṇākālpa). It is not important here that this does not contain any exact date and time, because Bhadrabāhu as sixth in line necessarily has to be put in the second century after Mahāvīra's death. It can be immediately presumed that the second Bhadrabāhu is only a chronistic repetition that has led Yaśobhadra to this incorrect position. In fact, it will be seen that the old Bhadrabāhu is the most reliable anchor in older Jaina history. Whereas nothing is known about his later double, except for the above-mentioned Digambara dating that would not have been devolved on him from the older person.

Even the long-lost Dṛṣṭivāda (whose contents are known from the mentioned Anga-description, p. 15<sup>b</sup> 36) contained, along with Gaṇḍikā-s (stories) on the prophets and the disciples, a Gaṇḍikā on Bhadrabāhu. Presently, besides various Paṭṭāvalī and Sthavirāvalī

\* The passage says (Epigr. Ind. IV 27): Gautama-gaṇadhara-sākṣāc chiṣyaLoh'āryaJambu-ViṣnudevĀparājita-Govardhana-Bhadrabāhu-Viśākha-Proṣṭhila-Kṛttik'ārya-Jayanāma-Siddhārtha-Dhṛṭiseṇa-Buddhil'ādi-. — One Lohārya as disciple of Mahāvīra is also mentioned in the ĀvaśyakaCūṛṇi on niry. IV 1 f.

remarks, what information there is on Bhadrabāhu that deserves our attention is the following:

in Śvetāmbara literature a Bhadrabāhu section in an old story of the first two Jaina centuries,—

in Digambara literature Prabhācandra's epitaph, already mentioned, furthermore the Bhadrabāhu-kathā, composed around 800 by Prabhācandra whose contents Nemidatta has given to us in Kathākośa 61, and finally, the modern Bhadrabāhu-caritra by Ratnanandin that Jacobi has extensively dealt with and edited in ZDMG XXXVIII 9–42.

The story mentioned and having two centuries, entitled *joga-saṃgahā*, is found in the Āvaśyaka-Erzählungen. Āv.-niry. XVII and begins with five śloka-s, which list the 32 *joga-saṃgahā* (mentioned in Āv. IV 10,32); then follow 55 stanzas (mostly gāthā-s) which outline the related stories.

1. 6	5. 11	9. 18 f.	13. 25	17. 29 f.	21. 35	25.39–53	29. 58
2. 7	6. 12	10. 20	14. 26	18. 31	22. 36	26. 54 f.	30. 59
3. 8 f.	7. 13 f.	11. 21–23	15. 27	19. 32 f.	23. 37	27. 56	31. 60 <sup>a</sup>
4. 10	8. 15–17	12. 24	16. 28	20. 34	24. 38	28. 57	32. 60 <sup>b</sup>

At times, the stories go very far back. Although 5 should be illustrated only by an episode in Sthūlabhadra's life, for this purpose, the entire Jaina history from the founding of Rājagṛha up to the end of that episode is presented – Āv.-niry. XVII 11 gives the key words of this very casual tradition, while C & H reproduce the same in Pkt. and later commentaries in Skt.; their contents can be divided into the following sections:

1. Founding of Rājagṛha. – 2. Seniya as a prince. – 3. Abhaya helps him against Pajjaya. – 4. Abhaya is kidnapped. – 5. Abhaya's wife. – 6. Pajjaya's runner is saved by Abhaya. – 7. Udayana robs Vāsavadattā. – 8. Another version of 7. – 9. Abhaya prevents the burning of the city. – 10. Abhaya averts a calamity. – 11. In order to gain satisfaction Abhaya also kidnaps Pajjaya. – 12. The 32 sons of Sulasā. – 13. Cellaṇā from Vesālī becomes Seniya's wife. – 14. Birth of Koṇiya. – 15 f. The pearl necklace (*hāra*) and the elephant (*seyaṇaga*) trained in water arts: both objects of dispute in the impending war. – 17. Former birth of the afore-mentioned elephant. – 18. Seniya's imprisonment and death. – 19. Cause of war between Kūṇiya and his half-brothers. – 20. The war. – 21. Kūlavāga. – 22. Ceḍaga's death. – 23–25. History of the god Mahesara (23. Peḍhāla, Rudra. 24. *tinṇi purāṇi* i.e. Tripura. 25. Umā). – 26. Koṇiya's demise. – 27. Udāi founds Pāḍaliputta. – 28. Founding-myth. – 29. Udāi's murder. – 30. Nanda's enthronement. – 31. Nanda's minister Kappaya. – 32. Sagaḍāla, minister of the ninth Nanda. – 33. Sagaḍāla's son, Thūlabhadda, as a monk. – 34. Rahiya's conversion. – 35. Thūlabhadda as a student of Bhaddabāhu. – 36. Thūlabhadda's sisters.

The depiction does not intend to be exhaustive since in many other Āvaśyaka-stories almost as much material that refers to the same period can be found scattered; besides, there would also be something to add from the remaining Śvetāmbara literature. Subsequently, Hemacandra has squeezed in several such special traditions that refer to the Maurya-dynasty, after section 34 (VIII 194 – IX 54)\*, when he took over sections 27–36 in his *Parīṣiṣṭaparvan* (VI 22 – VIII 193 & IX 55–110). Naturally he has done everything in Skt.-śloka-s.

[25<sup>a</sup>] Both of the concluding portions read in translation:

35. At that time, a twelve-year famine had arisen during which the monks, here and there, went to the coast. Later, when they met again in Pāḍaliputta, one had retained a

\* In order to establish an improvised transition, IX 55<sup>a</sup> apparently replaces another line that originally followed VIII 193. The first part of the interpolation will be mentioned later. – Some of the last sections (29–33 & 35 f.) have been partly adapted by Padmamandira (in the *Rṣimaṇḍala*-commentary) into Skt.-śloka-s, and partly (29–31 middle & 33) just summarily outlined. The content of this modern account has been extensively reported in Bhandarkar's Rep. 188¾ p. 132,18–134,32.

chapter, another, apart from that, a portion in his memory, so that, at least, the eleven Anga-texts could be put together. However, the *Dr̥ṣṭivāda* was lacking. For this reason, the Sangha sent two monks to Bhaddabāhu, who was familiar with the 14 Pūrva-writings and who was on his way to Nepal (*Nepāla-vattanīe*). When both of them announced the wish of the Sangha that he should (come and) lecture on the *Dr̥ṣṭivāda*, he answered: because of the famine, I have not been able to submerge myself into *mahāpāṇa* (meditation), but now I have submerged myself in it, thus I cannot lecture. Both of them returned and told this to the Sangha, which then sent two other monks with the question: How is someone who disobeys the Sangha's instructions to be punished? Bhaddabāhu answered: he has to be thrown out. Then, when those sent out, said: "Then you have to be thrown out", he replied: don't throw me out, send me diligent students (and) I will impact to them (daily) seven particulars (*pāḍipucchagāṇi* C, *pāḍipucchāo* H), (namely, one) upon return from the alms' walk, (then three) during the course of the day (*kāla-velāe*) upon return from the *saṃjñā* (and finally,) in the evening (*veyāliyāe*) at the *Āvaśyaka*, three. "When one has finished the *mahāpāṇa*, then one" learns and instantly retains all 14 Pūrva-texts, when the necessity arises (*uppanne kajje*). Then 500 diligent students came there with Thūlabhadda at their head. However, when they (because of the suggested method) needed a month for one lesson (*vāyaṇā*), in fact, even two or three months, they all ran away since they could not bring it over themselves, just to learn enquiry-wise (*pāḍipucchaenaṃ padhīṃ*). Only Thūlabhadda stayed back. When his *mahāpāṇa* was finished, Bhaddabāhu asked him whether he might be tired, whereupon he explained: (No), I am not tired. Then Bhaddabāhu said: Pardon, (we want) some time (to pause), then, there could be a lesson (one time) for an entire day. Then, when Thūlabhadda asked how much he had learnt and how much remained, Bhaddabāhu replied: (in total) there are 88 sūtra-s; what you have learnt up to now, compares to the remainder like a mustard seed to the Mandara mountains. You will learn (that, meanwhile,) in a time shorter (than the previous), (therefore,) do not lose courage. When the *mahāpāṇa* was finished he then knew nine Pūrva-texts completely, except for two chapters (*vatthu*) of the tenth Pūrva.

36. In the meanwhile, both came, tarrying (here and there), to Pāḍaliputta. Thūlabhadda's sisters, all nuns, went out into the park to venerate Bhaddabāhu and their brother. After venerating the former, they asked him: Where is our oldest brother? He answered: He is studying in that small temple there. Thūlabhadda who had seen them coming wanted to show them his magic and conjured up a lion for them. Whereupon they fled and told Bhaddabāhu that a lion had eaten up their brother. But he told them: that is not a lion, it is Thūlabhadda, just go (there). Then they went to him and venerated him. Thereupon, he enquired about their well-being (and learnt that his brother), Siriya, after he had entered into the order, had died due to *abhatt'attha* (-fasting). At this point, the deity Ajjā in Mahāvīdeha, asked by the prophets for information, and (re-assured by the same), delivered both *adhyayana Bhāvaṇā* and *Vimottī*. The following day, when at the time of his lesson, Thūlabhadda came to Bhaddabāhu, the latter did not instruct him. Why? (because Thūlabhadda) (was) not qualified. He noticed that it was because of the magic (*kallattanageṇa*) and he promised: I won't do it again. Bhaddabāhu replied: If you don't do it again, still others will do it. After much prompting, he condescended (at least to agree): you may learn the last four Pūrva-texts, but you are not allowed to tell them to anyone. Ever since, the four have been lost and both last chapters of the tenth Pūrva, also. Ten Pūrva-texts still exist (*anusajjanti*).

This depiction in the preceding is, according to the Kathānaka-custom, very laconic. For easier comprehension much in the translation had to be more clearly expressed and other things had to be added in parentheses. Particularly brief is the description of the action taken

\* With Hemac., Bhadrabāhu relates this addition to both of the first messengers (Pariś. IX 62).  
 \*\* *anuppehei ukkaiōvaiyāṇi karei* (cp. below, p. 5<sup>b3</sup>).

by the Sangha upon the unexpected death of Siriya by starvation. Sthūlabhadra's older sister narrates this in what follows more comprehensively in Hemacandra's version:

Pariś. IX 84-100. Śrīyaka<sup>†</sup> (= Siriya) took ordination, together with us (sisters), but because he was always hungry, he could not fast. Then on one fast-day (*paryuṣaṇā*), I said to him: Fast once for a *pauruṣī* (three hours). After finishing this, I suggested a *pūrvārdha*-, then an *apārdha*- and finally an *abhaktārtha*-fast to him. The latter led to his death around midnight. Thus, I have blamed myself most severely. Although the Sangha did not wish to impose any penance on me, because of my pure intentions, I declared that I could only pacify myself if a Jina would declare me free of guilt. Then, the Sangha summoned, with the help of kāyōtsarga, [25<sup>b</sup>] the guardian deity of Jaina doctrine and requested it to bring me to a Jina. The deity granted my wish during the fulfillment of which, the kāyōtsarga exercise of the Sangha had to be continued. Upon our arrival, the Jina, Sīmandhara, declared: This nun (*āryā*) is not guilty. Brought back by the deity and as a gift of grace from the Jina, by means of my own mouth I was able to hand over the four adhyayana-s *Bhāvanā Vimukti Ratikalpa Vicitracaryā* to the Sangha. The Sangha attached the first two to the Ācārāṅga and the last two to the Daśavaikālika.

Here, Hemacandra has combined a Daśavaikālika-story with the above Āvaśyaka-depiction. Whereas the latter speaks only of both Ācārāṅga-appendices (*Bhāvanā* & *Vimutti*), the former mentions, in an otherwise identical context, just both Daśavaikālika-additions. Of course, it is questionable whether Hemacandra's summary is acceptable, because the appendix-motivation in the Daśavaikālika-tradition could have been a later imitation of the other.\* As far as the common contents are concerned, they could possibly imply under a spiritist pretence that Sthūlabhadra's sister, in her flurry about the fate of Śrīyaka, composed the said results. Then, the Sangha might have adopted these as an appendix. None of these four, as their contents show, could have come into existence through the incident referred to, or even have been composed by a nun. If, inspite of this, there might have been some relationship between them and Sthūlabhadra's sister, it is, in any case, completely obscure as to what it might have been. After all of this, the Daśavaikālika-version is not in a position to verify the traditional dating of Śayyambhava and Bhadrabāhu, which seems to be suitably fitting. Also, the Āvaśyaka-version only proves that it was assumed fairly early that the Ācārāṅga had been enlarged with the chapters *Bhāvanā* and *Vimukti*, and only later with the following *Nisītha*. It is decisive and characteristic that neither the Daśavaikālika- nor the Ācārāṅga-niryukti knows anything about the source of the discussed chapters.

The correct Skt. form would be Śrīka.

\* In fact, the authentic form of the Daśavaikālika-story is not yet available. A versification of it, consisting of four gāthā-s, is found at the end of the Daśavaikālika-manuscript Br 5161, having 14 folios. It has been printed in the appendices of Jacobi's *Pariśiṣṭaparvan*-edition, p. 36 and reads:

eyāo do cūlāḍ āṇiyā Jakkhiṇṭe ajjāe  
Sīmandhara-pāsāo bhaviyajaṇa-vibohaṇ'aṭṭhāe ||  
khullo 'saṇa-dīhammī ahiyaṇ kārāvio u ajjāe,  
rayaṇṭe kāla-gao. ajjā samvegama āvannā: ||  
kaham eyaṇ samjāyam! risi-haccā pāviyā mae ghorā!  
tā devayāe nīyā Sīmandhara-sāmiṇo pāse ||  
Sīmandhareṇa bhaṇiyā: ajje, khullo gao Mahākappe,  
mā jhūrasu appāṇaṇ, dhammammi ya niccalā hosu ||

A Skt.-version that does not mention the nun's name and retains only the last appendix, can be found in Haribhadra's Daśavaikālika-commentary (ZDMG, VLI 602, 3-5). At the instigation of a nun, a novice is made to fast, whereby he dies. She blames herself and is pacified by Sīmandhara to whom she turns with the help of a deity as he relates Daś. XII to her.

In any case, Hemacandra's adhyayana-names *Ratikalpa* & *Vicitracarya* are not exact; rather, the final chapters of Daśavaikālika are called (in accordance with Daś.-niry. 430 & 436 f.) *Rativākyā* (namely, *cūḍā*) and *Vihāracaryā*.

As regards the main contents of the previously imparted Āvaśyaka-tradition, there is the general opinion that, after Bhadrabāhu, knowledge of the Dṛṣṭivāda decreased continually, apparently, contradictory to the fact, already mentioned, that the Dṛṣṭivāda, itself, among other things, contained a story about Bhadrabāhu. This story, by itself, probably has referred to the reduction of the text, beginning with Bhadrabāhu; in other words, it is the source of our Āvaśyaka-tradition. Otherwise, it would not be understandable why only he, among the religion's fathers, should have been worthy of a biography. Besides, strictly speaking, a constant decrease of the Pūrva-tradition is taught. Other Dṛṣṭivāda-portions, in any case, have had their own fate in the older period, although in the end, they also disappeared. Exactly the portion that contains that biography (i.e. the Gaṇḍikā'nuyoga), since the Digambara-s do not know it and the Śvetāmbara-s treat it as an addition\*, has probably been added to the text in its entirety only since Bhadrabāhu. – An actual inconsistency in the story is to be found only with Hemacandra. As the mention of the 88 sūtra-s shows, the original depicter presumes that the instruction of Thūlabhadda was not limited only to the Pūrva-texts, but comprised the entire Dṛṣṭivāda available at that time. Hemacandra has entirely overlooked this. Thus the observed adaptation (p. 25<sup>a</sup>n.) and the fully unsuitable śloka IX 72, which, without noticing it, he, himself, repudiates at the end of IX 75.

The report about Bhadrabāhu distinguishes itself through a profound objectivity. Although obvious differences exist – Bhadrabāhu is supposed to have been excommunicated and, himself, punishes Sthūlabhadra –, one notices no siding with an individual person on the part of the story-teller. Everything has been fittingly substantiated and in that way, pardoned. Therefore, you feel that the reports can be trusted. Even that the austere hermit, Bhadrabāhu, should have fallen out [26<sup>a</sup>] with his pupil due to the sister of this pupil, seems to be quite plausible, since any intimate dealings with a female relative were irritating to him, whether Sthūlabhadra, in this way, has played a joke or not.

Thus, although internally the report can be called true, yet for establishing the external truth, more evidence is needed. To begin with, the three mentioned parallel reports of the Digambara-s provide such evidence.

The inscription says only the following: Bhadrabāhu, because of an omen, announces the commencement of a twelve-year famine, whereupon the entire Sangha goes south.

After having related much in the same manner, the Bhadrabāhu-kathā and the Bhadrabāhu-caritra finally diverge. Here we join both reports in such a way that we note in the matching portions of the Caritra only the divergencies in parentheses, and present the rest of it independently, along with the end of the Kathā.

Bhadrabāhu-kathā	Bhadrabāhu-caritra
2-19 <sup>a</sup> (I 21 – II 6 & 57 – 62). Bhadrabāhu's father is Somaśarman (Nāgaś <sup>o</sup> ), the main priest of King Padmaratha (Padmadhara) in the Puṇḍravardhana (Paṇḍr <sup>o</sup> )-city, Koṭīnagara (Koṭṭapura). Once when the boy, Bhadrabāhu, whilst playing outside of the city, put thirteen balls skillfully on top of each other, the fourth <i>caturdaśapūrvīn</i> , Govardhana, noticed him. Full of great expectations, he requests him from his father as a pupil. At the end of the instructions, Bhadrabāhu goes home and returns later again to Govardhana for admittance into the order. He then becomes Govardhana's successor as the fifth <i>caturdaśapūrvīn</i> and goes with a large group of monks to Ujjayinī. Here the words <i>gaccha gaccha</i> of a little boy are looked upon by him as an omen that a twelve-year famine is approaching.	

19 <sup>b</sup> – 27 <sup>a</sup> . For that reason he sends the monks under the leadership of Viśākha	II 63 – IV 32. In order to be able to observe the monk's rules correctly, he moves southward with his followers, to whom Candragupti belongs and who had renounced his power, whereby
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\* Thus, they designate the portion of the Anuyoga preceding the Gaṇḍikā'anuyoga or Prathamānuyoga as the original Prathamānuyoga (mūla-Pr<sup>o</sup>).

to the Deccan. He, himself, stays back due to his great age. Then, after he has admitted King Candragupta into the order, he dies the customary *saṃnyāsa*-death under a (*bhadra*)*vaṭa*-tree in Ujjayinī.

the rest under the leadership of Rāmalya, Sthūlabhadra and Sthūlācārya stay back. On the way, attended by Candragupti, he stays in a cave, death nearing. In the meantime, his successor, Viśākha, leads the group further southward and brings them at the end of the high costs back to the homeland where he does not acknowledge those left behind because of their lax conduct. Then, when the old Sthūlācārya wishes to adopt stricter rules, the younger monks kill him. Afterwards, they pay homage to his mortal remains, in spite of the fact that they alter the texts in their own sense.

Even though the Kathā remains silent about the differences between Bhadrabāhu and Sthūlabhadra, this could be due to the unusual brevity of its depiction. In any case, the expositions of the Caritra in question cannot be invented since they are supported by the Śvetāmbara reports. Rather, on their part, they authenticate those reports, in spite of the concordances since they are different enough to be completely independent. Therefore, we feel able to conclude that religious differences arose due to an increase in prices during which Bhadrabāhu belonged to the more conservative and Sthūlabhadra to the more liberal point of view. Also, it can be assumed with certainty that the emergence of the inner conflict happened during the 150–170 years after Mahāvīra's death (ca. 320–300 B.C.). Firstly, the Digambara and Śvetāmbara chronology approximate each other on the dating of Bhadrabāhu's death, treated above p. 24<sup>a</sup><sub>71</sub> & <sup>b</sup><sub>6</sub>, as closely as the independent records or assessments going back to that period can be expected to do. Secondly, according to Śvetāmbara history (above, p. 24<sup>b</sup><sub>59f.</sub>), Sthūlabhadra was the son of a minister under the last Nanda, and thirdly, the joint reference to Candragupta (who deposed the last Nanda) in the Digambara report – even though his name has been changed in one case because the ending *-gupti* was better known to the story-tellers, the correct form of the word was retained by the other\*. The differences between the followers of Bhadrabāhu and Sthūlabhadra were probably aggravated by the political antagonisms of that time in that the former took the side of Candragupta, whereas, most likely, Sthūlabhadra sympathized with the Nanda party.

Still more might be deduced through a comparison of the Digambara report with the other one, if one could find an older version of the former [26<sup>b</sup>] that would be textually equal to the Āvaśyaka-story, or, at least, based in the main on the versification by Hemacandra. Very likely for the moment it is only possible to say that Sthūlabhadra's death, together with the events following, corresponds to the episode of the Śvetāmbara tradition treated above p. 25<sup>a</sup><sub>67-68</sub> & <sup>b</sup><sub>30</sub>. Considering the Indian preference to name brothers and sisters in a similar manner Sthūlācārya is simply another name for Sthūlabhadra's brother, Śrīyaka; the common earlier form Sthūlāśrī would have been differently shortened. The one, as well as the other, fall victim to the religious zeal of an intimate person, whereby a reconciliation or amnesty among the participating parties, and then through these, a renewal in the sphere of the Canon is achieved. If this renewal according to the Śvetāmbara report is supposed to have consisted of the reception of 2, respectively 4 additional chapters, then their contents do not disclose any relationship to the prevailing differences. For this reason, it is doubtful whether it is possible to interpret that account in the suggested manner. At the most, the *Bhāvaṇā*, which after the depiction of Mahāvīra's life demands a fivefold adherence to the five commandments, could be a tendentious writing of the period under discussion, particularly if the original Paryuṣaṇākalpa might have been opposed to it as an antagonistic equivalent\*\*.

\* It need not be historical that Candragupta actually accompanied Bhadrabāhu; it is enough to know that the Digambara-s considered both to be contemporaries. As Jacobi has shown, the tradition puts the death of Mahāvīra 60 years too early, as it lets Candragupta assume power 215 instead of 155 years after that event; cp. Kalpasūtra, Introd., p. 7-10 and Paṛiśiṣṭaparvan Pref., p. 4 f.

\*\* The following-up of this assumption requires, as preparatory work, a study on the history of the Daśāśrutaskandha-tradition for which no material is available in Europe.



Since the Śvetāmbara report only speaks of personal differences, it cannot be sure from what has been presented that a church schism took place already after Bhadrabāhu. In fact, that this actually happened is attested to in Śvetāmbara literature: its Sūri-list ignores the line originating from Bhadrabāhu, whereas, on the other hand, the line of the Digambara-s ascribes itself to it (in accordance with the above report) and at the same time has no knowledge of the Sambhūtavijaya line of the Śvetāmbara-s. Therefore, since Bhadrabāhu's time there are two orientations in the religious development that continue in both existing creeds. The lists mentioned are particularly convincing, because both of the eldest (*saṃkhitta-vāyaṇā* and *vitthara-vāyaṇā* in the Paryuṣaṇākālpa) were already drawn up around 100 A.D. Only the second, which is the most comprehensive and important of all, mentions, in passing, that Bhadrabāhu had four pupils and that one of them, Godāsa by name, had founded specific dioceses in Tāmralipti, Koṭivarṣa, Puṇḍravardhana and Dāsikharbaṭa.

After the historical contrast between Bhadrabāhu and the Śvetāmbara creed has been put into clear terms, once more the Bhadrabāhu anecdote that appears in Śvetāmbara literature can be correctly appreciated, and, at the same time, be used as a validation for what has been said. Strangely, Hemacandra has inserted it into his *Parīṣiṣṭaparvan* before the extensive *Āvaśyaka*-portion, instead of behind it. There it forms the portion VI 5–21, whereas, logically, one should expect it after IX 110. It has been borrowed from the Uttarādhyayana-tradition, and, in fact, from an equally rich context as the *Āvaśyaka*-portion. Uttarādhy.II depicts in two śloka-s the 22 discomforts (*parīṣaha*) that the monks should tolerate. For illustrating purposes, the tradition brings as many stories whose contents, in turn, have been intimated from the Nirukti and from older commentaries in Pkt. and retold by the new ones in Skt.

par.	Utt. II	Utt.-niry.	par.	Utt. II	Utt.-niry.	par.	Utt. II	Utt.-niry.
1	2 f.	96	9	18 f.	113	17	34 f.	123
2	4 f.	97	10	20 f.	114	18	36 f.	124
3	6 f.	98	11	22 f.	115 f.	19	38 f.	125
4	8 f.	99	12	24 f.	117	20	40 f.	126
5	10 f.	100	13	26 f.	118–120	21	42 f.	127
6	12 f.	101–104	14	28 f.	121 <sup>a</sup>	22	44 f.	129–147
7	14 f.	105 f.	15	30 f.	121 <sup>b</sup>			
8	16 f.	107–112	16	32 f.	122			

As always, the Nirukti-handling (Utt.-niry. 96–147) is composed in gāthā-metre as long as it does not borrow, unaltered, differently versified passages from stories. Two śloka-s (94 f.), however, precede that contain catch-words of 22 stories:

kumārae<sup>1</sup> nai<sup>2</sup> leṇe<sup>3</sup> silā<sup>4</sup> panthe<sup>5</sup> mahallae<sup>6</sup>  
 tāvasa<sup>7</sup> paḍima<sup>8</sup> sise<sup>9</sup> agaṇi<sup>10</sup> nivveya<sup>11</sup> moggare<sup>12</sup> || 94  
 vaṇe<sup>13</sup> Rāme<sup>14</sup> pure<sup>15</sup> bhikkhā<sup>16</sup> saṃthāre<sup>17</sup> mala-dhāraṇe<sup>18</sup>  
 anga-vijjā<sup>19</sup> sue<sup>20</sup> bhome<sup>21</sup> sīsass' āgamane<sup>22</sup> vi ya || 95

Since these śloka-s, taken over by the Nirukti composer from earlier tradition, know only the 22 stories, the Nirukti, itself, adds at 21 a second story (Utt.-niry. 128) and in the available commentaries, even a second story is found at 15. First of all, of interest to us is the story belonging to 3 (*śīta-parīṣaha*), which should show how discomforts of cold have to be endured; – this is the Bhadrabāhu anecdote. The UttarādhyayanaCūṃi that contains the oldest version can only be used in Cambay for the time being; a second [27<sup>a</sup>] version, which is almost identical with the first, is found with Śāntyācārya, and a third one with Devendra who, as usual, adds some embellishments (partly in verse). Devendra's version has been published by Jacobi on the first page of his "Appendix" to the *Parīṣiṣṭaparvan*-edition; of course, we have translated the version by Śāntyācārya.

Utt. II 6 f. (niry. 98) kath. Four merchants of Rāyagiha, of same age and having grown up together, entered into the order under Bhadrabāhu after they had heard a sermon by him. After they had learnt studiously they lived isolated here and there and, in this manner, eventually again

reached Rāyagiha. It was winter time and they had returned from their stroll for alms (in the city) during the third period of the day (*paursī*) to Vebbhāra-hill (which they had chosen as their abode). During this stroll the first one was caught unexpectedly by night-fall at the entrance to his cave, the second one already in the park, the third one at the entrance to the park, and the fourth one, when he had hardly left the city. Each one remained where he was. Then the first one (during the night) had to endure terrible cold outside the cave and for this reason died during the first period of night, whereby (the second one died in the second, the third, in the third and) the fourth one, in the fourth period of night, because at the last place it was not so cold due to the city haze. Just as these four bravely suffered you should endure (discomforts of cold).

Although the anecdote is meant to present a model for monastic behaviour in conformity with the context where it has been placed, the original intention had apparently been another: We think it was to point out the absurdity of the rigorousness of Bhadrabāhu's party by a fictitious example of the consequences that arose. A confirmation of this opinion comes from the fact that also a pendant to this anecdote can be found that concerns Sthūlabhadra and that has been handed down doubly as section 33: in the story at Āv.-niry. XVII 11 analysed earlier and in the previously described context as the end-piece\* of the story on 8. Briefly, the contents are the following:

Āv.-kath. XVII 11,<sup>33</sup> [= concluding piece of Utt. II 16 f. (niry. 107–112) kath.] Three monks have undertaken (during the rainy season) something particularly difficult. The first one stays in a lion's cave, the second one at the place of a very dangerous snake, and the third one on a well-cover. However, Thūlabhadra takes up his quarters in the garden house of the courtesan, Kosā (his former mistress). When she tries to seduce him one night he remains firm and wins her over to his faith. She then becomes a lay sister who vows to only follow her trade if the king should command it. At the end of the four months of the rainy season the four report back to their (common) teacher (Sambhūyavijaya). He rises just a little towards the first one and says: Welcome! You have accomplished something difficult. In the same manner he greets the second and third ones; with Thūlabhadra, however, he arises full of inner emotion and says: Welcome! You have accomplished the most difficult task. The other three think the teacher is biased and favours Thūlabhadra only because he is the son of a minister. During the following rainy season, in spite of a warning from the teacher, the first one lodges with the courtesan and immediately becomes infatuated with her. She demands 100,000 and for this he goes to Nepal, because the king there gives each arriving (monk) a piece of cloth worth that much. On the way back, he is stopped by robbers, but released\*\*, he brings the cloth to the courtesan. Then, when she just throws it into the toilet, he chides "don't spoil it", to which she replies: This cloth can cause you harm, but you don't feel sorry for yourself, even though, in that way, you are about to tarnish yourself? He began to listen to reason. At confession-time, the teacher scolds: That is why Thūlabhadra has performed the most difficult (task); he resisted his former beloved even before she had become a lay sister, whereas you, although she had become a lay sister (and did not even display her full charms), even undertook a journey to an unknown country for her sake.

The preceding anecdote is obviously Sthūlabhadra's apologia vis-à-vis the stricter course that puts the hermit-like life much higher than the abode among people. At the same time, it shows for the second time that the weakness of the minister's son was his relationship with the female sex, to whom, as is well-known, the Digambara-s deny the possibility of salvation. Besides, it seems that the anecdote has been re-told uncomprehendingly by the

\* Actually, the entire story could be from the anecdote, because only the anecdote is relevant. Also, only here has one gone back further, clearly depending on the Āvaśyaka-story: firstly, (section) I is summarily reproduced, then, 32 (from the opening or from the middle) and 33 are narrated verbatim. Finally, 34 is disposed of by a simple reference to the Āvaśyaka tradition (*jahā Namokkāre* [Āv.-kath. IX 58,11] Śānty., *Āvassae* Dev.).

\*\* Here, the details are similar to Divyāvad. XIX ed. p. 276.<sub>16</sub>–277.<sub>11</sub>

Digambara-s, at whom it was actually aimed. A variant of their Paṭṭāvalī, which along with Bhadrabāhu, his pupil, Viśākha, also repeats assigns to the duplicate (identified with Arhaddalin) Viśākha's four pupils who are quite similar to the four monks [27<sup>b</sup>] in the anecdote.<sup>1</sup> – Besides, the Sthūlabhadra anecdote also has a narrative historical importance. It occurs, together with both of the preceding sections 28 & 32, again in another form at the opening of Guṇāḍhya's Bṛhatkathā whose version of that anecdote "*Upakośā and her four lovers*" has experienced many translations and variations in Asia and in Europe.<sup>2</sup> It is worthwhile to note that all these pleasantries have an historical background that has been understood and depicted by Guṇāḍhya under a quite different approach (taking sides with Vararuci, instead of Sthūlabhadra).

### The fictitious Bhadrabāhu's time

When did the fictitious Bhadrabāhu actually live? Not the second Bhadrabāhu, construed by the Digambara-s when they adapted their Sūri-list, who really never lived (even though Fleet and others wanted to fill him with life),<sup>3</sup> nor even a third one, also construed, whom the Digambara-s, now and then, allow to succeed (and whom Hoernle correctly terms a "fiction"),<sup>4</sup> but rather the composer of the Niryukti collection. In the preceding section it has been shown that a source of this author (from which the śloka-s Utt.-niry. 94 f. come) knew about the Bhadrabāhu anecdote dealt with above. Thus, it is probably necessary to presume a certain interval between this and the Niryukti composer, even if the Bhadrabāhu anecdote itself as a tendentious invention originates from the time of the historical Bhadrabāhu. This conclusion becomes even more compelling and the interval even bigger, if the other stories with the same context might have come into existence only a considerable time after the historical Bhadrabāhu. There are three such stories; they are those that serve as examples for the discomforts 6, 20, and 22. In the third one a popular body of stories has been woven into the history of the third schism (Ind. Stud. XVII 109–112). Such events are assumed, which, according to tradition, must have happened around the year 214 after Mahāvīra's death (cp. l. c. p. 93).<sup>5</sup> The second story is formed by the third episode of the legend about Kālaka who seems to have lived not too long before or just after the beginning of the Christian era.<sup>6</sup> Finally, the first of these three stories we meet with is an episode from

<sup>1</sup> "The first (Māghanandin) spent the rainy season at the foot of a Nandi-tree, the second (Jinasena) under a grass (cover), the third in a lion's cave, the fourth in the house of the courtesan Devadattā." The four church embranchments (Nandi-sangha, Sena-sangha, Simha-sangha, Deva-sangha) that the Digambara-s consider to be orthodox are supposed to have originated from these four men. Ind. Ant. 1892, p. 71-73 (not so correct 1891, p. 350).

Of course, the picture of the four fictive pupils of Bhadrabāhu that appears in the Bhadrabāhu anecdote plays a role here and, on the other hand, the tradition of the four possibly historical pupils of Bhadrabāhu that we came across on p. 26<sup>b</sup><sub>33</sub>. Most likely, these tetrads are the reason that Bhadrabāhu's life (Bhadrab. II 76-83) also counts four main representatives within Bhadrabāhu's laymen (Kuberamitra, Jinadāsa, Mādhavadatta, Bandhudatta).

<sup>2</sup> cp. Tawney's translation of Kathāsaritsāgara, vol. I p. 20† & 571, II p. 627.

<sup>3</sup> cp. Epigr. Ind. IV 26, etc.

<sup>4</sup> Ind. Ant. 1892, p. 60.

<sup>5</sup> Sergius von Oldenburg gives a synopsis of the story along with the text from Utt.-niry. 130, 132–134, 136, 138, 140 in the Journal R.A.S. 1893 p. 346–350. Utt.-niry. 131 should also be included; this is the first śloka of the Jātaka (overlooked by S. v. Oldenburg). – The Uttarādhyayana-story, the Samyaktvakaumudī and Jātaka 432 contain fairly complete depictions of evolved popular poetry, whereas in Pancatantra I 4 only a mixture of the old couching reverberates with that replacing the Uttarādhyayana-version.

<sup>6</sup> The Kālaka-legend consists of four episodes, which in older narrative literature are found only in isolation:

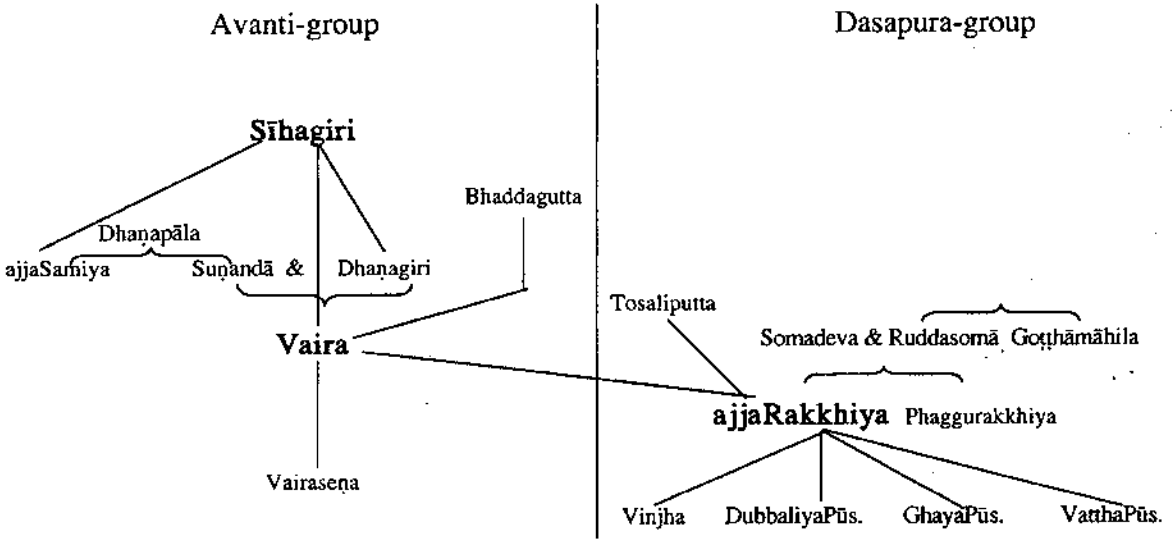
A. The Śaka-invasion.

Version 1. Kalpabh. IV 714 (= Niś.bh. X 254) kath.

" 2. Āv.-niry. VIII 182,3 kath.

the story of āryaVajra and āryaRakṣita that approximately puts us back to the year 30 A.D. Therefore, the Nirukti-collection could have been composed, at the earliest, a few decades after this date.

The said story of āryaVajra and āryaRakṣita forms, along with the history of the schisms belonging to it as an appendix, an essential piece of the Āvaśyaka-tradition: Āv.-niry. VIII 41–49 Vajra, 52 f. Rakṣita, 56–100 the schisms. Actually, it deals there only with the fourfold division of instruction that āryaRakṣita has introduced (Āv.-niry. VIII 39 f., 50 f., 54 f.), but tradition describes the story from the entire time when the renewal arose and, because one of the persons present founded the seventh schism, [28<sup>a</sup>] the story of the schisms, has, therefore, also been added. The personalities belonging to the period under discussion appear in the following schema (which indicates the clerical filiation by the connecting lines and the worldly in the customary manner).



Now as far as the above-mentioned episode is concerned, it describes how āryaRakṣita convinces his father, the Brahmin Somadeva whom he has won over to the order, to endure the discomfort of nakedness (*acela-parisaha*). This is found in the sixth of the ten sections into which the parts of the previously sketched complex of stories treating mainly ārya Rakṣita can be divided.

- |                              |    |  |
|------------------------------|----|--|
| [Āv.-niry. VIII 52]          | 1. | founding myth of Dasapura.   |
|                              | 2. | ajjaRakkhiya as Tosaliputta's pupil.                                     |
| [ . . VIII 53]               | 3. | ajjaRakkhiya as Vaira-sāmi's pupil.                                      |
|                              | 4. | Vaira-sāmi's death.  |
|                              | 5. | Vairaseṇa.   |
|                              | 6. | ajjaRakkhiya's father.   |
| [ . . VIII 51 <sup>b</sup> ] | 7. | The three Pūsamitta.   |
|                              | 8. | The fourfold division of the instruction.                                |
| [ . . VIII 51 <sup>a</sup> ] | 9. | The fourth episode of the Kālaka-episode (above, p. 27 <sup>b</sup> n.). |

- “ 3. (without any names). Āv.-niry. IX 47 kath.  
Cp. the myth of Daṇḍaka-forest MBh. & Rāmāy. VII 80 f. PadmaP. I (Wilson VP.<sup>2</sup> III 238<sup>n</sup>).  
B. Re-scheduling of the holiday.  
Niś.bh. kath. (cited by Maheśvara on Āvaśyaka-sapt. 67).  
C. The running away of the pupil and the arrogance of Sāgara.  
Utt. II 40 f. kath. Kalpabh. peḍh. 240 kath.  
D. The advice of the god about the Nigoda-beings.

- Version 1. –  
“ 2. (relating to āryaRakṣita). Āv.-niry. VIII 51<sup>a</sup> kath.

10. The rivalry between Goṭṭhāmāhila and DubbaliyaPūsamitta (beginning of the history of the seventh schism).

In the two old śloka-s composed of catch-words one finds, as can be seen above p. 26<sup>b</sup><sub>63</sub>, the nominative *mahallae* "the old one" (i.e., Somadeva) as the sole indication about the episode. The accompanying Uttarādhyayana-tradition reproduces parts with varying sizes from the displayed context.<sup>1</sup> The episode teaches that Rakṣita represented the strict Jina-kalpa, which tolerated [28<sup>b</sup>] the *cola-pattaya* as the only piece of clothing. With Vajra one also notices signs of this tendency: in mahāNīśītha IV (about which more will follow below in the Haribhadra monograph), he agitates against the more lax monks and confronts them (his pupils) with Nāila as an admonishing example which is why he appears again in the same role also in Vajra's previous-birth story. Later, Nāila's successors have also preserved, for a

<sup>1</sup> The Nirukti offers two gāthā-pairs (101 f. & 103f.), the second of which is identical with Āv.-niry. VIII 52 f., whereas the first sketches the founding myth of Dasapura that is simply ignored in the Āv.-niry. – Both Śāntya-cārya and Devendra copy section 6 up to the end of the episode, that is to say, about ⅓ of the entire section (Jacobi's "Appendices" up to Paṇḍitaśāp. p. 25,20 – 28,6). With Śāntya., one sentence referring to sections 1–3 precedes, with Dev. the full wording of section 2 f., along with an introductory indication (*Jīyantasāmi-padīmā-vaiyareṇa samuppannam*) to section 1 (l. c. p. 21,1 – 25,10). Presumably, Dev. did not want to present the first section here, because he includes it (in a differently embellished form) in his patched-together Kathānaka at Utt. XVIII 48 (more about this later in the Ārādhana-story 8).

With Hemacandra the sections 2–5 form the last sarga (XIII) of the Paṇḍitaśāp. While doing so, he introduces his versification with the line imparted under l.c. that, from the first section, only mentions the king. In this way, he becomes a contemporary of Vajra and Rakṣita!

Besides, Śāntya., Dev. and Hemac. have exploited the preceding portion (about Vajra), the first two also the following (about the schisms). The Vajra-portion has the following contents:

[Āv.-niry. VIII 41 <sup>a</sup> ]	1.	previous birth.
[. . . VIII 41 <sup>b</sup> ]	2.	left with the father as a child.
[. . . VIII 42 & 43 <sup>a</sup> ]	3.	put into the care of nuns.
[. . . VIII 43 <sup>b</sup> ]	4.	demanding back by the mother in court, unsuccessfully.
[. . . VIII 44]	5.	childhood.
[. . . VIII 45]	6.	still young, entrusted with the teaching profession.
[. . . VIII 46–49]	7.	with Bhaddagutta.
	8.	Pādaliputta.
	9.	magic and conflict with the Buddhists.

Śāntya. & Dev. offer (on Utt. X) section 1 and not completely the first half of section 2 as they break off with the words *ity-ādi* (*bhagavad*) *Vajrasvāmi-kathā Āvaśyaka-cūrṇito 'vaseyā*. Hemacandra has made sarga XII of his Paṇḍitaśāp. from the entirety. Here he also leaves off the first section, but intimates as much about it in the second (Paṇḍitaśāp. XII 14 f.) as the context requires. After the third section he puts in (in Paṇḍitaśāp. XII 69–99) the Āvaśyaka-story IX 48, which deals with ajjaSamiya and also interrupts the context. – Padmāmandira's versification deals with Samiya Vairaseṇa Rakkhiya, each one after the other, and firstly reproduces, namely, Hemacandra's just-mentioned insertion, then the above sections 2–9 (or 2 f. & 5–9?), together with sections 4 f. of the following portion, and finally, from this sections 2 f. & 7–10; cp. Bhandarkar's Table of contents Rep. 1884 p. 136, 4–11. 136, 12–137,30. 137,31–138,23.

Vajra's previous birth (a story referring to Mahāvīra's relationship with Goyama) is given in the Āvaśyaka-tradition only for the sake of completeness and is disregarded by the Nirukti. On the other hand, it can only be accounted for in the Uttarādhyayana-tradition so that the Nirukti devotes there no less than 23 gāthā-s (328–350) to it. Originally, it had only belonged to the Uttarādhyayana-tradition without being connected with Vajra. As soon as that relationship was established – already in Utt.-niry. 39<sup>b</sup> it is intimated – the possibility arose to insert the story also into the Āvaśyaka-tradition.

Finally, as far as the schism-portion is concerned, the same has been taken over completely by Śāntya. & Dev. at Utt. III 9, just as the Utt.-niry. also borrows from the Āv.-niryukti (above p. 22<sup>a</sup><sub>46 f.</sub>). It is easy to show that this portion was originally alien to the Uttarādhyayana-tradition. Utt. III, namely, depicts four *dullahāni*, of which the affiliated tradition illustrates only the first (through the Āvaśyaka-stories VIII 149,1–10) and the third (through the schisms-stories). If an illustration had been planned right from the beginning, examples for *dullahāni* 2 & 4 would be found. That the existing examples have been taken straight from the Āvaśyaka-tradition and not, perhaps, from a common source can be seen by their common consideration of the eighth schism. More about this in the course of events.

long time, certain peculiarities<sup>1</sup> and Vajra is found, as we shall see later, with the old Digambara authorities, Prabhācandra (who has handed down the Digambara version of the Vajra legend) and Jinasena (at the opening of the BṛhaddHarivaṃśa-purāṇa). Therefore, it seems that the Digambara ideal was still very much alive among said persons. Also other factors point out that the church schism depicted earlier allowed mutual contact as long as the special development had not gone too far. The common tradition, itself, indicates that the final separation only took place about two decades after Rakṣita's death.

Rakṣita's fourfold division of instruction groups the Canon as follows:

- I. Kāliya-suyam [C: ekkārasa angā sa-bāhiraṅga jaṃ ca Mahākappasuy'ādi, eyaṃ caraṇa-karaṇe ṭhaviyaṃ].
- II. Isibhāsiyāim [C: Isibhāsiyā Uttar'ajjhayaṇā ya dhammāṇuogo].
- III. Sūrapannattī [C: jāo CandaSūrapannattīo, esa kālāṇuogo].
- IV. Diṭṭhivāo [C: Diṭṭhivāo daviyāṇuogo].

Consequently, a main body of ethical-dogmatic contents has been defined, next to which legendary tradition, astronomical phantasy and the Dṛṣṭivāda can only be considered appendix-wise. A similar arrangement also underlies the Nirukti-collection (above p. 21<sup>b</sup><sub>29-38</sub>), which seems to include the first two secondary texts (II f.) in the main body and ignores the third (IV). Since, in due course, another grouping appears that places the Anga-texts in the foreground, surely it can be presumed that the Nirukti-collection came into existence not too long after Rakṣita's time. As it is, the traditional Sūri-lists, which almost all only continue the chronicle of Vajra's school mention neither Rakṣita nor his school, whereas three other pupils of Vajra (Vairasena = Nāila, Pauma = Pomila, Raha = Jayanta), together with their schools, are listed. Only in recent time has Rakṣita's name sometimes been added (e.g. in the Ṛṣimaṇḍala and in an interpolation of the Sūri-list found at the opening of the Nandī and of the Āvaśyaka-niryukti). This necessitates an alternative, either to ascribe to Rakṣita's school only a small (more or less restricted to Daśapura) sphere of influence, which is hardly likely, considering Rakṣita's importance, or to presume that the ignoring of Rakṣita is based on a mistake in the tradition (be it that the name is hidden in Raha or was completely forgotten). Information about this matter can be hoped for from old Jaina inscriptions, which, similar to those dug up in Mathurā, might still be lying hidden in Ujjayinī, Daśapura or elsewhere.

The verses devoted to the schisms in the Āvaśyaka-niryukti seem to divulge the date before which the Nirukti-collection came into existence. Namely, as shown in Ind. Stud. XVII 92–94 & 130, the last schism (the exit of a Digambara-type of sect that later resulted in the Digambara-s) is dealt with only in a text supplement, which differs considerably from the rest. The first editor must not have known about that schism at all or only in an initial stage, which then did not seem important enough to mention. It is supposed to have come into existence in the year 609 after Mahāvīra's death that would, more or less, correspond to the year 82 A.D., because the three last schism dates (544, 584, 609) appear to presume the ante-dating of Mahāvīra (mentioned p. 26<sup>a</sup>n.).

All said, the Nirukti-collection was probably composed around 80 A.D. It is imperative, however, to study the contents, metre and language further, in order to make the conclusion more convincing or, if necessary, modified. Only one of these more general evidences, which does not prove much, is being shown by way of trial.

The chapter of Āc. I has the global title *bambhacerāim* (*brahmacaryāṇi*) whose explanation in the accompanying Nirukti-passage touches upon the Brahmanic caste system:

[29<sup>a</sup>] bambhammū u caukkam, ṭhavaṇāe hoi bambhaṇ'upattī  
sattanha ya vaṇṇāṇam navanha vaṇṇ'antarāṇam ca || 18

<sup>1</sup> Malayagiri says about Vyavah.-bh. I 671 opening that the members of the Nāgilakula-vaṃśa practice the kāyōtsarga by lifting up the *rajoḥaraṇa*. They are also supposed to study, as he notes at Vyavah.-bh. peḍh 12<sup>b</sup> opening, the Anga-s 1–9 *nirvikṛtikena* (i.e. by avoiding any *vikṛti*-dish) instead of with *ācāmla* (sour rice gruel).

*davvaṃ sarīra-bhāvie annāṇiya vatthi-saṃjamo ceva,  
bhāve u vatthi-saṃjamō nāyavvo saṃjamo ceva || 28*

Precisely line 18<sup>b</sup>, which matters here, is missing in another Nirukti-passage (in Utt.-niry. 426) where the word *bambha* is dealt with exactly in the same manner for the rest. Nevertheless, the line is probably ascribable to the author of the Nirukti since the nine gāthā-s that follow (19–27) offer an explanation for it, which, because it does not say exactly the same thing, characterizes itself as a Bhāṣya-interpolation, and in this manner guarantees that line for the basic work.<sup>1</sup> Since 18<sup>b</sup> now speaks of seven castes and nine intermediate castes only very generally the text insertion in 21<sup>b</sup>–27 presents the following system:

- A. Progeny of a man from a main caste and of a woman from the next-following main caste always belong to the caste of the woman.
  - a. Brahmins & Kṣatriya-woman: Kṣatriya.
  - b. Kṣatriya & Vaiśya-woman: Vaiśya.
  - c. Vaiśya & Śūdra-woman: Śūdra.
- B. A first group of mixed castes results when a man and a woman are separated by one or two main castes and the man, in this case, belongs to the higher caste.
  1. Brahmin & Vaiśya-woman: *ambasṭha*.
  2. Kṣatriya & Śūdra-woman: *ugra*.
  3. Brahmin & Śūdra-woman: *niṣāda* (or *pāraśava*).
- C. A second group of mixed castes is formed when a man and a woman belong to any different main caste and the woman, in this case, is of higher rank.
  4. Śūdra & Vaiśya-woman: *āyogava*.
  5. Vaiśya & Kṣatriya-woman: *māgadha*.
  6. Kṣatriya & Brahmin-woman: *sūta*.
  7. Śūdra & Kṣatriya-woman: *kṣattṛ*.
  8. Vaiśya & Brāhmin-woman: *vaideha*.
  9. Śūdra & Brahmin-woman: *caṇḍāla*.
- D. A third group of mixed castes is formed through relationships between members of the last main caste and certain mixed castes.
  10. Ugra & Kṣattṛ-woman: *śvapāka*.
  11. Vaideha & Kṣattṛ-woman: *vaiṇava*.
  12. Niṣāda & Ambasṭhī or Śūdra: *pulkasa*.
  13. Śūdra & Niṣāda-woman: *kukkura*.

The author of the Nirukti probably had the combination of the groups B & C in mind with his nine intermediate castes. As 21<sup>a</sup> shows, he understands under the seven castes the four main castes, together with the three middle castes, whereby, according to him, the latter originate from the combination mentioned in A. Group D is missing with him.

A comparison with relevant Dharmaśāstra data – for which Jolly has kindly offered his help – shows the following:

The above Bhāṣya-schema agrees exactly with the prosaic (still unprinted) schema of Uśana; also with Manu, only that the latter does not speak very clearly about A<sup>2</sup>. Also Nārada's system, which does not let itself be defined<sup>3</sup>, corresponds, more or less, to the above. Baudhāyana inter-changes<sup>4</sup> some names in C and in D all four are differently deduced<sup>1</sup>. Authors who (like the Nirukti author) ignore D now follow:

<sup>1</sup> If it is thought that the entire passage has been taken care of by a simple reference to the Uttarādhyayana-niryukti because it precedes in the collection, then it has to be said, in general, that only extensive (multiple strophic) handlings of a word are not repeated by the Nirukti-author.

<sup>2</sup> It says the progeny are *pitṛ-sadṛśa* "similar (only) to the father", which the commentaries convey in the sense of the above system as *māṭṛ-savarṇa*. – Manu X 5 ff.

<sup>3</sup> because of the dissimilarity of the manuscripts; particularly marked is the difference between A and B. – Nār. XII 103–113.

<sup>4</sup> 4 māgadha, 5 āyogava, 6 lacking (?), 8 sūta.

First of all, Gautama who, under 3, mentions between *niṣāda* and *pāraśava* a further synonym *daṣyanta* and, besides that, confuses the names of 7 and 8; then Yājñavalkya's and Gautama's citation (IV 18–21), both of whom (also perhaps like Manu) distinguish particular mixed castes<sup>2</sup> in A; otherwise, Yājñ. deviates only in that he adds at the end a certain mixed caste-combination<sup>3</sup>, but, in comparison, Gautama's citation gives mostly other names<sup>4</sup>.

[29<sup>b</sup>] The exact opposite to the stated differentiation in A is seen with Viṣṇu (XVI) since he merges B with A, i.e., he awards the caste of the mother to the progeny, even when she does not belong to the next-following, but to some later main caste. Besides that, he places *pulkasa* & *māgadha* for *māgadha* & *kṣattr*.

Finally, Vasiṣṭha has to be mentioned who does not express himself about A at all, and only unintelligently about the descent of 1–3, and changes or confuses most names in C as well<sup>5</sup>.

As can be seen, the caste order of the Nirukti author (if his laconic allusions can be interpreted in the suggested manner) comes closest to that of Yājñavalkya's Law Book. Even if the latter, according to Jolly (Recht und Sitte p. 21), came into existence only in the fourth century A.D., obviously, still individual tenets of it could have had provincial acceptance some centuries earlier. Only the mixed castes-combination (p. 29<sup>a</sup>n.) that is also still unknown to the Nirukti cannot be considered as traditional. An attempt to date the Nirukti, then, is not really affected; at the most, it can be maintained about the Bhāṣya-insertion that it stands under the leveling influence that Manu's Law Book exerts.

### The four editions of the Āvaśyaka-niryukti

After what has been said, it would be best during the individual discussion of the Āvaśyaka-niryukti, if Bhadrabāhu would be left out. Therefore, in what follows we are calling his edition simply "first edition". In this way, we shall leave it to future research to ascertain the actual author and to show why tradition has exchanged his name with an older one.

**First Edition.** It has already been said that it is presently not possible with any degree of certainty to extract the stanza-inventory of the first edition from the text-form handed down. It can only be attempted to show the general progress in the development of the tradition that has to be perceived in comparison with the original Nirukti. This progress is very important. First of all, a further expansion of the previous plan can be noticed since many new etymologies of words, lists of synonyms and things like that have been inserted, and – what is more important – a threefold enlargement of that plan takes place. A long introduction (Uvaghāya-nijjuttī, forming the basis for II 61– VIII 198) makes up the beginning of the work, to which, along with that part (XIII) dealing with Āv. IV, three excursuses (XV, XVII, XVIII) join, and the entirety is filled with narrative embellishments. In this way, a guide of fundamental importance results: the introduction that befits the writing as the first within the Nirukti-series, places it, in combination with the excursuses, much above the following Nirukti-writings from the view-point of dogmatic value. The

<sup>1</sup> 10 ambastha & brāhmaṇī: śvapāka.

11 ugra & kṣatriya: vaiṇa.

12. niṣāda & vaiśya: pulkasa.

13. vaiśya & niṣādi: kukkuṭaka. – Baudh. I 16 f.

<sup>2</sup> a. brāhmaṇa & kṣatriyā: mūrdhāvasikta.

b. kṣatriya & vaiśya: māhiṣya.

c. vaiśya & sūdrā: karaṇa.

<sup>3</sup> māhiṣya & karaṇī: rathakāra. – Yājñ. I 91–95.

<sup>4</sup> 1 bhṛjyakaṇṭha, 2 yavana, 3 pāraśava, 4 vaideha, 5 dhīvara, 6 sūta, 7 pulkasa, 8 māgadha, 9 caṇḍāla.

<sup>5</sup> 4 antyāvasāyin, 5 pulkasa (like Viṣṇu!), 6 sūta, 7 vaiṇa, 8 rāmaka, 9 caṇḍāla. – Vas. XVIII.



treasurehouse of legends, sagas, anecdotes, allegories and parables allows it to be compared, not only with the Visuddhimagga, but, at the same time, also with the Jātaka – of course, only by its contents, since in form, it tends to offer only very meager sketches whose realization is left to an extensive commentary.

Of the smaller accessories with which the Nirukti-programme was enlarged two deserve mention, which concern the word *siddha* of the Pancanamaskāra. The first (IX 41–66) whose intermediary part (52–65) recurs in the Nandī, gives explanations and examples for the śloka (41) placed in front as a citation, which teaches that one can be siddha “accomplished” in an elevenfold manner. The second (IX 72–102) is a version of a long-loved description of the domicile and condition of the accomplished one (blissful one) adapted to the context. How the remaining versions react to it has been shown above p. 7<sup>a</sup>n.].

**Second Edition.** What we understand by this term is perhaps not a homogeneous edition. We only wish to have a designation as simple as possible for the text enlargement, which, very likely, came to a conclusion approximately during Siddhasena’s time or shortly thereafter.

Firstly, the especially numerous Mūlabhāṣya-expositions must be mentioned that have been inserted (in gāthā-form) everywhere. That this can be ascribed to Siddhasena, we learn only from a commentarial remark at XVIII 68: “This verse – it says in CH – has been composed by Bhadrabāhu. Although something further (due to the second line) is intimated here, still Siddhasena-kṣamāśramaṇa (to begin with) explains the intimation<sup>1</sup> present in the first line. This is one of the four cases among which a Mūlabhāṣya-insertion makes itself known by the interruption of the original contents. [30<sup>a</sup>] Very likely, the Cūrṇi was also thinking of Siddhasena when it denoted the author of XI 60 with the plural form of *bhaṭṭārāya*. – Only when all the independent works of Siddhasena are available can their characteristics be gathered from the contents, language and metre that will be of use for an exact examination of Siddhasena’s share in the Āvaśyaka-niryukti. Also, the consultation of those works, in combination with the legendary biography of Siddhasena that has been handed down by Prabhācandra (in Prabhāvakacar. VIII), by Jinakuśala (on Caityavandana-kul. 3) and by others, will produce, hopefully, a chronological result.

Secondly, two independent portions, of large size have gained acceptance.

One of these is, apparently, based on the requirement to relate the Nirukti to the Nandī and to the Anuyogadvāra. Both of these works that have come up in some other school intend to introduce to studies – the Nandī to studies in general, the Anuyogadvāra to the study of the Āvaśyaka. One seems to have brought the heterogeneous results close to one another since the compilation of the present Canon during which these introductions were confronted with the Āvaśyaka-niryukti, perhaps for the first time. In fact, a chapter has been placed before the original opening of the Nirukti (Āv.-niry. I), which as a theoretical versification (most likely based on the Jñānapravāda-pūrva) represents the old handed-down *nāṇassa parūvaṇā* of the Nandī, while, for its part, the Nandī takes over 24 stanzas from that chapter (and, besides, has in common with the Āvaśyaka-niryukti, also gāthā II 60 and the mentioned fragment, p. 29<sup>b</sup><sub>58f.</sub>); furthermore, the Anuyogadvāra contains some stanzas that should also be found in the Āvaśyaka-niryukti but have been suppressed here with the remark that knowledge about the Nandī and Anuyogadvāra can be assumed<sup>2</sup>. It should be particularly stressed that the

<sup>1</sup> esā (esa α β) Bhaddabāhu-katā gādhā, etīe (etīse Σ) atidese kate vi Siddhasena-khamāsamaṇo puvv’addha-bhaṇitaṃ atīdesaṃ vakkhāneti: 69\* (*āvāsī gādhā C nisīṭhiyā gādhā H*).

<sup>2</sup> Āv.-niry. X. Nandim Anuyogadāraṃ vihiivad Uvagghāyaṃ ca nāṇaṃ  
kāṇa paṇca-mangalam ārambho hoi suttassa || 1  
ahavā: kaya-pancanamokkāro karei Sāmāyaṃ tu so ‘bhiho  
Sāmāy’angam eva ya, jaṃ so sesaṃ ao bocchaṃ || 2

Both of these stanzas are parallel to each other as different attachments to the preceding which is why the second has been introduced with *ahavā*. Nothing can be found in the commentaries about the age-relationship of

viewpoint held about these circumstances is only an attempt whose tenability has to be proved through further studies.

The second of both larger interpolations (XVI 14–80 & XVII 61–64) forms a fourth excursus on Āv. IV, which is quite different from the three already placed in the first edition. All four are concerned with the list of the dogmatically most important summaries of 1–33, found in Āv. IV 10. In the original the individual parts of these summaries are only at 1–6 and have been given in a fully different manner at 33. The list without this detail is found at the opening of Praśnavyāk. X (in this case 1–11 in Vedhaya-metre) and in Utt. XXXI 2–20 (in twenty śloka-lines)<sup>1</sup>; 11 f., 20 f., 30, 33 in Daśāśrutask. VI f., 1 f., IX, III are dealt with in complete and consistently correct detail. Now, the first excursus (XV) concerns itself with the final part of 5<sup>4</sup>, the second (XVII 1–60) with 32 (above, p. 24<sup>b</sup> 29–36), the third (XVIII) with the (wrong) final part of 33. Our fourth excursus, finally, only intends to supplement the original by presenting the individual parts of 7–31 (partly through analogy to the Daśāśrutaskandha-passage) and by supplying the correct enumeration to 33:

[30<sup>b</sup>]

XVI	XVI	XVI	XVI	XVI	XVI	XVI
7 14 <sup>a</sup>	12 18	17 27	22 47 f.	26 56	31 79 f.	
8 14 <sup>b</sup>	13 19	18 28	23 49	27 57 f.		
9 15	14 [20 &] 21 f.	19 29 f.	24 50	28 59–61		XVII
10 16	15 23 f.	20 31–33	25 51–55	29 62 f.	33 61–63	
11 17	16 25 f.	21 [34–43 &] 44–46	30 64–78		[& 64]	

Because of its contents, the excursus is a Saṃgrahaṇī, and, as such, Haribhadra differentiates it strictly from the “Niryukti” as well as from the “Mūlabhāṣya”. — It has also to be added here that the assessment of the circumstances can only be given tentatively.

Somehow Jinabhadra’s Bhāṣya and the ĀvaśyakaCūṃi are based on the second edition. Nevertheless, the Bhāṣya, covers only the first half of the Niryukti and has, quite freely, remodeled its final chapter (X). As for the Cūṃi as a prose-commentary of the oldest type, it does not want to give a continuous explanation, particularly in its middle and later parts, but,

both attachments (the Cūṃi, e.g. begins the explanation of X with *idāṇiṃ suttam bhāṇai tathā ca 1 f.*, and then goes over to 3 immediately). On the other hand, it can be noted elsewhere that the older interpolators and commentators generally place their own depictions in front if there are differences and let the earlier ones follow with *ahavā*; cp. e.g. in Jinabhadra’s Saṃgrahaṇī the interpolated pair of stanzas 9 f., which carries over with *ahavā* to 11 and, besides, Jītakalpa-c., p. 70a, as well as the commentary-passages below, 140<sup>34-36</sup>, 43f., 142<sup>17f</sup>. (at Viś. I 7 302–305, 398<sup>b</sup>). [In the same meaning *va* is found in Viś. I 404, above p. 23<sup>n</sup>.] and *ahavā* in Viś. V 778, below, p. 48<sup>b</sup> 33; because of the sequence, note p. 30<sup>b</sup> 63–65. Looked at superficially, it seems to be very likely that X 1 is not original, all the more younger as, X 2, presumably, cannot be very old.

The Anuyogadvāra-stanzas in the Niryukti are listed below p. 35<sup>a</sup> in Table A 2.

<sup>1</sup> At the beginning a few trivial differences are found in Praśnavy., and particularly in Utt. Utt. XXXI conforms as follows:

Āv. IV 10	Utt.	Āv. IV 10	Utt.	Āv. IV 10	Utt.	Āv. IV 10	Utt.
1	2	5 <sup>3.2.4(1)</sup>	7 <sup>a</sup>	13–15	12 <sup>a</sup>	25 f.	17 <sup>a</sup>
2	3 <sup>a</sup>	6 <sup>2.1(3)</sup>	8 <sup>a</sup>	16 f.	13 <sup>a</sup>	27 f.	18 <sup>a</sup>
3 <sup>1.4.3</sup>	4 <sup>a</sup>	7 <sup>(2).1</sup>	9 <sup>a</sup>	18–20	14 <sup>a</sup>	29 f.	19 <sup>a</sup>
missing	5 <sup>a</sup>	8–10	10 <sup>a</sup>	21 f.	15 <sup>a</sup>	31–33	20 <sup>a</sup>
4 <sup>3.1.2.4</sup>	6 <sup>a</sup>	11 f.	11 <sup>a</sup>	23 f.	16 <sup>a</sup>		

What appears in square brackets is missing in Āv., that in parentheses, in certain Utt.-manuscripts. The depicted text-relationship means that Śāntyācārya, in explaining Utt. XXXI, cites almost all of the stanzas of Āv.-niry. XVI 15–XVII 5 (namely, XVI 15. 17–20, 23–30, 33<sup>1</sup>, 34–43, 49 f. 56–XVII 5).

It should be mentioned that the summaries, together with the detail, naturally are also accommodated in the Sthāna and Samavāya. Śānty. cites only Samav. XX 1 & XXV 1 and refers at the summary 33 to Āv. IV 10, 33 & Samav. XXXIII 1. — In comparison to Śāntyācārya’s commentary, that of Devendra, in the present context, is still richer in citations. He also accommodates Samav. XXXIII 1 (not literally), as well as Āv.-niry. XVI 14 & 16 (and with various differences). 17<sup>1-12</sup>, 18<sup>1-12</sup>, 19<sup>1-17</sup>, omits, however, 33<sup>1</sup> & 50; instead of Samav. XX 1, he cites a parallel passage (from the DaśāCūṃi?).

rather, often just touches the content and ignores many stanzas and stanza-groups entirely. In fact, since both works sometimes do not harmonize among themselves – e.g. chapter VII is ignored only by the Bhāṣya –, they do not permit in any way a restoration of the second Nirukti-edition.

**Third Edition.** Haribhadra explains in a final colophon to be made known later, that he sticks to Jinabhaṭa's text. This editor possibly entered the fifth excursus (XIV) on Āv. IV 10 in which the summary 4<sup>1</sup> is dealt with in over one hundred gāthā-s. Probably this excursus had been previously an independent small writing that Jinabhadra had composed and, for this reason, it will be discussed below, p. 58<sup>1</sup>. The Cūṃi presents, in place of XIV, a completely independent handling of the subject so that it does not seem to recognize Jinabhadra's versification as a part of the Nirukti.

Whatever else of the Nirukti stems from Jinabhadra is hard to say; certainly he has balanced some things and better joined others. Thus he has undertaken changes in a small way that make our text-historical studies more difficult. Perhaps the 12 gāthā-s (XVI 1–12) preceding the Saṃgrahaṇī that illustrate the summary 6<sup>2</sup> (in Āv. IV 10) through two examples originate from him.

Finally, about twenty interpolated stanzas should be mentioned that Haribhadra explicitly includes, but which are missing in the Cūṃi. Jinabhaṭa must have given them full acceptance, because until then they have appeared sporadically – some, perhaps, since a long time – in certain manuscripts. Haribhadra calls these insertions (which record differing or agreeing traditions, or inclusion of other additions) *anyakartṛka* (once each, *anyakṛta* & *bhinnakartṛka*) "ascribed to another author". The first is found in the stanza-group II 97–109, where in 97–105 the previous life of the first prophet is sketched, to which 106–109 adds a dogmatic exposition. The previous life divides itself according to the present text that Jinabhadra and Haribhadra accurately render into eleven existences in the following manner:

- |                    |     |   |
|--------------------|-----|---|
| 97.                | 1.  | The <i>satthavāha</i> Dhaṇa provides monks who have joined his caravans with proper food; for that purpose, in sequence |
| 98.                | 2.  | as a human being in Uttarakurā,   |
|                    | 3.  | as a god in the Sohamma kappa,  |
|                    | 4.  | as King Mahabbala in mahāVideha,  |
|                    | 5.  | as God Laliyanga in the Īsāṇa kappa,  |
|                    | 6.  | as King Vairajangha in mahāVideha,  |
| 99.                | 7.  | as a human being in Uttarakurā,   |
|                    | 8.  | as a god in the Sohamma kappa,  |
|                    | 9.  | reborn as the son of a doctor in mahāVideha,  |
| 100 f.             |     | he heals a sick monk  |
| 102 <sup>a</sup> . | 10. | and arrives because of that in the Accuya kappa.  |
| 102 <sup>b</sup> . | 11. | In the next existence he becomes the son of King Vairaseṇa  |
| 103–105.           |     | the <i>cakravartin</i> Vairanāha who attains the candidacy to a life as a prophet.                                      |

It is easy to prove that stanza 98 originally did not belong in this context. It refers to a special tradition that exists, as a variant, parallel to that depicted in 99–105. Therefore, we have to break up the above sequence of existences into a double list:

- |    |                   |                            |                               |
|----|-------------------|----------------------------|-------------------------------|
|    | 1.                | <i>satthavāha</i> Dhaṇa,   |                               |
|    | 2(7).             | human being in Uttarakurā, |                               |
|    | 3(8).             | god in Sohamma kappa,      |                               |
| 4. | King Mahabbala    | IV (9).                    | Son of a doctor,              |
| 5. | God Laliyanga,    | V (10).                    | god in Accuya kappa,          |
| 6. | King Vairajangha, | VI (11).                   | <i>cakravartin</i> Vairanāha. |

<sup>1</sup> There is no page 58 in the original text. Translator.

Initially, only two times three previous births of the first prophet were invented. There are differences of opinion about the second three (4–6 & IV–VI), which caused someone to insert into the Nirv.-text stanza 98 (and thereafter also 96), because the first editor had given only the interpretation (IV–VI). Thus, when Haribhadra calls 98 *anyakartṛka*, although he blindly accepts the list of eleven existences produced by this stanza, [31<sup>a</sup>] it means that tradition in his time distinguished clear interpolations as such, without mentioning the impact of this knowledge and making use of it in the interpretation. At this place the Cūṃi has a gloss-like incidental remark in Skt., added to the Pkt.-context, which says “here the five rebirths 4–8 have been passed over”. – Other *anyakartṛka*-stanzas are VIII 148 (cp. below, p. 14<sup>b5</sup>). XII 7. 58–60. XV 98. 146. XIX 8. 86 f. 129. 135. 139. XX 14–18. One should like to add XX 68–70, also.

**Fourth Edition.** This is a summary term for the Vulgate-text that does not appear uni-formly in all manuscripts; variations show up, e.g. in XVI, where the Saṃgrahaṇī in certain ma-nuscripts has been enlarged by various Bhāṣya-expositions, which partially, at least, must have been taken from the Daśāśrutaskandha-tradition. The sum of common interpolations in our copy, in other words, that which from the start characterized the fourth edition, runs to about 50–100 stanzas. In addition, comes the Sthavirāvalī that has been taken from the Nandī, and that is always placed before the text (however, still ignored in C & H). A number of the interpolations encountered in I–X originate from the Viśeṣāvaśyaka-bhāṣya; the stanza-series 115<sup>1–19</sup>, inserted in XII, has been taken from the Kalpabhāṣya, as we have seen above, p. 13<sup>b</sup><sub>29–32</sub>.

**Tabular recapitulation.** From what has been said, it follows, ultimately, that there are three times as many parts in the Nirvukti as opposed to the seven of the Āvaśyaka [31<sup>b</sup>], namely, I–XX, together with the preceding Sthavirāvalī. How this arrangement came about and how it corresponds to that of the original will now be illustrated graphically in the form of a synoptical repetition of what has been said so far.

Āv.	Ā v a ś y a k a – n i r v u k t i			
	first ed.	sec. ed.	third ed.	fourth ed. Therāvalī
		I (peḍhiyā)		
	II–VIII (uvagghā- ya-nijjuttī)			
Pancanamaskāra	IX			
I (Sāmāyika)	X			
II (Caturv.-stava)	XI			
III (Vandanā)	XII			
IV (Pratikramaṇa)	XIII			
	XV (pāriṭṭhāva- niyā-nijjuttī)	XVI	XIV (jhāṇa- saya)	
	XVII (joga-saṃg.)	(saṃgahaṇī)		
	XVIII (asajjhāiya- nijjuttī)			
V (Kāyōtsarga)	XIX			
VI (Pratyākhyāna)	XX			

### [31a] Jinabhadra's Viśeṣāvaśyaka-bhāṣya

As has been shown on p. 22<sup>a</sup><sub>6–17</sub>, a few comprehensive Bhāṣya-s came into existence not long before Jinabhadra, each of which represents a metrical and brief tradition connected to a canonical original. Jinabhadra decided to create a similar compendium for the Āvaśyaka-

tradition. Although his individuality could not fully do justice to the task, it produced a work of high quality. Two flaws that can be perceived are much outweighed by two assets.

To begin with the flaws, the work is only half finished; it only sets forth what the first half of the Āvaśyaka-niryukti (I–VI & VIII–X) intimates. That more had been intended is shown by the announcement of the opening stanza, which says

kaya-pavayaṇa-ppañāmo *boccham* caraṇa-guṇa-saṃgahaṃ *sayalam*  
*Āvassayānuogaṃ gurūvaesānusāreṇa* || 1

“I want to depict the entire Āvaśyaka-tradition as I have learnt it from the teacher’s (or teachers’) instructions.” Then Jinabhadra’s enthusiasm slackens in the middle. If the author had possibly died during the work we would obviously not have such a befitting part of the entirety. It is not surprising that no one has tried to write a second half; it was too difficult to follow in Jinabhadra’s footsteps. – Strangely, this half measure did not influence the title of the work. Jinabhadra calls it, correctly, *Sāmāyikā-bhāṣya* (*bhāṣam Sāmāyassa*) in the concluding stanza, but had apparently already given it the name *Viśeṣāvaśyaka-bhāṣya* “extensive Āvaśyaka-bhāṣya” in a colophon that then remained with it. The *KalpaCūṃi* and also the *NandīCūṃi* already know this title, and, furthermore, even Haribhadra who calls the work at two places *Viśeṣāvaśyaka* and at a third *Sāmāyika-bhāṣya*.\*

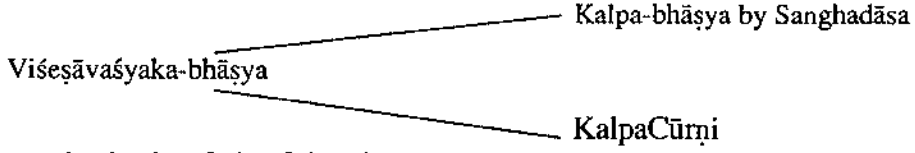
The second flaw is the reverse of an asset. Substantially tending to a lucid and sharp exposition of theoretical thinking, Jinabhadra holds forth with great detailedness and a mastery over everything that belongs to the field of dogmatics, but ignores almost completely the manifold topics of pious and worldly tales that make the Āvaśyaka-tradition particularly valuable for us. Also in this direction the available passage does promise more than the author delivers. Actually, he probably did not intend the limitation right from the start. Most likely, it just came about by itself, because with the work’s progress interest was only sufficient for what the author felt was mainly important.

Jinabhadra’s second asset is his mastery of form. In this connection the contrast between him and the earlier *gāthā*-writers of the Śvetāmbara tradition is conspicuous. Very often he renders the depiction in the form of a dialogue and this adds much liveliness – the words of the objecting pupil (*codaka* or *preraka*) are, generally, recognizable by the interrogative form or because they are introduced by *naṇu* or *āha*; the reply of the parrying teacher (*ācārya*, seldom *sūri*, earlier *prajñāpaka*) often begins with *bhaṇṇai* and, occasionally, in the manuscripts an *ā* (= *ācāryah*) precedes. Besides, Jinabhadra writes only understandable and flawless *gāthā*-s, whereas, [31]<sup>b</sup> earlier, no importance was put on clarity or metrical correctness. One had become accustomed to see in *Niryukti*- and *Bhāṣya*-writings only provisional versified substrates to be memorized that necessarily called for a commentary. As a result the irregularities, which one permitted oneself, partly in the further transmission of archaic licences, partly in meaningless filling particles or in ungrammatical lengthenings, abridgements and apostrophizing, all these were supposed to correct the metre. Jinabhadra did away with such centuries-old routine. Understandably, accompanying this purification that had taken as its model the usual practice in Skt., there arises an extensive Sanskritization of the Pkt. This became unavoidable, because when often discussing the subtleties of the older Pkt., it did not permit enough flexibility and sharpness in expression. In this manner one comes across, e.g. a genitive like *bhūmer* (preceding vowels) and *janto* (preceding consonants), or across middle verbal forms such as *kurue* (*kurute*) and sandhi-constructions like *gacc-(gaty-)* and *ett* (*ety* “comes”).<sup>2</sup>

\* KC peḍh. 93 “jahā Viśeṣāvassaga-bhasse”. Haribhadra’s passages can be found below in the discussion of Haribhadra’s mahāNīśītha-edition. Generally, Śāntiācārya and Malayagiri simply speak (like Haribhadra) about the “Bhāṣya”, each once (in the introductions to the Uttarādhyayana- and to the Vyavahāra-commentary) about the “Āvaśyaka-bhāṣya”.

<sup>2</sup> Even this Pkt., adapted to such artificial contents, reveals signs of the spoken idiom. It can only be based on pronunciation if a double consonant is simplified after *na* with a-privativum, although it is retained after *na* with another *a*: I 856<sup>a</sup> *nāvattam nāvayaktam* & I 914<sup>b</sup> *nānattham nānyastam* as opposed to *n’annattha nānyatra*, I 708<sup>a</sup> *n’accāyaya nātyāyata*, etc. The nullification of a negative is equal to a convincing assurance

Just from the above described circumstances the impression can be gained that the Kalpa-bhāṣya has been used in the Viśeṣāvaśyaka-bhāṣya since the stanzas that are common to both works (below, p. 36<sup>b</sup><sub>1-32, 44f., 48</sub>) show the old metre and must have been taken over unchanged by Jinabhadra.<sup>1</sup> Since we previously saw that the KalpaCūṃi cites Jinabhadra's Bhāṣya, the Bhāṣya stands chronologically between both Kalpa-commentaries.



Perhaps, on the basis of the following Bhāṣya-passages Jinabhadra's date might be pushed back:

I 1508 jaha vā niddittha-vasā Vāsavadattā Tarangavaīy-āi  
taha niddesaga-vasao loge Maṇur Akkhavāo tti.

[32<sup>a</sup>] In the first line writings have been mentioned that are named after the principal protagonist, and in the second, after the author. Among the first, along with the Tarangavaī (a lost Jaina novel by Pādalipta, in which Tarangavaī describes her feelings<sup>2</sup>), there is the Vāsavadattā. Indeed, Vāsavadattā has been a popular narrative figure from ancient times; but a novel of any fame dedicated to her does not seem to have existed, except one written by Subandhu in the sixth or (according to Bühler) in the fifth century. Therefore, it is not unlikely that Jinabhadra had this in mind in the above passage.

Jinabhadra's native place, apparently, betrays itself by the provincialism *pelu* (in Viś. V 500<sup>a</sup>) that according to the commentaries (cp. below, p. 18<sup>b5</sup>) is supposed to be common in Mahārāṣṭra.

Just as the Mūlabhāṣya-expositions joined with individual stanzas of the first Nirvyukti-edition in a commentarial manner, Jinabhadra sets forth – within the described limits – stanza for stanza, the contents of the second Nirvyukti-edition. In this way, he completes the development of the tradition in the fields he deals with. However, at the same time he again expands the programme of this tradition, namely, by taking in the Anuyogadvāra. As we saw, p. 30<sup>a</sup><sub>13-28</sub> this text depicts a somewhat independently born Āvaśyaka-introduction and earlier had taken a thing or two away from the Āvaśyaka-nirvyukti. Henceforth, it grew at the expense of the Āvaśyaka-tradition. From then on, it became inserted by Jinabhadra into that tradition as a last link: corresponding with the context, it appears versified and a little shortened between Āv.-niry. I and II, in other words, between the advanced Nandī-chapter and the original opening of the text. Jinabhadra's innovation is not really original since Sanghadāsa had already

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that creates a type of Pluti-lengthening that does not yield like the normal lengthening of double consonants, but, rather, forces it to yield.

<sup>1</sup> Several observations lead to the same result that, alone, would not be proof:

Viś. I 998 (= Kalpabh. peḍh. 278) has apparently been inserted by Jinabhadra as a citation. Śīlāṅka proves that this is really the case. He describes the stanza two times as *grahaṇaka-gāthā* "citation-stanza". Below, p. 52<sup>a2</sup> *grahaṇaka* has to be translated as "locus".

For the treatment of mistakes that have been made when reciting, C refers not to Viś. I 852–864 but to the Kappa-peḍhiyā (Kalpabh. peḍh. 289–298).

Hemac. cites Viś. I 1202 (= Kalpabh. peḍh. 96) on Viś. I 529 from the Kalpabhāṣya, not from the Viśeṣāvaśyaka-bhāṣya.

Hemac. cites at Viś. I 538 (= Kalpabh. peḍh. 139) first, the Kalpabhāṣya-commentary (the KalpaCūṃi) and then Śīlāṅka's commentary on the Viśeṣāvaśyaka-bhāṣya (below, p. 52<sup>b</sup><sub>34-37</sub>).

Malayagiri relies on the "Kalpādhyayana" (Kalpabhāṣya) in a passage to be given later, not on the Viśeṣāvaśyaka-bhāṣya, although, in the same context he takes the stanzas I 1194. 1284. 1292. 1296 f. 1313.

1315 f. 1324<sup>a</sup>. 1317–1319. 1324<sup>b</sup>. 813<sup>b</sup>. V 246. III 43. V 241 from the latter text.

<sup>2</sup> Cp. H. to Daś.-niry. 198<sup>8</sup>. Similar Jaina writings were 2 the Malayavaī and 3 the Magahaseṇā; 1 & 2 are mentioned in Anuyogadv. d I 2,10<sup>10</sup> 4<sup>2</sup>, all three in Vyavah.-bh. V 17<sup>b</sup>, only the Tarangavaī in KC peḍh. 566<sup>b</sup>, etc. – Whilst dealing with the above Bhāṣya-passage, Haribhadra replaces the Tarangavaī with the Priyadarśanā, apparently better known in his time.

usurped a greater part of the Anuyogadvāra as an introduction for the Kalpa-tradition and from his versification Jinabhadra has taken over a considerable number of stanzas. Also, an increase can be found in the ĀvaśyakaCūṃi, of course, here in prose and, namely, in reference<sup>1</sup> to the Kalpabhāṣya. This section forms a clear conclusion in the developmental history of the Āvaśyaka-tradition only for the form and expansion that Jinabhadra has given it.

Since, for all the reasons given, Jinabhadra's Bhāṣya, by all means, is not identical with the school-like traditional Āvaśyaka-lesson, it stands by itself within the Āvaśyaka-writings: whereas the other Bhāṣya-s fulfil their task somehow and, therefore, serve as a basis for the concerned Cūṃi and ṭīkā-commentaries, the Viśeṣāvaśyaka-bhāṣya is used only in CHM but not commented upon. The use in C is rather moderate, whereas H takes advantage of the Bhāṣya fairly extensively and M, extraordinarily. In this manner, in general, only the contents are reproduced in C & H. Occasionally, the Bhāṣya-passage has been taken over literally: the Bhāṣya-citations in C amount to about 30, in H to about 150 stanzas. About M, see below, p. 54<sup>n</sup>. – Jinabhadra's work stands out more and more outside of the Āvaśyaka literature. Already at the beginning of the eleventh century it was simply called "the Bhāṣya" in Śāntisūri's Uttarādhyayana-commentary. Together with the Āvaśyaka-niryukti, it was to become the most popular authority of all Śvetāmbara writers, particularly of the commentators. The commentary alluded to by Śāntisūri cites from it, e.g. about 140 stanzas. The general popularity seems to have spread during the course of the tenth century, if not already earlier. The earliest citations in this sense from the text are found in the KalpaCūṃi and in the NandīCūṃi, both of which, as we have seen, mention it once by name. Among the later users, only the second Hemacandra should be mentioned here in whose Pkt.-grammar, above p. 6<sup>n</sup>., a Viśeṣāvaśyaka-passage has been established.

In turn, Jinabhadra's work has experienced a special text-history. The original version, commented upon by Jinabhadra himself and later by Śīlānka, is almost completely missing. In its place a version shortened by about 710 stanzas and somewhat modernized textually has come into existence that the first Hemacandra had produced and commented.

### The original recension of the Viśeṣāvaśyaka-bhāṣya

**The manuscript.** So far the only known manuscript of the original recension is P XII 56 (= p). From its script one can immediately see that it stems from the same scribe and was corrected and glossed on by the same persons as the manuscript of Śīlānka's accompanying commentary (P XII 57 = P), about which what is necessary is said below, p. 1–3. Since commentaries tend to be added after the texts, p must have been finished a few months before P, around the middle of 1081 A.D. The colophon reads:

- [32<sup>b</sup>]
1. ....  
.....  
.....  
.....
  2. ....  
rājēva jantu-nivahasya kṛta-pramodaḥ  
.....  
yasyādhunā 'pi sa muni-prabhur *Amradevaḥ*.
  3. prasatty-ojaḥ. ....  
.....  
.....  
*Yaśodevaḥ sūriḥ samajani* .....

<sup>1</sup> The passage is given more exactly in a previous footnote (p. 31<sup>n</sup>.).

4. [mūlā]yitaṃ yasya guṇair udāttaiḥ  
śākhāyitaṃ śiṣya-paramparābhiḥ  
puṣpāyitaṃ sad-yaśasā sa sūrir  
Jineśvaro 'bhūd bhuvi kalpavṛkṣaḥ.
5. śākhā-praroḥa iva tasya vivṛddha-śuddha-  
buddhi-cchada-pracaya-vancita-jāḍya-tāpaḥ  
śiṣyo 'sti śāstra-kṛta-dhīr Jinavallabh'ākhyāḥ  
sakhyena yasya viguṇo 'pi jano guṇī syāt.

itaś ca 6. dṛḍha-pratiṣṭho vitatāvakāśaḥ  
sva-vistṛti-vyāpta-dig-antarālaḥ  
kṣātraḥ pavitraḥ prathito 'tra dhātryāṃ  
vaṃśo 'sti tungaḥ sphuṭa-bhūri-parvā.

7. tatrābhūtāṃ bhūtalāvāpta-kīrti  
śraddhāvantau dhārmikau dharmasūnū  
lok'ācārābādhay' ārabdha-vṛtti  
dhīmān eko Bijjataḥ Pheruko 'nyaḥ.
8. anye 'pi ca Rāma-sutāḥ prasiddhi-bhājo babhūvur upaśamināḥ  
SāhasaSandhikaAndhuka-nāmāno mānya-jana-mānyāḥ.
9. aparau ca tīvra-tapasas viśuddha-vṛtteḥ prasiddha-satyasya  
Kulacandrasyābhavatāṃ putrau JinadevaJasadevau.
10. sarve 'pūrv'āgamika-vacan'ākarmaṇ'ākhyāna-pāṭha-  
prauḍhōtsāhāḥ parihṛta-mah'ārambha-mithyātva-kṛtyāḥ  
arhatpūjā-suvihitajanōpāsty-avicchinna-vāncḥā  
yāthātathya-sphuṭa-parigatāśeṣa-jīva'ādi-tattvāḥ
11. kanakam iva parīkṣyānekadhā dharmam anyam  
prakaṭam aghaṭamānam cāvagatyā sva-matyā  
jina-vacasi viśuddhe yukti-yukte ca ceto  
vidadhur amala-bodham ye vinaśyad-virodham
12. .... ri  
vistāri-pāpa-mala-vāri yaśaḥ-prasāri  
netrānukāri bhava-dāru-vidāri hāri  
jñāna-pradānam aparākhila-dāna-sāram
13. vibudhya buddhyā siddhānta-bhaktyā tair iti pustakaḥ  
.....
14. ....  
..... ni śubhaiḥ sādhye ca sat-saṃgame  
kasyāpy eva vilokitasya sukṛtaiḥ puṃsaḥ śiva-prāpiṇo  
jāyetāparakārya-varjanavato jñānapradānōdyamaḥ.
15. eka vastu vi .....  
.....
16. taiḥ pāṇi-pankaja-tale bhramarī 'va lakṣmīr,  
āropitā, tribhuvanam gamitā ca kīrtiḥ,  
unmūlitās ca vipadaḥ, padavī ca labdhā  
mokṣasya, yair jina-mataṃ pravilekhyā ...
17. ....  
..... Ī  
..... āṇi ...  
..... nandatu pustako 'yam ..... janaiḥ.  
iti mangalaṃ stāt.



It can be seen from this that some admirers of Jinavallabha have had the ms. made for him. In this manner, the assumption given below, p. 2<sup>b</sup>, middle, confirms that from the beginning, in a similar manner, P was intended for that scholar. Perhaps, in the almost completely lost concluding stanza of the colophon the scribe, Nemikumāra, has been named. However, his name can also have been lacking, because the colophon was not written by him, but, apparently, by the hand that added the Pratīka (which is again to be casually mentioned below, p. 52<sup>b</sup>n.).

In appearance p is better preserved than P; only about a dozen folios are broken and none were pasted together in such a way that, when separated, any difficulty arose. Most of the folios are much smaller than they must have been originally; on the longer side they have often lost a few lines completely, or almost completely. Consequently, much more is missing from the contents than in the Śīlāṅka-manuscript. Still, what the text-body of the manuscript had been can be exactly determined (which for us is the most important). The stanzas [33<sup>a</sup>] have been numbered, interlinear, in a series of ten, and, at the worst, the necessary circumstantial evidence can be deduced from Śīlāṅka, as well as from scraps of letters, or at least, from the length of the missing lines.

**The pattern.** Like the other Bhāṣya-s and the Āvaśyaka-niryukti our text treats the introduction as a special part; here, it is not called *peḍhiyā*, but *peḍha-bandha*. Consisting of 1012 stanzas and closing with the colophon *peḍhabandho samatto*, it comments, to begin with, the *peḍhiyā* of the Niryukti (Āv.-niry. I) in 1–836<sup>a</sup> and then reproduces in 836<sup>b</sup>–1012 the Anuyogadvāra in the manner described above. As said before, the main part of the work consists of three parts:

1013–3332<sup>a</sup> handling of the uvagghāya-nijjuttī (Āv.-niry. II–VIII).

3332<sup>b</sup>–4020 “ “ “ namokkāra-nijjuttī ( “ “ IX).

4021–4329 “ “ “ sāmāiya-nijjuttī ( “ “ X).

The three parts are not numbered and are not systematically separated from each other. The conclusion of the first part is indicated in the versified text (3332<sup>a</sup> *ii esa uvagghāo 'bhihiō Sāmāiyassa*) and the conclusion of the second only by a particular internal colophon (*namokkāranijjuttī-bhāṣyaṃ, namo suya-devayāe namo jināya*). The third part does not have any concluding statement at all since the words *iya parisamāviyam idaṃ Sāmāiyam atthao samāseṇa* (4328<sup>a</sup>) pertain to the entire work.

The other Bhāṣya-s have a simple and self-evident structure, which, of course, could not be applied to our work. They saw themselves confronted with a numbered sūtra-arrangement that had only to be continued with the added *peḍhiyā* in the Niryukti; Kalpabh. peḍh. & I–VI, Niś.-bh. peḍh. & I–XX, Vyavah.-bh. peḍh. & I–X. In the Āvaśyaka literature the sūtra at the opening had already been enlarged with the Pancanamaskāra and the Niryukti received a completely new arrangement through its numerous enlargements. Thus, it is understandable that except for the indispensable separation of the introduction not much of the arrangement system is noticeable in Jinabhadra's work.

The conclusions of the smaller sections and their sub-sections are marked in the other Bhāṣya-s fairly regularly by *dā(ram)*. – Signs of particular internal colophons are very seldom. A case is understandable that has to be presented in the next section (depicting the verse-numbering); but another one surprises by its isolation and incompleteness: namely, in dealing with the seven mentioned Anuyoga-types in 1387 the normal *dā(ram)* has been replaced three times by an internal colophon\*. A third case can be found at the conclusion of the passage to be mentioned below, p. 41<sup>b</sup><sub>44</sub>.

\* After 1401 comes kṣetrānuyogas samāptah, after 1403<sup>a</sup> kālānuyogas samāptah, after 1404 vacānānuyogas samāptah.

**Verse count.** In reality, there is no verse count, as little as in the other Bhāṣya-s. Only when dealing with the Gaṇadhara-vāda (Āv.-niry. VI 1–64) the numbering of verses is listed, as a rule, after the internal colophon at the conclusion of the eleven sections.

[1991–2064] . . . . . Gautama-nāmā prathama-gaṇadharah. gāthāgram 74.\*\*

[2065–2103] . . . . .

[2104–2145] tṛtīya-gaṇadharah samāptah

[2146–2228] gāthā-grantha 83.

[2229–2260] . . . . .

[2261–2322] ṣaṣṭhaḥ. gāthāgram 63 (!instead of 62).

[2323–2343] saptaṁhaḥ. gāthāgram 21.

[2344–2363] aṣṭamaḥ. . . . .

[2364–2407] navamaḥ gāthāgram 44.

[2408–2430] daśamaḥ. gāthāgram 24 (!instead of 23).

[2431–2483] ekādaśamaḥ. gāthāgram 53.

As already mentioned before, the verses in the available specimen are, of course, numbered interlinear from the beginning to the end. This numbering, made or arranged for by the user that indicates only every tenth line shows numerous slip-ups, which emanate from interpolations and numbering mistakes. Counted interpolations are 469<sup>1</sup>. 470<sup>1</sup>. 472<sup>1</sup>. 998<sup>1f</sup>. 1299<sup>1ff</sup>. 3037<sup>1</sup>. 3187<sup>1f</sup>. 3991<sup>1</sup> (appended in the margin). – At the conclusion of the Pancanamaskāra-part (after 4020) the information *gāthāh 4029* has been added that also presumes a second, equally wrong, counting, because according to the first, at this point, the number 4026 should result.

Counted according to śloka-s, the text should have 4822 grantha-s; the complete colophon of the manuscript reads: Viśeṣāvaśyaka-bhāṣyam samāptam . . . . . mangalam mahāśrīḥ. granthāgra-parimāṇam sahasra 4822.

**Śīlānka's Text.** Śīlānka's commentary exactly reflects the described [33<sup>b</sup>] arrangement of the text. With him, the following main colophons can be found:

after 1012: tad evaṁ Nandī Anuyogadvāra-praghaṭṭaś ca śodhitā<sup>2</sup> iti gāthārthaḥ. namaḥ  
- śrutadevatāyai bhagavatyai.

3331: tad evaṁ upodghātaḥ samāptah.

Apparently, an internal colophon is missing after 4020. In the ms. only the syllables . . *lpā sūtram ity-ādi* are found that have been almost completely effaced by another hand. Hemacandra writes *tad evaṁ avasitaḥ pancanamaskāra tad-avasāne ca namaskāra-niryuktiḥ samāptā<sup>3</sup>*.

\*\* 1988 (Āv.-niry. VI 1) – 1990 are preparatory contents, where in 1991–1996 (Āv.-niry. VI 2–7) a summary overview of all eleven sections has been given. This overview at the above summation (74) has been carried over to the first section; Śīlānka, however, only begins the explanation of the Gaṇadharavāda with 1997 (Āv.-niry. III 127, cp. below, p. 9<sup>a</sup>), Hemacandra even only where the Bhāṣya-explanations begin (with 2008).

<sup>1</sup> A marginal note at the first stanza reads *iyam vṛttau na vyākhyātā na ca budhyate*, one such at the second stanza has only been preserved in traces.

<sup>2</sup> Śīlānka calls the stanzas 1-836<sup>a</sup> simply Nandī (because 79-835 are concerned with the contents of the Nandī). Jinabhadra also uses this title in (836<sup>a</sup> &) 3458<sup>a</sup> for the Nandī-part of his work and even refers to C(ūṁ) at Niry.) IX 10 f. with the words *jahā Nandī* to C I 14 f. – The following *praghaṭṭa* means coherence (of events, facts, discussions, thoughts, compound members, etc.); cp. Nemidatta's Kathākośa 58,26<sup>a</sup> *tataḥ Sunandayā dhātryā prōktam pūrva-praghaṭṭakam*, (same as . . . *prōktam pūrva-vṛttāntam*), 76,6 end *jñātvā pūrva-praghaṭṭakam*, comm. on Yogabindu 486<sup>b</sup> (*ahi-śanka-viṣa-jñātāc*): *ahinā adaṣṭasyāpi tathāvidha-praghaṭṭaka-vaśād ahi-śankā* . . . . comm. on Yogabindu 257<sup>b</sup> (*haviḥ pūrṇa-priyo vipro bhunkte yat pūpik'ādy api*): *yad yasmāt tathāvidha-viṣama-praghaṭṭaka-vaśāt pūpik'ādy api* . . . . Sāyaṇa on AitBr. VII 13,7 (Aufrecht, p. 384).

<sup>3</sup> <sup>a</sup>ia p<sup>2</sup>.

<sup>3</sup> <sup>a</sup>ptah BbS.

Śīlānka's Gaṇadhara-colophons do not indicate stanza-numbers. Incidentally, they are of two types, namely, as above only at 3–11 in Skt., on the other hand, at 1 & 2, and here together with a preceding dāra-internal colophon in Pkt.<sup>4</sup>

1. *jīve iti dāraṃ, paḍhamo gaṇadharo gao*. Similar with 2 (below, p. 10<sup>b</sup><sub>1f</sub>).

3–11. *tiṭṭho* (resp. *caturtho*, etc.) *gaṇadharasamāptaḥ*. On 3 & 8–11, s. below, p. 10<sup>b</sup>–11<sup>b</sup>.

In the second half of the commentary numerous stanzas have been completely passed over without Śīlānka even mentioning how many each time. Below, p. 9–19, attention has been always drawn to these omissions at the foot of the pages; straight away, the first (p. 9<sup>a8</sup>) is definitely the largest, because it relates to stanzas 1550–1996 (niry. II 68–VI 7). Even the state of stanzas 1550–4329, as they presented themselves to Śīlānka, could not have been taken from his commentary in certain, individual cases. At least, it shows that from the eleven interpolated stanzas, which we have seen before, at the most, he has considered 3037<sup>1</sup> as part of the text<sup>5</sup>. He mentions only 998<sup>1f</sup> but treats both of these śloka-s almost completely like actual text-stanzas: as though they were such both times he takes out the Pratīka and concludes the explanation with *iti ślokaṛthaḥ*; yet, everything stands excursus-like within the commentary to 998; thus, it can be assumed that the interpolation in Śīlānka's text-copy was, indeed, there, still recognizable as such. The interpolation 96<sup>1</sup> (which is missing in p, but assumed to be genuine by Malayagiri in the Nandī-commentary Ed. p. 266, 1f.), noticed later in Hemacandra's commentary appears with Śīlānka clearly as a citation (cp. below, p. 5<sup>a</sup>). On the other hand, without hesitating Śīlānka counts both stanzas 554 & 821 that are to be discussed below p. 41<sup>b</sup><sub>33-44</sub>, as text. Finally, it has to be mentioned that 604 is an *anyakartṛka*-stanza according to Śīlānka (cp. above, p. 30<sup>b</sup><sub>41</sub>) whose statement has been connected by Hemacandra falsely to 605 (below, p. 7<sup>b2</sup> has to be read "unjustifiably").

## Hemacandra's Recension of the Viśeṣāvaśyaka-bhāṣya

The version that Hemacandra has given to our Bhāṣya, first of all, is available in his own commentary. It already belongs to a period when one had begun (as explained in more detail in ZDMG VLI 584) to incorporate the texts completely into the commentaries. Secondly, Hemacandra's recension appears in particular text-manuscripts, of which, until now, two have been ascertained: S 164 (= s) & P XXI 1336 (= π). Apparently, the archetype of the text-manuscripts has been established, firstly, on the basis of the commentary, taking into account readings of the original recension. In any case, numerous differences show up in small matters as compared to the commentary that would not be so numerous if the text had been established first and then commented.

The first few pages of s have been photographed in tables 33 and 34 about which the note (printed before knowledge of π), p. 3<sup>b2</sup> has to be taken into account. To begin with, on the concluding page of the manuscript (fol. 63<sup>b</sup>) the following date can be found:

saṃvat 1524 varṣe dvitīya-bhādrapada-māse kṛṣṇa-pakṣe 9 anantari 10 buddhe bhāṭa-Pancāyaṇa lakṣitārthaṃ.

A somewhat different (more modern e- and o-stroke writing) hand adds:

saṃvat 1528 varṣe kārttika-māse Śrīmaṇḍapa-durga-citkoṣe śrīKharatara-gacche śrīJinabhadrasūri-paṭṭa-pūrvācalāṃkaraṇa-taruṇatara-taraṇi-sāndra-śrīJinacandrasūri-vijaya-rājye vācan'ācārya-cakra-cūḍāmaṇi-śrīRatnamūrtigaṇi-śiṣya-vā<sup>o</sup>Merusundaragaṇinām sāhyāt Śrīmālajñānīya-thakkura-gotre saṃ<sup>o</sup>Jayata-bhāryā-Hīmi-sutena śrījina-prāsādapratimā-ācāry'ādipadapratīṣṭhā-śrīrīthayātrā-sattr'-āgār'ādy-agānya-punya-paramparā-pavitṛkriyamāṇa-svajanmanā nijabhujārjita-śulkaḍavya<sup>1</sup>-vyūha-vyaya-lekhita-

<sup>4</sup> Apparently, the marginal note mentioned below, p. 10<sup>b1</sup>, has nothing to do with this difference.

<sup>5</sup> After 3038\* (III 544\*), namely, pr. m. *gatārthāḥ* is found. Since a plural there is correct at least two stanzas can be expected between 3038 and the next-mentioned stanza 3040 (III 546). Śīlānka assumes here 3037<sup>1</sup> (niry. VIII 95) & 3039, because both stanzas in the Niryukti (which Śīlānka also follows in 3006) are also found at that place.

<sup>1</sup> śukladr° ms.

sakalaśrīśiddhāntena suśrāvaka-saṃ<sup>o</sup>Māṇḍanena putra-saṃ<sup>o</sup>Śīmarāj'ādi-sakalakuṭambaparivāra-parivṛttena<sup>2</sup>  
śrīViśeṣāvaśyaka-sūtram lekhitam.

[34<sup>a</sup>] Finally, still a third hand inserts the following ārya:

śrīmatTapagana-gaganāṅgana-gaganamaṇi-prabhaiḥ svapunyārtham

Vijayānanda-munindraiś citkoṣe 'sau pratir mumuce |

Thus, s belonged originally to a complete collection of copies of canonical texts and commentaries that some unknown Māṇḍaṇa has had made. Some collections of a similar type are represented in Europe by specimens; the final remark of B 1038, printed by Weber in the Cat. II p. 638 (and mentioned again p. 1248, 27), reports about one such case; B 1722 belongs to another (a manuscript of Abhayadeva's Aupapātika-commentary).

s was written in the *ciṭkoṣa* (i.e. in the library)<sup>22</sup> of the Śrīmaṇḍapa-durga, from where the manuscript, according to the concluding metrical indication, later (around 1600 A.D.) came into another *ciṭkoṣa* (i.e. most likely, into that of a separate branch) by means of Vijayānanda who had founded a particular branch within the Tapāgaccha.

How Hemacandra has divided and shortened the original can be seen in the following concordance:

[illegible]

<sup>2</sup> A mistake for °*vrtena* sanctioned by Halāy. IV 27.

\* The colophon says here: śrīStambhatūrtha-vāstavya-śrīŚrīmālījñātīya-vṛddhaśākhīya-do°Lahvayā tadbhāryāBāi-Campāi, tayoh putrāḥ do°Sumatidāsa do°Kikā do°Keśava, do°Sumatidāsa-bhāryā Sobhāgade tayoh putra-doSijaya-karaṇena svabandhu-do°Kānājī-pramukha-kuṭamba-yutena sva-citkośa-vṛddhy-arthaṁ sva-śreyase 45 pañcālīsa-āgama-sūtra-vṛtti-pustakam likhāpitam, tan-madhye prathamopānga-vṛttir iyam. – Manuscript P VIII 682, written samvat 1790, belongs to a Digambara institution of a similar type.

A smaller collection (of 10 + 2 volumes) is in a Śvetāmbara institution set up between 1100 and 1130 A.D. whose book titles have been listed in the colophon of the manuscript A V 36 (that forms the concluding volume).

<sup>107</sup> cp. *jñānakośa* with Dharmasāgara Weber's Cat. II 1009.<sup>24</sup>

	"	"	"	42-66	3588-3628		41
	"	"	"	67-70	3629-3685	225-281	
	Aupap.	§ 153	conclusion	3686 f.	282 f.		
	"	"	"	3688-3709	[II 265 ... 288]	22	
	"	"	"	3710-3713	284-287		
	Āv.-niry.	IX	91 <sup>b</sup> -93	3714-3757	288-331		
	"	"	"	3758-3783	332-357		
	"	"	"	3784-3801	[II 302 ... 311]	18	
				3802	358		
	"	"	"	3803-3817		15	
	"	"	"	3818-3830	359-371		
namokkāra	"	"	"	3831-3837	372-378		
	"	"	"	3838-3840		3	
	"	"	"	3841-3849	[II 445-453]	9	
	"	"	"	3850-3856		7	
	"	"	"	3857-3862	379-384		
	"	"	"	3863-3891	[II 431 ... 466]	29	
	"	"	"	3892-3897		6	
	"	"	"	3898-3904	385-391		
	"	"	"	3905-3908		4	
	"	"	"	3909-3913	392-396		
	"	"	"	3914-3917		4	
	"	"	"	3918-3927		10	
	"	"	"	3928-3991	397-460		
	"	"	"	3992-4020	462-490		
sāmāya	"	"	"	4021-4329	491-799		
			X 2	84			
Sum of the stanzas omitted by Hemac.							710

[34<sup>b</sup>] Instead of an historical division, a half-way objective and a half-way arbitrary one takes its place. Particularly Hemacandra does not take any commented basic work (the Āvaśyaka or the Āvaśyaka-niryukti) as a guide, but rather only the text of the Bhāṣya; however, with details he often proceeds unsystematically.

If one considers the contents of the original version from an objective point of view, the following arrangement is discernible. A first (three-part) main piece (A) extends up to 1548. At this point, a large section of legends in the Niryukti follows (Āv.-niry. II 67-VI 82), to which Jinabhadra turns his attention in a very unusual manner to the part forming fairly much the conclusion (VI 1-64) that offers philosophical-dogmatic expositions. Here, then, two contrary intermediate pieces (B & C) result, of which the first (1549-1987) contains the neglected, and the second (1988-2483) the preferred Niryukti-part. A second (again three-part) main piece (D) consists of the stanzas 2502-4329. It deals in regular sequence with the remainder of the first half of the Niryukti leaving out the Sāmācārī-insertion. - A division originating from the Bhāṣya must somehow coincide with the suggested schemas (A 1-3, B, C, D 1-3). Hemacandra now inserts five parts (I-V), which relate to that schema as follows: I & II coincide with A & C, since B has been omitted, but, at the beginning, II has been wrongly delimited; D 1 has been divided into two parts (III & IV) for no reason and falsely separated at both ends; from D 2 & 3, V emerges.\*

To begin with, the abridgement of the text consists of omitting the Niryukti-parts that have not been or have hardly been dealt with. In this manner, a very fragmentary work emerges that presupposes the joint use of a Niryukti-copy. In this way Jinabhadra's piece by piece treatment of the material lies fully exposed and his work led a step further away from the

\* At V 120 Hemacandra refers to the *pīṭhikā* and, at the same time, has I 438<sup>b</sup>-441 in mind. Apparently, he understands here by *pīṭhikā* simply Āv.-niry. I, respectively the corresponding Bhāṣya-part; it would be a mistake to conclude from this passage that Hemacandra might have perhaps labeled Viś. I with the name *pīṭhikā* or might have understood by this the *peḍhabandha* of the original recension.

original Bhāṣya-type that wishes to be an enlargement of the Niryukti, not an accompanying text to it. The other elements Hemacandra excludes are Bhāṣya-passages that consist mainly of repetitions. – Still Hemacandra is not very consequential when abridging either. In general, he omits only passages with multiple stanzas. Once he follows a middle way: he includes 18 Niryukti-stanzas not treated by Jinabhadra at the beginning of III, almost passes over them in the commentary and, in fact, keeps only the first of these in the text completely, whereas, when he abridges in other cases, the Pratīka is sufficient for him.

Hemacandra's verse-count is of a double nature. In each part, the main count begins again from the start; thus, there are five independent sums. In the commentary at the end of each of the explained sections, firstly, the number of stanzas of the section is ascertained and then the final number resulting from the main counting is noted down. Thus, the main count is assured by the individual counting. Also in the text the individual count continues parallel but only for the eleven Gaṇadhara-s (in accordance with the original recension) and for the schisms 2–8. In these 11 + 7 sections the stanzas are separately counted and from the main count, as in the commentary, only the summed-up enumeration is listed. Except the first time, Hemacandra indicates exactly how many stanzas he is suppressing. These have been taken into account only at the beginning of III (that has been discussed before). Interpolations (which can be taken into account or not, at one's own discretion) and careless mistakes create some disorder in the matter. The commentary counts both śloka-s 998<sup>1</sup> and 998<sup>2</sup>, so that the total in I rises to 1550; as a result of an oversight in the main count, he places the stanzas 1012 (1014)–1094 (1096) one too low and makes a similar mistake in II when he gives the sixth Gaṇadhara only 61 stanzas. The text and commentary adopt stanza 3991<sup>1</sup> (V 461), although the commentary indicates that it is missing in some text-copies as well as in the earlier commentaries. Instead of 3784–3801, Hemacandra counts only 17 stanzas and instead of 1549–2007 he seems to assume five stanzas more (459 + 5)<sup>†</sup>, because, in total, he wants 714 stanzas omitted. The interpolations only mentioned in his commentary (but not taken into account) are 96<sup>1</sup>, 469<sup>1</sup>, 472<sup>1</sup>, 3187<sup>1</sup>.

Finally, it should be shown in what manner Hemacandra has specifically modernized the text cases. In Prakrit literature what is more modern distinguishes itself from what is older by a larger per cent of words and forms that betray the influence of Skt. Already with Jinabhadra we found above (p. 31<sup>b</sup><sub>33</sub>) an extensive Sanskritization of the Pkt.. The Cūṃi-commentaries create or prefer intermediate forms like *gādhā* for *gāhā*, and *kareti* “does” for *karei*. From Haribhadra onward Skt. has become the general language of the commentators. Therefore, later authors, like Devendra, etc. still more fall victim to the puristic effect [35<sup>a</sup>] of Skt. when they write Pkt. and then allow themselves some unusual Sanskritizations, also in prose. Of course, Hemacandra also yields to this general tendency as far as this is at all possible for an editor and commentator who is among the most conscientious in India. He almost always writes, e.g. *kaha* for *kiha* and *eva ceva neva* for *eya ceya neya*, furthermore I 359<sup>b</sup> & 361<sup>a</sup> *āṇāpāna* for *āṇāpāṇu*, III 315<sup>a</sup> *uttharaṇa* (v. l. *uttaraṇa*) for *atthuraṇa* [*āstarāṇa*], III 449–470 always *gihakoliyā* for *gihaloliyā* “house lizard”, III 468<sup>a</sup> *tal-lakkhaṇehi* for *tal-lakkhaṇā hi*, V 47<sup>a</sup> *teṇēcchai* for *teṇ' icchai*. Particularly noteworthy is the Sanskritism *dissa* “visible” and *adissa* “invisible” (for *desa* and *adesa*), because he is confronted with the Prakritism *adreyā* in the Muṇḍaka-Upaniṣad. The older feminine ending *ya* is generally replaced by *ṣ*. It can often be seen that Hemacandra changes a word only at its first appearance (cp. KZ. XXXI 43); thus you find:

*uvogghāya* in I 971<sup>a</sup>, but correctly *uvaggho* in I 971<sup>b</sup>. 991–993. 1013. 1021. 1346. 1348. 1350. 1483. IV 191. V 583. 585. 614. 615.

*leṭṭhu* in III 488, but correctly *lelu* (from *leḍu*, cp. *kolhuya*) in III 489–494.

<sup>†</sup> On the basis of table B, which is found on p. 35<sup>b</sup>, one can assume that Hemacandra perhaps counted the three Pratīka-stanzas and like the Niryukti instead of 1771 & 1954 had two stanzas each before him.

Once *nēha*, because, apparently, at this passage Śīlāṅka had already smuggled in this Skt-ism; cp. below, p. 11<sup>b</sup>.

*jugunche* in V 769, but correctly *dugunchā* in V 771.  
*aggajjho* in V 790, but correctly *aggejjho* in V 791.

The reason *a* stands for *ō* in *uvagghāya* is that here the sound sequence, *vo*, could not cast off the *v*, since it is supported by a preceding *u*, not like in *Mūlācāra* VII (above, p. 16<sup>a</sup><sub>37 f.</sub>, so that no other alleviation could come about. – Jinabhadra once writes *ugghāya* (*udghāta*): I 1347 begins *acchau tāv' ugghāo* (perhaps with the popular suppression of a homonymic syllable for *tāv' uvugghāo*). It could be that already Jinabhadra occasionally permitted *uvogghāya*; at least, *p* offers in 991 & 993 *uvoghāo* with the defective spelling (*gh ph ch kh* for *ggh pph cch kkh*) that is usual in *p* & *P* and often corrected by another hand. Naturally, the variant cannot be assigned to the author with any certainty on the basis of a single manuscript. What Hemacandra has written in one passage is also not certain; although the manuscripts of his recension (BbSs) always agree, only the best copy *B* reads in I 1013 *uvagghāya*; on the other hand, bSs, here, have a second time, *uvogghāya*.

A real mistake is seldom found when Hemacandra's readings deviate from the original: in I 1419 he reads *hio* instead of *'hio* and in III 480 *ppabandhenam* instead of *ppavancenam* (which is palaeographically easily understandable); in V 625<sup>a</sup>, he forgets *to*.

### Concordance between the Āvaśyaka-niryukti and the Viśeṣāvaśyaka-bhāṣya

The concordance of the recensions p. 34<sup>a</sup> has already displayed, in broad outlines, the stanza-relationship existing between *niryukti* and *bhāṣya*. An individual comparison, which now will follow, requires eight tables that correspond to the eight *Bhāṣya*-parts (A 1–3, B, C, D 1–3). What is found with Hemacandra we number (as in the extracts and in the *Pratīka*-lists) in his manner; for this reason his delimitation of the individual parts has to be taken over, and in this case his division of D 1 also requires a double table instead of one. In table A 2 the *Niryukti* appears instead of the *Anuyogadvāra*. – *n.* or *niry.* or *Āv.-n.* = *Āvaśyaka-niryukti*.

**Table A 1:** Viś. I 1–836<sup>a</sup>.

n. I	Viś. I	n. I	Viś. I	n. I	Viś. I	n. I	Viś. I	n. I	Viś. I	n. I	Viś. I
1	79	15 <sup>a</sup>	409 <sup>a</sup>	30	587	42	668	56 f.	712 f.	70 f.	778 f.
2 f.	177 f.	17	443	31	597	43	672	58 f.	716 f.	72 f.	793 f.
4	332	18	448	32 f.	607 f.	44	674	60	727	74 f.	795 f.
5	335	19	453	34	609	45	684	61 f.	737 f.	76	797
6	350	20	500	35	614	46	689	63	747	77	809
7	354	21	557	36	616	47	692	64	751	78	822
8 f.	373 f.	22	560	37	620	48 f.	694 f.	65	759	79	828
10 f.	377 f.	23 f.	564 f.	38	626	50 f.	696 f.	66	762		
12	395	25 f.	567 f.	39	630	52	698	67	765		
13	405	27 f.	576 f.	40	637	53 f.	702 f.	68	771		
14	408	29	580	41	657	55	705	69	775		

**Table A 2:** Viś. I 836<sup>b</sup>–1012. Here only the stanzas taken from the *Anuyogadvāra* have been noted down. Subsequently, the still more numerous prose-passages that Jinabhadra puts into verse can be easily found. We cite the text according to Weber's division (Cat. II 695–698). Most likely not only 972 f. (= *niry.* II 61 f.) belonged to the *Āvaśyaka-niryukti* but also the remaining stanzas, most certainly, at least, 903; cp. above, p. 20<sup>b</sup>n. end].

Anuy.	Viś. I
a end	871 f.
b end	893
c end	899
d open.	901
	903
d III	972 f.

[35<sup>b</sup>] Table A 3: Viś. I 1013–1548.

n. II	Viś. I	n. II	Viś. I	n. II	Viś. I	n. II	Viś. I	n. II	Viś. I	n. II	Viś. I
1	1024	12	1112	23	1164	32	1237	[43]	1326	57	1434
2	1056	13	1118	24	1168	33	1248	48	1341	58	1447
3	1061	14	1125	25	1179	34	1253	49	1349	59	1451
4	1068	15	1142	26	1185	35 f.	1259 f.	50	1365	60	1454
5 f.	1073 f.	16 f.	1144 f.	27	1192	37	1283	51	1377	61 f.	1484 f.
7	1075	18	1146	28	1203	38	1301	52	1384	63	1487
8	1079	19	1151	29	1225	39	1305	53	1387	64	1497
9	1084	20	1154	30	1230	40 f.	1308 f.	54 f.	1411 f.	65	1505
10 f.	1093 f.	21 f.	1157 f.	31	1233	42	1312	56	1425	66	1533

**Table B:** Viś. 1549–2007. This table is based only on manuscript p; within it 1588 is in brackets, but counted, whereas three stanzas have not been included where only the Pratīka has been taken out from each.

As in the excerpts and in the Āvaśyaka-Erzählungen, we render the Pratīka by means of an asterisk attached to the verse number; α–δ are to denote the four pāda-s of a gāthā. The table lists not only the Nirukti-stanzas, but also the few occurring Bhāṣya-stanzas next to it, naturally, where an empty space corresponds on the left side. 1809–1820 explain the Niry.-verses 1806–1808 (= 1584–1586) that are not explained at their first appearance!

Āv.-n. II	Viśeṣāv.	Āv.-n. III	Viśeṣāv.	Āv.-n. III	Viśeṣāv.
67–69	1549–1551	129–168	1717–1756	284–306	1840–1862
72–74	1552–1554	222–224	1757–1759	308–313	1863–1868
76–95	1555–1574	185 f.	1760 f.	307	1869
97–109	1575–1587	188 f. 194	1762–1764	314–327	1870–1883
95	[1588]	229 f.	1765 f.		1884
112–115	1589–1592	196. 198	1767 f.	328–340	1885–1897
116 <sup>a</sup> . 117 <sup>b</sup>	1593	201. 204	1769 f.		
117 <sup>a</sup> . 116 <sup>b</sup>	1594	202 <sup>a</sup>	1771 <sup>a</sup>	IV 1–6	1898–1908
118–167	1595–1644	203 <sup>αδ</sup>	1771 <sup>b</sup>	8–57	1904–1958
		231–249	1772–1790	58 <sup>αδ</sup>	1954 <sup>a</sup>
			1791	59 <sup>a</sup>	1954 <sup>b</sup>
Āv.-n. III	Viśeṣāv.			60–69	1955–1964
4 f. 7–20	1645–1660	250–266	1792–1808	V 1–17	1965–1981
34. 33	1661 f.	267*		20–23	1982–1985
35–56	1663–1684		1809–1820	26 f.	1986 f.
82–87	1685–1690	268	1821	VI 1	1988
92 f. 98	1691–1693		1822–1824		1989 f.
94–97	1694–1697	269–273	1825–1829	2–7	1991–1996
99–103	1698–1702		1830 f.	III 127	1997
116–128	1703–1715	274–281	1832–1839	VI 8–17	1998–2007
136	1716	282*. 283*			

**Table C:** Viś. II. – G. = Gaṇadhara (cp. p. 33<sup>a</sup><sub>45-55</sub> & 36<sup>b</sup><sub>57 ff.</sub>).

G.	niry. VI	Viśeṣ. II	G.	niry. VI	Viśeṣ. II	G.	niry. VI	Viśeṣ. II
1	{ 8–17		5	{ 37–39	222–224	9	{ 53–55	357–359
	{ 18	56		{ 40	253		{ 56	400
2	{ 19–22	58–61	6	{ 41–43	254–256	10	{ 57–59	401–403
	{ 25 f.	62. 96		{ 44	315		{ 60	423



3	{	27-31	97-101	7	{	45-47	316-318	11	{	61-63	424-426
		32	138			48	336			64	476
4	{	33-35	139-14	8	{	49-51	337-339				
		36	1			52	356				
			221								

**Double table D 1:** Viś. III & IV. The Niryukti-stanzas omitted by Hemacandra in III have to be examined in the concordance of the recensions (p. 34<sup>a</sup>). – N = Nihnava (schism).

Āv.-niry.	Viś. III	n. VIII	Viś. III	N	niry. VIII	Viś. III
VI 65-82	1-18	16-25	112-121	1	62 f.	299 f.
83 f.	23 f.	26 f.	124 f.	2	64 f.	326 f.
[85] 86	27. 29	28-30	139-141	3	66 f.	349 f.
87 f.	31. 33	31-35	174-178	4	68 f.	382 f.
VIII 1-3	34-36	36 f.	257. 268	5	70 f.	417 f.
4 f.	57 f.	38 f.	270. 272	6	72-75	444-447
6 f.	60. 62	40	277		76. 78-82	482-487
8 f.	66. 68	50 f.	279. 281	7	84. 86	488. 499
10-12	75-77	54 f.	287 f.		87 f.	502 f.
13	83	56 <sup>a</sup>	293 <sup>a</sup>	8	89 f.	510. 512
14 f.	91 f.	57-61	294-298		91 f. 94	543-545

n. VIII	Viś. IV	n. VIII	Viś. IV	niry. VIII	Viś. IV	Viśeṣāv.
95 f.	1 f.	109-111	70-72	147. 149. 148		3248-3250
97 f.	7 f.	112 f.	75. 81	150-160		3254-3264
99	10	115-121	82-88	160 <sup>1-3</sup>		3268-3270
100	12	122-126	92-95. 97	161-165		3271-3275
101	25	127-129	99. 102 f.	166-169	152. 155-157	
103	28	130 f.	105. 108	170	166	
104	34	132 f.	110. 114	171-181	168-178	
105	39	134-136	117 f. 121	182	190	
106	58	137 f.	129. 131	183 f.		3315 f.
107	64	139-141	134-136	186. 185		3318 f.
108	65	142-146	138-142	187-198		3320-3331

[36<sup>a</sup>] **Table D 2:** Viś. V 1-490. The individual equivalents that clearly result from the concordance of the recensions, have not been repeated here.

n. IX	Viśeṣ. V	Viśeṣ.	niry. IX	Viśeṣ. V	Viśeṣāv.
1-4	1-3. 36		92 f.	290. 292	
5-8	57 f. 89. 108		71-73	337. 354 f.	
9-15	114-120			[II 302-310	3784-3792
16 <sup>a</sup> . 17f.	123 <sup>a</sup> . 140. 155			289-294	3793-3798
23 f.		3495. 3497		34. 295. 311]	3799-3801
25. 27		3499. 3504	74-76		3803-3805
28-30		3506-3508	77-82		3807-3812
32	156		84-88		3813-3817
37-39	205. 208. 211		89 f.	372 f.	
40 f.	220. 224			[II 431 f.	3863 f.
42-52		3588-3598		439-442	3868-3871

53		3600		135 <sup>a</sup>	3872 <sup>a</sup>
54-56		3603-3605		433. 420 f.	3873-3875
57-59		3607-3610 f.		434. 443 f.	3876-3878
60		3613		454-466]	3879-3891
61 f.		3618. 3620	107 f.	385 f.	
63-66		3625-3628	109 <sup>a</sup> cp.	389 <sup>b</sup> . 390 <sup>a</sup> .	
67-70	225-228		109 <sup>b</sup>	390 <sup>b</sup>	
	[II 265 f.	3688. 3689*	114-116	392-394	
	269 cp.	3691f.	122-125		3918-3921
	270-274	3693-3697	127-131		3922-3926
	275-281	3699-3705	131 <sup>1</sup>		3927
	285-288]	3706-3709	132-135	397 f. 406.	
				409	
91 <sup>b</sup>	cp. 288 <sup>a</sup>		136-138	418-420	

Table D 3: Viś. V 491-799.

Niry. X	Viś. V	niry. X	Viś. V	niry. X	Viś. V
2. 4	491. 495	43	592	52 <sup>4-9</sup>	657-662
5 <sup>a</sup>	497 <sup>b</sup>	45 <sup>1f</sup>	598. 600	60	681
26 f.	535 f.	45 <sup>3f</sup>	601 f.	61 <sup>a</sup> cp.	682 <sup>b</sup>
10	538	46 <sup>1-3</sup>	603-605	67	698
30 <sup>1-3</sup>	542-544	46 <sup>6</sup>	606	68 <sup>b</sup> . 69 cp.	700-703 <sup>a</sup>
30 <sup>5.4</sup>	545 f.	47 cp.	608. 609 <sup>a</sup>	71	706
31 <sup>b</sup> cp.	550 <sup>a</sup>	48 <sup>a</sup> cp.	610 <sup>b</sup>	74 <sup>a</sup>	737 <sup>a</sup>
35 cp.	553 <sup>b</sup>	57 f.	616. 627	76	759
36. 39	555. 559	52 <sup>1-3</sup>	653-655	83 f.	788 f.

### Prior works used by Jinabhadra in Viś. I

Jinabhadra did not only find an Anuyogadvāra-segment in the introduction to the Kalpabhāṣya, but actually the first half of that introduction touches upon most of what Jinabhadra deals with before the *uvagghāya-nijjuttī* starts in Āv.-niry. II 61. Sanghadāsa has understandably taken the Nandī into consideration before the Anuyogadvāra, and besides that he has consulted and explained a number of stanzas from Āv.-niry. I & II (I 1. 19 f. 23 f. 78. II 13<sup>a</sup>. 28. 52-55. 56<sup>b</sup>. 60). That is why his first 362 stanzas correspond to the majority of the first 1482 stanzas in Jinabhadra's Bhāṣya. As this numerical proportion shows, although it often follows that of Sanghadāsa word for word, in general, Jinabhadra's handling is much more detailed. Many times he goes back to the assumed basic works (Nandī and Anuyogadvāra). Two samples of contents from both authors can be found below, p. 40<sup>b</sup><sub>1-30</sub> & 42<sup>a</sup><sub>24-61</sub>.

A source that touches only a particular part of the mentioned stanza-area has been lost. We learn from the commentaries, that Viś. I 116 & 127 come from a Pūrva. Both of the stanzas will be dealt with thoroughly (naturally on the basis of the Pūrva-tradition in question), so that the Pūrva-segment fills the stanzas I 116-152. In any case, by Pūrva is meant the JñānapravādaPūrva that describes five *jñāna*-types (as Abhayadeva and others correctly notice), and, therefore, will have formed the source of the Nandī as well as of the Nandī-chapter Āv.-niry. I. Thus, for this passage Jinabhadra simply goes back to the source of his model. He will be doing this to a lesser degree also elsewhere in his work without

really removing or explaining entire stanzas. We will find a half-gāthā that very likely comes from the same Pūrva, below, p. 40<sup>a</sup><sub>58-63</sub> in the Nandī and p. 40<sup>b</sup><sub>9f.</sub> with Sanghadāsa.

Of course, Sanghadāsa's preserved preparatory work is of great value for the appreciation of Jinabhadra. In fact, what typifies and distinguishes this cannot be better and more completely recognized than through an individual comparison of the corresponding parts in his own Bhāṣya and in that of his predecessor. A concordance on this that we give next will guide in this matter and serve as a basis for further investigations. When the passages do not agree literally with one another, "cp.", has been given instead of the equal sign. Numbers in italics denote the Niryukti-stanzas.

[36<sup>b</sup>]

K. pedh.	Viś. I	K. pedh.	Viś. I	K. pedh.	Viś. I	K. pedh.	Viś. I
5 <sup>a</sup>	cp. 24 <sup>b</sup>	91 <sup>ya</sup>	cp. 527 <sup>bb</sup>	258	cp. 907	97	cp. 1203
24 <sup>ay</sup>	cp. 78	119. 122 =	528 f.	257 <sup>a</sup>	cp. 909 <sup>a</sup>	98	cp. 1206
30	cp. 79	128	cp. 530	151 <sup>a</sup>	cp. 911 <sup>b</sup>	101	cp. 1207
39 <sup>b</sup>	cp. 80 <sup>a</sup>	130	cp. 531	259 f.	cp. 921 f.	103	cp. 1210
25	cp. 89 f.	131 <sup>a</sup>	cp. 532 <sup>a</sup>	261	= 924	104 <sup>a</sup>	cp. 1211 <sup>bb</sup>
26 <sup>a</sup>	= 91 <sup>a</sup>	132 <sup>a</sup>	cp. 532 <sup>b</sup>	262 <sup>ay</sup>	cp. 926 <sup>ay</sup>	105 <sup>b</sup>	cp. 1213 <sup>b</sup>
26 <sup>b</sup> . 27	cp. 91 <sup>b</sup> . 92	133 f.	= 533. 535	263	cp. 927 f.	99 <sup>a</sup>	cp. 1214 <sup>a</sup>
40	cp. 241 f.	136 f.	cp. 536 f.	264 f.	= 931 f.	99 <sup>b</sup>	cp. 1215 <sup>a</sup>
42	= 453	139	= 538	266	cp. 938	111	cp. 1216
43 <sup>b</sup>	cp. 456 <sup>ad</sup>	140	cp. 541	267 <sup>ay</sup>	cp. 940	109 <sup>a</sup>	= 1217 <sup>a</sup>
55	cp. 464 <sup>a</sup>	141-147 =	545-551	268 <sup>a</sup>	cp. 944 <sup>a</sup>	106	cp. 1218
46 <sup>b</sup>	cp. 469 <sup>a</sup>	211. 210 =	564 f.	268 <sup>y</sup>	cp. 946	110	cp. 1219
50-52	cp. 469 <sup>1</sup>	29 <sup>b</sup>	cp. 566 <sup>b</sup>	269	cp. 950	100	cp. 1220
46 <sup>a</sup> . 48 f.	cp. 470 <sup>1</sup>	35 f.	cp. 812 f.	270 <sup>a</sup>	cp. 952 <sup>b</sup>	107 f.	= 1221 f.
54 <sup>b</sup>	cp. 473 <sup>a</sup>	38	cp. 822	272 <sup>a</sup>	cp. 956 <sup>b</sup>	312 <sup>ay</sup>	cp. 1367 <sup>bb</sup>
54 <sup>a</sup>	cp. 474 f.	252 f.	cp. 842	272 <sup>b</sup>	cp. 957 <sup>ba</sup>	188	= 1384
60 <sup>a</sup>	cp. 476 <sup>a</sup>	289 <sup>a</sup>	cp. 852	273	cp. 958	191	cp. 1386
61 f.	cp. 478 f.	298 <sup>a</sup>	cp. 853 <sup>a</sup>	276 <sup>a</sup>	cp. 967	152	= 1387
69 <sup>b</sup>	cp. 490 <sup>by</sup>	297 <sup>a</sup>	cp. 854	276 <sup>b</sup>	cp. 968 <sup>b</sup>	154-	1392-
73 f.	cp. 496. 497 <sup>a</sup>	298 <sup>b</sup>	cp. 855	278	= 998	-171	= -1409
75 f.	cp. 497 <sup>b</sup> . 498	295 f.	= 861 f.	283	= 998 <sup>1</sup>	172 f.	= 1411 f.
77	= 500	292	= 863	286	= 998 <sup>2</sup>	196 <sup>a</sup>	cp. 1417 <sup>a</sup>
79 <sup>ay</sup>	cp. 503	290	= 864	310 <sup>a</sup>	= 1001 <sup>a</sup>	195 <sup>b</sup>	cp. 1417 <sup>b</sup>
80 <sup>ay</sup>	cp. 508 <sup>bb</sup>	291 <sup>b</sup>	cp. 865	326	cp. 1002 <sup>a</sup>	195 <sup>a</sup>	cp. 1419 <sup>b</sup>
81	= 509	176 <sup>a</sup>	cp. 876 <sup>a</sup> . 877 <sup>a</sup>	327 <sup>ay</sup>	cp. 1002 <sup>b</sup>	197 <sup>b</sup>	cp. 1420 <sup>b</sup>
82 f.	cp. 510 f.	179 <sup>a</sup>	cp. 877 <sup>b</sup>	200 <sup>y</sup> . 201	cp. 1088	198 <sup>a</sup>	cp. 1421 <sup>b</sup>
84 f.	= 512 f.	177 <sup>ay</sup>	cp. 877 <sup>b</sup>	194 <sup>a</sup>	cp. 1118 <sup>a</sup>	202	cp. 1423
86	cp. 514 f.	178 <sup>b</sup>	cp. 890 <sup>b</sup>	93	cp. 1188 f.	200 <sup>b</sup>	= 1425 <sup>b</sup>
88	cp. 516	178 <sup>by</sup>	cp. 892 <sup>a</sup>	94	cp. 1193	335	= 1454
87	cp. 519 <sup>b</sup>	175	= 893	95	cp. 1201	336-	1455-
89	= 526	256 <sup>y</sup>	cp. 894-897	96	= 1202	-362	= -1481

## General Supplementary Concordance to the Viśeṣāvaśyaka-bhāṣya

In order to complete the analysis of Jinabhadra's Bhāṣya the extraneous stanzas that did not find a place in the Niryukti-concordance (pp. 35<sup>a</sup><sub>48</sub>-36<sup>a</sup><sub>38</sub>) and in the preceding segment have ultimately to be taken out. Thus, a supplementary concordance is necessary that, however, cannot be complete, because many texts that Jinabhadra may have used are no longer available or have not yet been studied. We can only present the little bit that we have managed to identify in the indicated direction. At the same time, we also take up some additional stanzas of the fourth Niryukti-edition that, firstly, have partly come into it from the Bhāṣya.

Viś. I 7 = Kalpabh. I 326	Viś. III 586 = Vyav.-bh. X 693
234 <sup>a</sup> = " IV 140 <sup>a</sup>	IV 89 <sup>a</sup> cp. Āv.-niry. VIII 121 <sup>1</sup>
434 <sup>b</sup> cp. Āv.-niry. VIII 166 <sup>a</sup>	91 <sup>1f</sup> = " " VIII 121 <sup>5f</sup>
435 = " " VIII 166 <sup>1</sup>	98 = " " VIII 126 <sup>1</sup>
693 = " " I 47 <sup>1</sup>	125 = Kalpabh. peḍh. 123
706 = " " I 55 <sup>1</sup> (J)	153 <sup>a</sup> cp. Āv.-niry. VIII 166 <sup>1a</sup>
957-960 = Utt.-niry. 29-32	V 656 = ?
1275 <sup>a</sup> = ? cp. Āv.-Erz. p. 20 <sup>4</sup>	664 f. = Āv.-niry. XII 120. 119
1310 = Āv.-niry. II 41 <sup>1</sup>	732 = Oghaniry. 1090
III 497 = " " VIII 85 <sup>1</sup>	737 = Daś.-niry. 296
538 = " " XX 61	

## The Vedic and philosophical citations in the text and commentary of Viś. II

The Gaṇadhara-vāda (Āv.-niry. VI 1-64) describes in a short and stereotyped manner how Mahāvīra frees eleven Brahmins from their doubts about knowledge. Then, together with their flocks of pupils they join him. The entirety is a ballad-like fabrication that wants to give an explanation as to how Mahāvīra acquired his eleven main disciples who as leaders of monk congregations are called Gaṇadhara-s. A condensation of the same (2-7) precedes the actual depiction (8-64) that relates the following.

2. The (subsequent) Gaṇadhara-s who came from the best of families met in the middle (city) Pāvā at the sacrificial spot (of the Brahmin, Somil'ajja).

3 f. There were	1 Indabhūi	6 Maṇḍiyaputta	8 Akampiya
	2 Aggibhūi	7 Moriyaputta	9 Ayalabhāya
	3 Vāubhūi		
	4 Viyatta		10 Meyajja
	5 Suhamma		11 Pahāsa

[37<sup>a</sup>] 5. Why they became monks I shall explain one by one. The Church originates from Suhamma, because the remaining Gaṇadhara-s had no spiritual descendants.

6. (The objects for their doubts about knowledge were:)  
 jīve<sup>1</sup> kamme<sup>2</sup> taj-jīva<sup>3</sup> bhūya<sup>4</sup> tārisaya<sup>5</sup> bandha-mokkhe<sup>6</sup> ya  
 devā<sup>7</sup> neraiyā<sup>8</sup> vā puṇṇe<sup>9</sup> paraloga<sup>10</sup> nivvāṇe<sup>11</sup> 6

7. The first five had flocks (of pupils), each of 500; the next two flocks, each of 350, the remainder, each of 300.

Mahāvīra turns to each of them with a stereotype address. With the first one, it reads

1 17. You have doubt whether there is a soul (jīva) or not; you do not understand the meaning of the Veda-passage. Its meaning is the following.

In further addresses the object of the doubt varies, in accordance with stanza 6:

2 25. . . whether there is a (for every individual his own) substrate of deeds (karman) . . .

- 3 31... whether the soul is only a function of the body ...  
 4 35... whether there are five elements (*panca bhūyā*) ...  
 5 39... whether at rebirth one remains within one's own species ...  
 6 43... whether one is bound (to the world) and liberated (out of it) ...  
 7 47... whether there are gods ...  
 8 51... whether there is a hell ...  
 9 55... whether the contrast between Good and Bad really exists ...  
 10 59... whether there is life after death ...  
 11 63... whether there is a *nirvāṇa* ...

The advice (which resulted in the conversion of the addressees), announced each time by Mahāvīra with the words "Its meaning is the following", is lacking in the text. Like the schism-stories these originally were not textually fixed. Even the Cūṃṇi itself makes only a weak attempt to fill the omission with the first Gaṇadhara. However, Jinabhadra enters exactly here with his masterly handling of dogmatic matters and writes the addition in more than 400 stanzas, to which, also, rich discourses are added within his commentary. Then Haribhadra takes an extract from these expositions that fill Viś.II, together with its commentary, into his *Āvaśyaka-tīkā*. Again from Haribhadra's discourse a shortened edition has been made later in a separate, small writing carrying the title *Kimcid-gaṇadharavāda* that retains only the explanation of *Āv.-niry.* VI 6 and, then, what follows, except the explanatory parts and most of the "Veda-passages".\*

Here we turn to the "Veda-passages", i.e. more exactly to the Vedic and philosophical citations that Jinabhadra announces in the described context and interprets or rejects in the Jaina sense. Several of these are dealt with only in his commentary and since that is lost they can only be extracted from the users of it (Haribhadra, Śīlāṅka, Hemacandra). The users, themselves, have contributed a citation here and there. Therefore, we emphasize with italics the citations found in the *Bhāṣya*-text (as only these are proved to have already been taken into account by Jinabhadra) and note for the remainder, to which, or to how many of the commentators they are known. Of course, no source-statement can be found. In the meantime, the available resources of Vedic philology (particularly Jacob's *Upaniṣad-Concordanz*, Bombay Sanskrit Series No. XXXIX) suffice to identify most quotations. One can assume that among the citations the most important statements on which the Brahmins of Jinabhadra's time relied during controversies or polemic can be found. Precisely, a large number of the contradicting passages of Brahmanic philosophy of life has been collected in order to especially substantiate the doubt of knowledge of each individual Gaṇadhara. In

\* The *Kimcid-gaṇadharavāda* has an extent of about 250 *grantha*-s; it is contained in the collective manuscript P XVI 291 and stretches here from fol. 20<sup>a</sup><sub>5</sub> to 23<sup>b</sup><sub>10</sub>.

P XVI 291	B 763	P XVI 291	B 763
20 <sup>a</sup> <sub>6-14</sub>	= 96 <sup>a</sup> <sub>12-b</sub> <sub>3</sub>	6. 21 <sup>b</sup> <sub>17-22</sub> <sub>3</sub>	= 100 <sup>b</sup> <sub>11-15</sub>
1. 14 <sup>-b</sup> <sub>3</sub>	= 97 <sup>a</sup> <sub>7-14</sub>	22 <sup>a</sup> <sub>3-9</sub>	= 101 <sup>a</sup> <sub>2-7</sub>
2. 3-10	= 98 <sup>a</sup> <sub>9-11</sub>	7. 9-12	= 102 <sup>a</sup> <sub>15-17</sub>
10-12	= 98 <sup>a</sup> <sub>9-11</sub>	12-17	= 103 <sup>a</sup> <sub>1-6</sub>
12-21 <sup>a</sup> <sub>6</sub>	= 99 <sup>a</sup> <sub>2f.</sub>	8. 17-19	= 104 <sup>a</sup> <sub>12-14</sub>
3. 21 <sup>a</sup> <sub>6f.</sub>	= 99 <sup>a</sup> <sub>2f.</sub>	19 <sup>-b</sup> <sub>16</sub>	= 105 <sup>a</sup> <sub>14-102</sub> <sub>11</sub>
7-11	= 100 <sup>a</sup> <sub>4</sub>	9. 16-23 <sup>a</sup> <sub>4</sub>	= 106 <sup>a</sup> <sub>16-b</sub> <sub>5</sub>
4. 11-13	= 101 <sup>a</sup> <sub>1</sub>	23 <sup>a</sup> <sub>5-18</sub>	= 107 <sup>a</sup> <sub>7-103</sub> <sub>1</sub>
13 <sup>-b</sup> <sub>10</sub>	= 102 <sup>a</sup> <sub>1</sub>	10. 18 <sup>-b</sup> <sub>1</sub>	= 108 <sup>a</sup> <sub>6f.</sub>
5. 10f.	= 103 <sup>a</sup> <sub>8</sub>	2-5	= 109 <sup>a</sup> <sub>8-11</sub>
11	= 104 <sup>a</sup> <sub>1</sub>	11. 6	= 110 <sup>a</sup> <sub>17-b</sub> <sub>1</sub>
12-16	= 105 <sup>a</sup> <sub>12-16</sub>	7-10	= 111 <sup>a</sup> <sub>2-5</sub>

A text that similarly results only from the shortening of a work by Haribhadra is the *Daśavaikālika-laghuvṛtti* (cp. ZDMG. VLI 583-585).

addition, some apothegms that derive from smaller Upaniṣad-texts show that they already had been handed down with little exactness; naturally, a few more mistakes turn up in the Jaina lecture (like the alleged particle *gnim*\*\* in 2<sup>1</sup> and the corruptions in 7<sup>2</sup>, etc.).

[37<sup>b</sup>] What is missing with H(arihbadra) is in parentheses and with Ś(īlānka) in square brackets; what is only in the Cūmī is in small print. The citations found in H are numbered in the order he gives them, outside left, with small numerals. The number of Gaṇadhara-s can be found there, and in connection with it the corresponding citation and an exponent, which indicates what number it is in the context. Our lay-out follows the Bhāṣya-commentaries. At the head it always names the stanza at the time of whose explanation the same ones list the citation or group of citations for the first time. Later, explanations are to be found only with Hem(acandra). Where the citations occurring in the Bhāṣya itself are to be found is indicated each time by the added accounts in italics after them. The Haribhadra-manuscripts (BSsΣσ) have been distinguished by italic initials from the Hemacandra manuscripts (BbSIIBr)<sup>2</sup>. As far as the contrariety of the citations is concerned, the reader can easily see whether they should illustrate the pro- or contra-standpoint. Only with the first Gaṇadhara have we separated both groups from each other by means of a hyphen. – During the correction Hillebrandt has furnished us proof of two citations.

II 5. (yad<sup>3</sup> āhur Nāstikāḥ<sup>4</sup>:)<sup>5</sup>

1<sup>3</sup> etāvān eva puruṣo<sup>6</sup> yāvān indriya-gocaraḥ,  
bhadre, vṛka-padaṃ paśya yad vadanti bahuśrutāḥ<sup>7</sup> ||  
piba khāda ca sādhu śobhane, yad aṭitaṃ vara-gātri taṃ na te,  
na hi bhīru gataṃ nivartate, samudaya-mātram idaṃ kaḍevaram ||

(Bhaṭṭo 'py āha:)

1<sup>3</sup>1<sup>10</sup> *vijñānaghana evaitebhyo bhūtebhyah samutthāya tāny evānu vinaśyati, na  
prētya samjñā 'sti. Bṛh. Ār. Up. II 4,12. – Also on II 39. 137. – II 40<sup>b</sup>. 41<sup>b</sup>.  
42.*

(Sugatas tv āha:)<sup>8</sup>

1<sup>4</sup> na rūpaṃ bhikṣavaḥ pudgala ity[-ādi].

-----  
anya tv āhuḥ:  
vāsāmsi jīmāni yathā viḥaya navāni gṛhṇāti naro 'parāṇi  
tathā śārīrāṇy aparāparāṇi jahāti gṛhṇāti ca Pārtha jīvaḥ ||<sup>9</sup>  
[(tathā ca Vedāḥ:)]

6<sup>3</sup> *na ha vai sa-śārīrasya priyāpriyayor apahatir asty<sup>1</sup>, āsarīram*

\*\* It is not impossible that the syllable *gnim* in the last line constitutes a wrongly read anusvāra-symbol. The sentence containing it, presently in Vedic manuscripts, looks something like पुरुषस्वेदं ऋसर्ष. In the eighth century, or earlier, the anusvāra ऋ, occurring here, may have had a form that a Jaina, to whom it might not be known, might have thought he could render correctly with *gnim*. Subsequently, because of the context a dot over ढ should have been placed.

<sup>2</sup> B = B 1322, b = B 1933, II (P mentioned in the Āv.-Erz. p. 36) = P XXII 1228, Br = Br 2103 (only looked through at some passages by my brother). – II is apparently the master manuscript of S, but such that, most likely, a corrected copy x comes in between. S, itself, has been corrected according to another manuscript. Therefore, it has to be differentiated between a first-hand S1 and a second-hand S2: only S1 is based on II in as much as the corrections done in x make themselves perceptible.

In Poona there are, besides II, still four Hemacandra-manuscripts: VIII 768 (related to IIS), XII 58, XXIV 1254 f.

<sup>3</sup> . . . . yath' Ś.

<sup>4</sup> eke Ś.

<sup>5</sup> eke āhuḥ C.

<sup>6</sup> loko 'yaṃ 6σ Hem. & Malay.

<sup>7</sup> °nty abah° C, SΣσ, Ś, BbS, Malay.

<sup>8</sup> tathā HŚ. – 1<sup>1</sup> & 1<sup>4</sup> are missing in C.

<sup>9</sup> = Bhagavadg. II 22 (MBhār. VI 900), where the second line reads

tathā śārīrāṇi viḥaya jīmāny anyāni samyāti navāni dehi

– In C only a Jaina citation follows:

kāyā anno mutto nicco kattā tah'eva bhottā ya

taṇu-metto guṇavanto uddha-gaī vaṇṇio jīvo ||

Cp. this with Daś.-niry. 227 f. V–XI.

vāva santam priyāpriye na sprśataḥ. ChāndUp. VIII 12,1. –

Also on II 43. 103. 256. 313. – II 313<sup>a</sup> = 467<sup>a</sup>.

[[tathā:] agnihoṭram juhuyāt svargakāmaḥ. MaitryUp. VI 36. –

Also on II 43. 95. 252. 334.) – II 92<sup>b</sup> = 136<sup>b</sup> = 399<sup>b</sup> = 422<sup>b</sup>; cp. 334<sup>b</sup>. – Mentioned by Haribh. in the Caityavandana-vṛtti on Āv. V 11 conclusion and in Śāstravārtāsam. 605. A similar citation (the opening of TS. II) with Haribhadra on Śāstravārtāsam. 157.

[[Kāpil'āgame tu pratipādyate:]

<sup>15</sup> asti puruṣaḥ) akartā nirguṇo bhoktā (cidrūpaḥ).

<sup>17</sup> [nīla-vijñānam<sup>2</sup> me utpannam āsit.] Cp. Sarvadarś. II ed. p. 19,7-10.

II 33. (<sup>3</sup>BrahmabUp. 12.) – Also in Yaśastil. VI k. 1 end: Pet. Rep. II 155.

(yathā viśuddham . . . || tathedam amalam . . . ||

Bhagavadg. XV 1 = MBhār. VI 1383.).

<sup>2191</sup> puruṣa evēdam gñim sarvaṃ y<sup>o</sup> . . . VS XXXI 2. ŚvetUp. III 15.

<sup>22</sup> yad ejati yan 'n' ejati yad dūre yad u<sup>s</sup> antike

yad antar asya sarvasya yat<sup>6</sup> sarvasyāśya b<sup>o</sup> . . . VS XL 5.

<sup>16</sup> II 50. [tathā] śrutāv [apy] uktaṃ<sup>7</sup>:

astamite āditye Yājñavalkya<sup>8</sup> candramasy astamite śānte 'gnau śāntāyām vāci  
kim-jyotiḥ evāyam puruṣaḥ? 'ātmā<sup>9</sup>-jyotiḥ, samrāḍ' iti<sup>10</sup> hōvāca. Bṛh. Ār.

Up. IV 3, 6; the answer in the wording of IV 3, 2. – II 50.

[38<sup>a</sup>] II 95. (sa<sup>11</sup> sarvavid yasyaiśa<sup>12</sup> mahimā bhuvi divye,

brahmapure hy eṣa vyomny<sup>13</sup> ātmā supratīṣṭhitas | MuṇḍUp. II 2,7<sup>ab</sup>.

tam akṣaram vedayate 'tha<sup>14</sup> yas tu

sa sarvajñāḥ sarvavit sarvaṃ ev' āviveśa || PraśnaUp. IV 11<sup>cd</sup>.

ekayā pūṃ'āhutyā<sup>15</sup> sarvān kāmān avāpnoti. cp. TBr. III 8,10,5.

eṣa vaḥ prathamo yajño yo 'gniṣṭomaḥ, yo 'nenāniṣṭvā 'nyena yajate

sa gartam abhyapatad. PancaviṃśaBr. XVI 1,2.

dvādaśa māsāḥ saṃvatsaro — TS. V 2, 5,5.

'gnir<sup>16</sup> uṣṇo —

'gnir himasya bheṣajam<sup>17</sup>. VS XXIII 10<sup>c</sup> = TS. VII 4, 18,2 etc.)

<sup>32</sup> II 101. satyena labhyas tapasā hy eṣa

brahmacāryeṇa nityam |

<sup>1</sup> asti H Malay.; also Hem. on II 103. 256.

<sup>2</sup> -jñ<sup>o</sup> sΣo.

<sup>3</sup> vyavasth<sup>o</sup> Bb. – See the complete text of the six śloka-s (which are found with Hem. before II 33) as well as several of the following citations below, p. 9–11.

<sup>4</sup> naj<sup>o</sup> s; also BS, but not in the explanation (on II 95).

<sup>5</sup> v S & Ś; missing with Hem., but not in the explanation (on II 95).

<sup>6</sup> yad u H.

<sup>7</sup> The words are missing with Hem.

<sup>8</sup> 'lkaḥ BŚ, 'lkāḥ Ss, 'lka Σ; 'lkyah cBbBr, 'lkaś IIS<sup>1</sup>, 'lkyas S<sup>2</sup>. Jinabhadra must have written 'lkaḥ and noted the variant 'lkyah (from which 'lkāḥ arose in Ss).

<sup>9</sup> ātmā Bś<sup>2</sup>Σo.

<sup>10</sup> itī BSso<sup>2</sup>.

<sup>11</sup> Lacking in Śb Malay.

<sup>12</sup> 'ṣa S.

<sup>13</sup> 'many Śb, 'mni Malay.

<sup>14</sup> lacking in B. In the Brahmanical tradition the four lines read:

yah sarvajñāḥ sarvavid yasyaiśa mahimā bhuvi divye,

brahmapure hy eṣa vyomny ātmā pratiṣṭhitas |

tad akṣaram vedayate yas tu somya

sa sarvajñāḥ sarvaṃ ev' āviveśa ||

Haribhadra refers to these passages in Śāstravārtā. 624.

<sup>15</sup> pūṃay' āh<sup>o</sup> P<sup>2</sup>b, pūrvay' āh<sup>o</sup> BBr; in Hemacandra's repetition: pūṃay' bIIS, pūrvay' BBr.

Mentioned by Haribhadra in the Caityavandana-vṛtti on Āv. V 11 end.

<sup>16</sup> 'tsara agn<sup>o</sup> Ś Malay.

<sup>17</sup> bhaiṣ<sup>o</sup> ŚBb Malay.

- jyotirmayo hi śuddho  
yaṃ paśyanti dhīrā<sup>1</sup> yatayaḥ saṃyat'ātmānaḥ MuṇḍUp. III 1,5. —  
With Hem. on II 137.
- II 126. (ekavijñāna-saṃtatayaḥ sattvāḥ.  
[yat sat tat sarvaṃ kṣaṇikaṃ.])  
([kṣaṇikāḥ sarva-saṃskārāḥ.]) — The complete śloka with Abhay.  
on Bhag. XXX 1 Ed. fol. 1836<sup>b</sup><sub>2</sub>, with Malay. on Nandī Ed.  
p. 432, 8 and with Guṇaratna on Śaḍdarśanasam. 1.<sup>2</sup>
- <sup>4</sup> II 141 svapnōpamaṃ vai sakalam ity eṣa brahma-vidhir anjasā vijñeyah,  
<sup>2</sup> dyāvā-pṛthivī,  
<sup>3</sup> pṛthivī <sup>3</sup>devatā [āpo <sup>13</sup>devatā]. — With Ś on II 142.
- <sup>5</sup> II 224. puruṣo vai<sup>4</sup> puruṣatvam aśnute, paśavaḥ<sup>5</sup> paśutvam. — Also with Hem. on II 252;  
of course, thereafter 5<sup>2</sup>.
- <sup>5</sup> *śṛgālo vai eṣa jāyate yaḥ sa-purīṣo dahyate.* — Also on II 252.  
II 252<sup>a</sup>.
- II 252. [(agniṣṭomena Yama-rājyam abhijayati<sup>6</sup>. MaitryUp. VI 36.)]
- <sup>6</sup> II 256. sa eṣa viguṇo vibhur na badhyate saṃsarati vā, na mucyate mocayati vā. cp.  
Sāṃkhyakārikā 62<sup>a</sup>.
- <sup>6</sup> na vā eṣa<sup>7</sup> bāhyam abhyantaram<sup>8</sup> vā veda. cp. Bṛh. Ār. Up. IV 3, 21.
- <sup>7</sup> II 318. sa eṣa yajñ'āyudhī yajamāno 'njasā svargalokaṃ<sup>9</sup> gacchati. Śatap.  
Br. XII 5, 2,8. — also with Ś on II 403.
- <sup>7</sup> apāma somaṃ, amṛtā abhūma,  
agaman<sup>10</sup> jyotir, avidāma<sup>11</sup> devān,  
kim nūnam asmān<sup>12</sup> tṛṇavad arātiḥ<sup>13</sup>!  
kim u dhūrtir amṛta martyasya! RV. VIII 48,3. Atharvaśiras Up. 3. .
- <sup>7</sup> [ko jānāti māyopamān<sup>14</sup> gīrvāṇān IndraYamaVaruṇaKuber'ādīn?  
Also on II 334.]
- II 335. (uktha-śoḍaśi<sup>15</sup> -prabhṛti-kratubhūr yathā-śruti<sup>16</sup> YamaSomaSūrya-  
Suraguru-svārājyāni jayati. cp. MaitryUp. VI 36.) II 335<sup>a</sup>.  
[(Indra āgaccha Medhātithi meṣa-vṛṣaṇa<sup>17</sup>.)] TĀr. I 12,3. ŚBr. III 3,4,18.
- <sup>8</sup> II 339. [nārako vai eṣa jāyate yaḥ sūdrāṇnam aśnāti<sup>18</sup>.  
<sup>8</sup> na ha vai pretya narake<sup>1</sup> nārakāḥ santi.]

<sup>1</sup> vīrā BBr. The complete text of the original passage reads: satyena labhyas tapasā hy eṣa  
ātmā samyagjñānena brahmacaryeṇa nityaṃ |  
antaḥ śarīre jyotirmayo hi śubhro  
yaṃ paśyanti yatayaḥ kṣīṇa-doṣāḥ ||

<sup>2</sup> Another śloka with the same Pratīka is Vivekavilāsa VIII 267 (cited in Sarvadarś. II Ed. p. 24,5f.)

<sup>3</sup> vai d<sup>o</sup> Σσ.

<sup>4</sup> °ṣaḥ Ś (where 5<sup>2</sup> is found before 5<sup>1</sup>).

<sup>5</sup> śuḥ Ś.

<sup>6</sup> °te bIIS.

<sup>7</sup> sa eṣa na instead of na vā eṣa Ś; P<sup>2</sup> puts na vā instead of sa, but forgets to cross out na after eṣa.

<sup>8</sup> ābhy° Bs, IIS, Malay.

<sup>9</sup> In P the first time broken off, the second time (below, p. 11<sup>a</sup> ult.) svargaṃ logaṃ (!).

<sup>10</sup> °maṃ P<sup>1</sup>B; °māma s Σ (also in the explanation), also B (but not in the explanation). Mistake for  
aganma.

<sup>11</sup> apit.āma SP<sup>1</sup>.

<sup>12</sup> asmāt P<sup>1</sup> & (= asmād ūrdhvaṃ) Hem. Malay.; asmākaṃ (but in the explanation asmān) S.

<sup>13</sup> °ti BsΣ, P<sup>1</sup>, BII. tṛṇavad (instead of kṛṇ°!) has been correctly paraphrased by H Hem. Malay. with  
kariṣyati.

<sup>14</sup> °mān devān bIIS (but not in the repetition).

<sup>15</sup> °ṣa P<sup>1</sup> (but not in the explanation), bIIS<sup>2</sup> (also in the explanation).

<sup>16</sup> Yama is lacking in SIIS.

<sup>17</sup> Instead of °ther meṣa Vṛṣaṇaśvasya mene! Cp. Hillebrandt Ritualit. p. 134<sup>18</sup>.

<sup>18</sup> aśnute BSs.



II 360. <sup>2</sup>(kenāñjitāni . . . || cp. Aśvaghōṣa's Buddhacar. IX 63 = 52 Cow.)  
<sup>23</sup> punyaḥ punyena [karmaṇā] pāpaḥ pāpena karmaṇā]. Bṛh. Ār.  
 Up. IV 4,5. — With Hem. on II 95.

[38<sup>b</sup>] <sup>12</sup>10<sup>2</sup> II 403. sa vai ayam ātmā jñānamayaḥ Bṛh. Ār. Up. IV 4,5 opening.  
 Lacking with Hem.

11<sup>1</sup> II 426. jarāmaryaṃ vā etat sarvaṃ<sup>3</sup> yad agnihotraṃ. TĀr. X 64 =  
 MahāNārUp. 25. — Also with Hem. on II 475.

11<sup>2</sup> dve brahmaṇī [veditavye]<sup>4</sup> param aparaṃ ca [tatra paraṃ satyaṃ, jñānam anantaraṃ brahma].  
 Cp. MaitryUp. VI 22 conclusion = BrahmapUp. 17<sup>5</sup>  
 (saiṣā guhā duravagāhā).<sup>6</sup>

II 427. (yath' āhuḥ [Saugata-viśeṣāḥ kecit tad-yathā]:

dīpo yathā . . . || jīvas tathā . . . ||) — Also in Yaśastil. VI k. 1

(Pet. Rep. II 152), where in both stanzas the sequence is cbad.

An apothegm still remains that should serve as an instance for a citation above (1<sup>1</sup>) and according to Hem. has been taken from a related commentary (i.e. from a commentary on the BṛhadĀraṇyakaUpaniṣad). Jinabhadra mentions the citation and the instance in the following stanzas:

40. Goyama, veyā-payāṇaṃ imāṇaṃ<sup>7</sup> atthaṃ ca taṃ na yāñāsi  
 jaṃ vinnānaghaṇo cciya bhūehimto samutthāya

41. mannasi majj'angesu va maya-bhāvo bhūya-samudaya-bbhūo<sup>8</sup>  
 vinnāṇa-mettam āyā bhūe 'ṇu viñassai sa bhūo

42. atthi na ya pecca sannā jaṃ puvva-bhave 'bhihāṇaṃ -asugo<sup>9</sup> tti  
 jaṃ bhaṇiyaṃ na bhavāo bhav'antaraṃ jāi jīvo tti.

Hem. remarks about the last line: kim iha vākye ("with this citation", i.e. with 1<sup>1</sup>)  
 tātparya-vṛtṭyā proktaṃ bhavātīty āha 42<sup>b\*</sup>, sarvath' ātmanaḥ samutpadya vinaṣṭatvān na  
 bhavād bhavāntaraṃ ko 'pi yāṭīty uktaṃ bhavati. — Śīlāṅka, laconic as usual, only says:  
 evaṃ na bhavād bhavāntaraṃ asīty uktaṃ bhavaty.

As an after-thought, it should be pointed out that in Viś. II 226 f. a pair of superstitious sayings with botanical and zoological contents has been mentioned. They claim an origin from heterogeneity and, therefore, serve as an argument against the conclusion that presumes on the basis of the general origin of homogeneity from homogeneity that life after death must be homogeneous with the present situation.

226. jāi saro sangāo<sup>10</sup> — bhūtaṇao sāsavāṇulittāo —

<sup>1</sup> Lacking with Hem. & Malay.

<sup>2</sup> Instead of this citation (whose wording can be seen below, p. 11<sup>a</sup>) the following on II 95 can be found with Hem.:

sarva-hetu-nirāśaṃsaṃ bhāvānāṃ janma varṇyate  
 svabhāvavādibhis, te hi n' āhuḥ svam api kāraṇaṃ ||  
 rājīva-kaṇṭak'ādīnāṃ vaicitryaṃ kaḥ karoti hi?  
 mayūracandrak'ādīr vā vicitraḥ kena nirmitaḥ? ||  
 kādācitkaṃ yad atrāsti niḥśeṣaṃ tad ahetukaṃ,  
 yathā kaṇṭaka-taikṣṇy'ādī tathā caite sukh'ādayaḥ ||

As an expression of the same thought, Guṇaratna cites on Śaḍdarśanasam. 1, along with the Buddhacaritra-stanza  
 (= Lokatattvanirṇ. 97) the śloka Lokatattvanirṇ. 98.

<sup>3</sup> sattraṃ P<sup>2</sup> (a correct emendation by Jinavallabha).

<sup>4</sup> Lacking with Hem. & Mal.

<sup>5</sup> Śānty. at Utt. XXV cites this śloka along with some others (e.g. Bhagavadg. XVIII 42 with variants).

He also brings a few similar citations at Utt. XII 11 15 (e.g., MahāNārUp. X 5 = KaivalyaUp. 2<sup>c</sup> 3<sup>b</sup> and VS. XXXI 18 = ŚvetāśvUp. III 8).

<sup>6</sup> With Hem. & Mal. before 11<sup>2</sup>.

<sup>7</sup> °ṇa Hem.

<sup>8</sup> °daōbbhūo S; Hemacandra's explanation: bhūta-samudāyād [°dayād b] udbhūtas.

<sup>9</sup> amugo sS.

<sup>10</sup> sing° Hem.

*saṃjāyai golomāviloma-saṃjogao duvā —*

227. iti rukkh'āuvvede joṇividhāṇe ya visarisehiṃto  
disai jamhā jammam, Sudhamma, tam<sup>1</sup> nāyam eganto.

One should compare the Pancatantra-stanza I 107 rec. simpl. (94 B, 103 C) = 76 rec. orn. = Ind. Spr.<sup>2</sup> 1958. There one can find, along with poetically fictitious allogenous formations, the third of the preceding: dūrvā 'pi golomataḥ. From the first allogenous formation that lets read "sara" be derived from horn "śṛṅga", a fabulous variation in the first Pratyekabuddha-story is met with, according to which bamboo reeds shoot up out of a skull, face and eye of a corpse. One usually reads yoniprābhṛta (joṇipāhuḍa) for yonividhāṇa which is why the commentaries paraphrase the word so (below, p. 11<sup>a</sup>). Traces of this work can be found in P XVI 266 & XXI 1242.

### Further specimens from the contents of the Viśeṣāvaśyaka-bhāṣya

Whereas the specimens from the Nirukti have to be distributed among the previous and even the following depiction, those from the Bhāṣya can be joined together, without compulsion. Therefore, Jinabhadra's various depictions and discussions are joined here with the conveyed citations for which the commentaries again have to be taken into account.

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Thus, worthwhile for scientific history, we next single out the **theory of perception** that has been dealt with summarily in the Nandī and in the Nandī-chapter of the Nirukti and, for this reason, has been developed extensively at the beginning of the Bhāṣya.

Essentially, there were two tasks that required reflection on the topic: there should be clarity about the external prerequisites of the five types of sensory perceptions and the inner process of the formation of a conception has to be somehow laid out. In the first respect Jaina dogmatics as opposed to a more naive viewpoint ascertain that hearing and smelling (as well as tasting and feeling) are based on a mechanical stimulus; however, it has not been recognized that the same should also be valid for seeing. As far as the transposition of the stimuli into conceptions is concerned, the Jains differentiate a general inner stimulation (*oggaha*) to which an individual reacts through the *ihā* (attentiveness or apperception), whereby the [39<sup>a</sup>] *avāya*<sup>2</sup> as a psychic equivalent of the object arises that, due to its persistence, becomes conception. This analytical ascertainment that only takes into account what is typical of the process is complemented by a theory of predisposition that classifies the individual particularities that are a factor upon the entrance into existence of perceptions and conceptions; six categories (time, quantity, quality, etc.) are differentiated, according to which the typical phases differ with each individual person: quickness, profusion, acuteness, harmony, independence and determination in their various nuances can typify perceptual activity and the conceptual life of each individual.

In addition to these preliminaries, for the sake of clarity in the following translation, the source-passages have been put together through free choice.

Viś. I 179. A The general understanding of something (means) *oggaha* "general perception";

B Giving heed to parts (of something) then (means) *ihā* "more precise perception";

C Discernment (founded on this) of something (means) *avāya* "cognition";

<sup>1</sup> to Hem.

<sup>2</sup> In Skt. Haribhadra correctly writes *avāya*; Śīlāṅka and Hemacandra use *apāya* and mention at the second and third occurrences (in Viś. I 178 & 179) the other form as a variant (Śīl., each one time, Hem. three times at 178 and once at 179). — Sporadically, one finds once *av°* with Ś at 186. Abhayadeva usually writes *avāya*: Bhag. VIII 2 Ed. fol. 558<sup>b</sup>. 583<sup>b</sup>. 587<sup>b</sup>. Sthān. IV 4 Ed. fol. 335<sup>a</sup>. VI Ed. fol. 419 (*av° ap°*).

D Not forgetting something (means) *dhāraṇa* “permanent impression” (or *vāsanā* “conception”).

“ I 192<sup>a</sup>. A The *oggaha* is of two kinds since one can

1. perceive molecular stimulation (*vanjaṇa* cp. Viś. I 193<sup>b</sup>),
2. conceive the thing (*attha*).

“ I 203<sup>a</sup>. A 1. The *vanjaṇ'oggaha* “the perception of the molecular stimulation” is fourfold, whether the perception is brought about through sense of hearing, smell, taste or sensation of feeling.<sup>1</sup>

“ I 335. Sthān. IV 3 (Ed. fol. 300<sup>a</sup>). Specifically, only the four mentioned sensory activities, receive a molecular stimulus from the object, but not the face<sup>2</sup> (and the intellect *manas*<sup>3</sup>).

[39<sup>b</sup>] Nandī p. 346-354. Āv.-niry. I 16<sup>a</sup>. Viś. I 299. 300<sup>a</sup>. All other functions (A 2, B, C, D) are sixfold, because with these all five senses (hearing, face, smell, taste, feeling), or, also none of the senses (only the intellect) can provide for the conveyance. — Then, there are in total  $4 + 6 + 6 + 6 + 6 = 28$  varieties of spiritual *ābhinihoḥiya-nāna*.<sup>4</sup>

<sup>1</sup> In the case of the sense of hearing and smell the molecular stimulation is made possible through the transmission of sound and odour. In this connection Viś. I 350 (along with the accompanying tradition) teaches the following:

From its origin sound moves in an instant because of its subtleness, without hindrance in all six major directions (east, west, south, north, zenith, nadir); at the same time, it mixes itself with matter that it pervades, so that it is never pure, but can only reach the ear mixed (*miśra*). From those major directions the sideward dissemination (*parāghāya*) also brings sound in all the intermediate directions. — Śīlānka adds: Also odour-matter, etc. is experienced in a mixture (in the case of smelling, etc., not pure, but during its dissemination along with permeated substances); (but) it is not compelling that the dissemination, indeed, goes in the (six) directions (*śreṇi*), because odourous substances are actually coarse-fibred (so that hindrances may arise), similar to a particle of dust (flying through a window screen — but still this (stated) compulsion (will be present like with sound) some (think). — Cp. (śloka 106 in) Kumārila's *śabda*-theory (Tantrav. I 16).

<sup>2</sup> The reasoning of this argument is, of course, untenable. It reads:

I 203<sup>y</sup>. Only ear, nose, tongue and skin become negatively or benevolently affected [(by the object, e.g. by touching a rough surface the skin can be injured, but (by touching) a smooth surface, (the skin) feels good; but the eye can look at a pointed object without damage, and even so, the intellect can think of water without being freed from thirst)].

207<sup>y</sup>. For example, (through loud sound) deafness and [(through excessive stench)] nose putrefaction or nose-bleed can result.

208<sup>b</sup>. (One could object:) (exactly corresponding with the eyes) influences of a good or bad type appear if one looks, e.g. at water (butter, [black-coloured clothes,] trees or the disk of the moon) [(this refreshes the eyes)] or looks into the sun (or at a white wall)] (the eyes water)].

209<sup>a</sup>. [(Then it has to be countered: we do not claim that the eyes are completely uninfluenceable; we only deny that at the first perception a molecular stimulus takes place.)] They (the eyes), upon contact, (i.e. when [looking somewhere for a long time] a molecular contact happens), become burned by the sun's rays, just like the skin. What harm does it do (from our point of view, since what is seen cannot be damaged\*)?

\**dr̥ṣṭasya bādhitum aśakyatvāt*. — An incomprehensible argument! In the preceding Jinabhadra confuses the effects of heat and light! The still odder confusion of light and touch in the commentary-passages on 203<sup>y</sup> (recognizable by means of brackets), indeed, has to be blamed on Hemacandra since it is lacking with Śīlānka (as the square brackets show).

211. If seeing would require touching, then, (in particular), the eyes should notice dust particles that are found there. Since they do not see this, then it is (precisely) *apatta-kāri* “perceptible without touching”.

<sup>3</sup> Cp. Viś. I 212 243 (especially 236 243) & 339 opening. The main reasons are:

I 241 f. Because the intellect, at any moment so to speak, can avail itself of the object and can itself imagine, and because it, firstly, concerns itself with the objects of the senses when the molecular stimulus (of the corresponding sense organ referred to) has finished, it thus grasps the object right from the first moment (directly) (not after a preparatory moment, where for him, himself, approaching molecular stimulus similar to that of hearing, etc., might take place). 242<sup>b</sup> Otherwise, it could not be applicable (at all) (since he can behave himself towards the objects only in his own manner).

<sup>4</sup> Viś. continues:

“ p. 347-353. Synonyms are each five<sup>1</sup>

for A: ogeṇhaṇayā uvadhāraṇayā savaṇayā avalambaṇayā mehā,  
— oggaṇa Viś. I 178,

“ B: ābhogaṇayā maggaṇayā gavesaṇayā cintā vīmaṇsā, —  
viyālaṇā Viś. I 178,

“ C: āuṭṭaṇayā paccāuṭṭaṇayā avāya buddhi vinnāṇa, — va-  
vasāya Viś. 178,

“ D: dharaṇā dhāraṇā (Viś. I 178) — ṭhavaṇā paitṭhā koṭṭha.

“ p. 353. Viś. I 332. The duration is

with A an instant (samaya),

“ “ B at the most an hour (muḥūrta),

“ C “ “ “ “ “ “

“ D a measurable or immeasurable period of time.

Viś. I 251<sup>a</sup>. A 2 One comprehends (at the *atth'oggaha* only an object) in general without being able to depict (it), because every conception about (its) nature, etc., is lacking.

“ I 252<sup>b</sup>. As soon as (e.g. at the perception of a sound) the realization takes place that there is sound then this is (already the level of reasoning) C.

“ I 253. For instance, would one want to reckon the simple realization that there is sound to A (2) and depict only the more exact ascertainment of sound as (thought process) C — (then it has to be countered) the ascertainment

300<sup>b</sup> & 301 Some say that the first 6 varieties for A 1 and A 2 are applicable together; therefore, in order to achieve the total number 28, instead of the 4 varieties of A 1, they use the 4 *buddhi*-types that are distinguished in the worldly *ābhiniḥbohiya-nāṇa*.

302<sup>a</sup> Those 4 *buddhi*-types are (not entirely) something special when compared to A-D since there is nothing except this four-some;

302<sup>b</sup> therefore, they are included together (in other words, already counted) since A-D represent general groups.

303 (In fact, if you take the stories that in the Nandī as well as in Āv.-niry. IX 52 65 serve to illustrate the 4 *buddhi*-types, then, e.g. in the episode Āv.-Erz. IX 55,8, where the clever Bharata is supposed to organize a cock-fight with a single cock, the following distinction can be made: When at the thought), “How will it fight without an opponent?” (Bharata has an idea) “by means of a semblance mock (opponent)” (then this is the level of reasoning) A (since, in general, he only thinks of the possibility to make use of the semblance as an opponent). — (The level of reasoning) B (then asks): What would be most suitable (for that)? — (The level of reasoning) C (answers): the mirror image.

304<sup>a</sup> (But why, then, are the 4 *buddhi*-types especially differentiated when they are contained together in the 28 varieties?) Like when one undertakes a differentiation according to the five senses and the *manas*, even though (for all six the four-some) A D are common.

304<sup>b</sup> thus, the 4 *buddhi*-types, also for this reason, that they do not rely\* (on the spiritual contents), will be separated (from the remainder), although (with it they have the four-some) A D in common.

\*All authorities (p. Śīl. [cp. below, p. 51<sup>b</sup> and Hem.) write *anissiyā* instead of *ṛssayā* (*anīśrayā*, instr.).

305 Therefore, the 28 varieties must (also) deal with the spiritual *ābhiniḥbohiya-nāṇa*, because (in the Nandī) the worldly is only mentioned later.

<sup>1</sup> This punctiliously arranged list of synonyms should be compared (along with that in Tattvārtha I 13) with the poetically sloppy one of the ancestral śloka Viś. I 395:

*īhā apoha vīmaṇsā maggaṇā and gavesaṇā*  
*sannā saī māī pannā* — all that is *ābhiniḥbohiya*.

Jinabhadra attempts to systematize this apothegm (mistakenly called “gāthā” by C, H & Śīl.) as follows:

396 *apoha* = C, *saī* = D; *maī* & *pannā* (depict) the entire (*ābhiniḥbohiya-jñāna*); the remaining (names: *īhā vīmaṇsā maggaṇā gavesaṇā sannā*) = B. Know that everything is *ābhiniḥbohiya-jñāna*.

397 *maī pannā ābhiniḥbohiya buddhi* are (only) phonetically different (in that they all depict uniformly the first *jñāna*; on the other hand, *oggaha*, etc. are all essentially different (in that they depict only certain parts of the first *jñāna*).

398<sup>a</sup> Or else the entire *ābhiniḥbohiya-jñāna* is (also) included here with a word like *oggaha*, etc.; 398<sup>b</sup> Only those expressions are divided with regard to the objective partial-difference (which, in addition, they imply).

that it is sound and nothing else (a form or something similar), is, indeed, itself, a more exact ascertainment since (the existence of) a form and similar things are being expressly denied.

“ I 266. (Besides, one should note:) Firstly, because sound is perceived only in general and vaguely, without regard to the form and similar things and because then the level of reasoning B ascertains whether it is at all sound or a form or something similar for which the presence or absence of the required characteristics will be determined, there is a plurality of mental acts that, as such, cannot possibly be credited to the single instant of time that the *atth'oggaha* lasts.

“ I 272. (Just as untenable is, when) some think that *āloyana* preceding the (*atth'*)-*oggaha* imparts the general perception, [40<sup>a</sup>] whereupon the *atth'oggaha* determines whether there is sound (or something similar).

Viś. I 279. Some (ultimately say: According to Viś. I 306 [& Sthān. VI Ed. fol. 419 f.] all of the above-mentioned 28 varieties of simple knowledge are of a twelvefold nature since each according to the disposition of the individual, can grasp the objects):

- |   |   |
|---|---|
| 1. quickly  | or 2. slowly  |
| 3. depending on the number, completely                    | or 4. depending on the number, incompletely                 |
| 5. depending on the type, completely                      | or 6. depending on the type, incompletely                   |
| 7. continually equally                                    | or 8. unequally   |
| 9. independently [without help from association of ideas] | or 10. dependently [i.e., because of association of ideas], |
| 11. decidedly [clearly]                                   | or 12. undecidedly [unclearly] <sup>1</sup>                 |

Since (also for this reason) differences like “quickly” and “slowly” appear with (*atth'*)*oggaha*, thus, by virtue of this diversity (lasting more than an instant and indeed,) it must occasionally (not just the general perception of sound, but also) achieve cognition that it is sound,

I 280. (Reply:) But then can (inner phenomenon) that be called *oggaha* when in that way general and more exact perception as well as comprehension, make themselves conspicuous?! (Naturally, not.) Then that word (in Viś. I 306) has to be used in a freer sense and this is possible by means of the following depiction.

I 281-285. Expressed precisely *oggaha* should be understood only as the general (undetermined) perception at the first moment. Then, after more precise perception (*ihā*), cognition of an object takes place, and this is then (namely, the level of thought) C (*avāya*). Therefore, this can be called (in turn) *oggaha* in a more freer sense, out of consideration for a (still following) more precise perception and cognition, because faced with future individual determination, only something general becomes grasped, and since (the double occurrence) *ihā-avāya* lets itself be repeated until a complete grasping of all details, then, each time, the preceding *avāya* can be termed (freely) as *oggaha*, because, in comparison with both of those, it refers to what is general. Actually, it invariably concerns (through the continued perceptual activity) only (the alternate occurring levels of thought) B and C, and just the general (undetermined) impression of the momentary instant

<sup>1</sup> Viś. I 306-308, like Umāsvāti's *Tattvārtha* (I 16), gives the sequence 3 6. 1 f. 9 12. 7 f. — In the *Sthānāṅga* the correlates appearing on the right side are missing; there it is a six-division. The text also shows which variations are found with D.

deserves the name *oggaha*. However, in a freer sense, each time the level of thought C is called *oggaha*, but not the (last), where the perceptual activity breaks off, there, only the name *avāya* is correct. Then, at the termination of this *avāya* the “permanent impression” (*dhāraṇā*) develops that later on (detached from the thought-processes A — C that have caused it,) is simply called “conception” *vāsanā* or “remembrance” *saī*.<sup>1</sup>

A little passage might serve us as an addendum to the above theories, where, also, even the developmental side of the psychological questions finds expression. Mahāvīra had a comparatively significant understanding of nature. He concerned himself particularly closely — essentially constructively, of course, — with the gradual refinement of corporeity and the function within the sequential stages of organisms. Corresponding doctrines can be found extraordinarily often in the Canon and also the following one belongs to them:

Nandī Ed. p. 399-405. With all organisms a fraction of infinity of the *akṣara* remains constantly bare. If it would be enshrouded then the organism would go into an inanimate condition — thus, there always remains (at least, the brightness) of the brilliance of the sun and moon, even with masses of clouds (perceptible).

The final sentence is a second half of a *gāthā* and since the Nandī — except for citations — is written in prose, must originate from a lost source (cp. above, p. 36<sup>a</sup> 53-65). Sanghadāsa and Jinabhadra explain the entire passage as follows:

[40<sup>b</sup>] K.-pedh.73 Through endless atoms of knowledge disguise, each individual (life-)particle is enshrouded in all organisms, except those who have kevala.

74 But there is knowledge (called) *akṣara* (imperishable), because it never (entirely) comes to an end for organisms. A fraction of infinity of this does not become enshrouded in all organisms;

75<sup>a</sup> if that were enshrouded then the organism would get into a lifeless condition

75<sup>b</sup> the brilliance of the sun and moon always remains (at least, the brightness), even (perceptible) with masses of clouds.

76 The *akṣara* is unclear in the five (first life-groups) since there is knowledge obfuscation in connection with stiffness (deep sleep). In the more and more developed organisms a gradual clarification shows up.

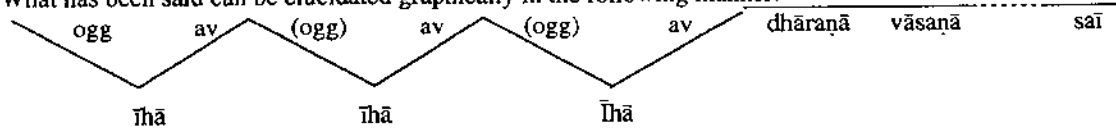
Viś. I 496 According to the Canon, of those (general *akṣara*) a fraction of infinity is constantly exposed (barren) in all organisms — (i.e. in all) that do not possess kevala, and, for sure, (it is) threefold (minimal, moderate and maximal).

497 The minimal (fraction of infinity becomes formed through) (just) vivacity that itself does not become obfuscated in maximal obfuscation, (as little) as the (day) light of the sun enshrouded in clouds;

498 it (can be accepted) in the lowest organisms since there is obfuscation of knowledge in connection with stiffness (deep sleep). In the more and more developed organisms it increases as a result of the gradual clarification.

499 It becomes maximal with that, which has a maximal knowledge of the *śruta*. Among the remaining (organisms that find themselves between the mentioned

<sup>1</sup> What has been said can be elucidated graphically in the following manner:



Jinabhadra overlooks with his subtle reconciliation of the inconsistency that *oggaha* and *avāya* in Viś. I 306<sup>b</sup> are counted separately, i.e. are different from each other; the result  $28 \times 12 = 336$  is clearly shown there. Naturally, the general dispositional differences at A must assert themselves and this is required (below, p. 49<sup>a</sup>, 11) with a scholastic argument of an authority cited by Śīlāṅka.

extremes), there is usually the moderate (fraction of infinity), whereby (the well-known) six graduations can be differentiated.

Where Sanghadāsa inserts the Nandī-passage almost verbatim, Jinabhadra renders it more systematically, particularly by his affixation of the summary gradation (minimal, moderate, maximal). Apparently, the conclusion of 496 is thought of as a commentarial addition of the (Nandī-) citation (cp. below, p. 48<sup>b</sup>n.). Thus, it cannot be assumed that Jinabhadra had taken this gradation from the "Canon" (perhaps from the underlying Pūrva).<sup>\*</sup>

Finally, two passages belong to the former sphere of thought that are important for the history of **Jaina dogmatics** as well as for the **textual history of our Bhāṣya**.

The older Canon is fond of expressing something as completely as possible. For "teaching", e.g. there usually is a sequence of forms *āghavei pannavei parūvei (ākhyāpayati prajñap° prarūp°)*, which occasionally are further extended by *daṃsei nidamsei uvadamsei*. Correspondingly, one finds for "knows" the double expression *jānai pāsai*, literally, "he knows and visualizes", i.e. "he knows and clearly visualizes". Thus, knowledge and visualization combine here to a comprehensive term. On the other hand, understandably, knowledge and visualization are conceived also on their own and accordingly defined and classified independently of each other. In fact, the Canon distinguishes five types of knowledge and four types of visualization:

I. ābhiniḃodhika- or mati-jñāna	1. cakṣur-darśana
II. śruta-jñāna	2. acakṣur-darśana
III. avadhi-jñāna	3. avadhi-darśana
IV. manahparyāya-jñāna	
V. kevala-jñāna	4. kevala-darśana

In some cases later dogmatics have carried this contrast also into the mentioned collective term "knows and visualizes" in such a manner that it attempts, in individual cases, partially to determine which visualizing might be meant; it also partially rejects visualizing completely and then places the negation *na* before *pāsai* (*jānai na pāsai*). The older point of view is represented by the Bhagavatī, the younger by various authorities from Śyāmārya up to Jinabhadra whose opinions are known to us through the Prajñāpanā, the Nandī-tradition and through the Viśeṣāvaśyaka-bhāṣya.

The Bhagavatī (VIII 2 Ed. fol. 582-587) teaches:

I. the ābhiniḃodhikajñānin	"knows and visualizes"	āseṇaṃ <sup>*</sup> savva-davvāiṃ, etc.
II. " attentive śrutajñānin	" " "	savva-davvāiṃ, etc.
III. " Avadhijñānin	" " "	jah. aṇantāiṃ rūvi-davvāiṃ, etc.
		ukk. savvāiṃ " " "
IV. " manahparyāyajñānin	" " "	aṇante aṇantapaesie khandhe, etc.
V. " kevalajñānin	" " "	savva-davvāiṃ, etc.

In his chapter on "visualizing" (Prajñāp. XXX) Śyāmārya attributes visualizing only to the stages of knowledge II-V. From this, the Nandī, if not Śyāmārya himself, draws the conclusion that *jānai na pāsai* "knows but doesn't visualize" should be placed in I, and this Nandī-reading (Ed. p. 366 f.) is valid later on. In due course, [41<sup>a</sup>] some also doubt the visualizing in II, and Jinabhadra has given this opinion more weight by adopting it so that the corresponding variant (*jānai na pāsai* for *jānai pāsai*) in the Nandī and Bhagavatī commentaries has been fittingly noted (Nandī Ed., p. 502; Bhag. Ed. fol. 584<sup>a</sup>).

<sup>\*</sup> Of course, Hemacandra's paraphrase places the gradation at the citation! Śīlānka does not offer any explanation (below, 52<sup>b</sup><sub>32 f.</sub>).

<sup>\*</sup> Cp. above, p. 23<sup>a</sup>n.

The question, which visualizing they assumed, had been answered immediately in the types of knowledge III & V since these correspond to a visualizing (3 & 4) named after them. On the other hand, various possibilities of interpretation present themselves with II & IV. Then a welcomed playground resulted from the post-Canonical playing with concepts.

In the entire matter Jinabhadra displays a certain insecurity. While dealing with IV he acknowledges an opinion that he had rejected in II. Thus, he himself shows how little importance there is to the reading *jāṇai na pāsai* that he had claimed for II. At both passages someone later adds to Jinabhadra's words a reference to the Prajñāpanā that is out of place the second time. Thus, it arises that the Bhāṣya, half through the fault of the author and half through the fault of the interpolator, appears somewhat unfavourable for the topic that we are concerned with.

The Bhāṣya passage dealing with II reads:

- I 552<sup>a</sup> The attentive *śrutajñānin* correctly knows everything that is present with respect to matter, space, time and introspection.  
 552<sup>b</sup> He also visualizes it — some (think) (who read *jāṇai pāsai* in the Nandī) actually, by means of *acakṣur-darśana*.  
 553 To him (should be replied): Since *acakṣurdarśana* is common (to the *matī-jñānin* and the *śrutajñānin*) how should the *matījñānin* not see by it, but the *śrutajñānin*? Why such a difference!  
 [554 In the Prajñāpanā (chap. XXX Ed. fol. 756 f.), (meanwhile everywhere,) except at the *matī-(jñāna)*-division and at *acakṣurdarśana*<sup>1</sup>, visualizing is clearly postulated; for this reason visualizing at *śruta-(jñāna)* is correct.]

Jinabhadra, then, adopts here the reading *jāṇai na pāsai*. One could also translate 552<sup>b</sup>: He also visualizes it. — Some (say): and, in fact, . . .

In that case, Jinabhadra's mistake would have been passed over. Then he would not have disputed perceiving itself, but only *acakṣurdarśana*. On the other hand, the interpolator might have tagged on 552<sup>b</sup> in the sense of the first account and then have found fault with 554. This interpretation in favour of Jinabhadra is not possible for two reasons: Śīlānka and Hemacandra interpret 552<sup>b</sup> concurrently in the earlier manner, in fact, on the basis of Jinabhadra's commentary, and Jinabhadra would not have rejected *acakṣurdarśana* if he would have recognized visualizing at all without postulating another *darśana* for it.

Much more comprehensive is the Bhāṣya-passage dealing with IV:

- I 814<sup>a</sup> That (one) (*manahparyāyajñānin*) perceives by means of *acakṣurdarśana*, like the *śrutajñānin*.  
 814<sup>b</sup> (If someone objects that *acakṣurdarśana* might be) right for the *śruta* (-*jñānin* since this) (is) *parokṣa*, but not for the *manah(paryāya)jñāna* (because this) (is) *pratyakṣa*,  
 815<sup>a</sup> (thus, we reply:) if it is correct with *parokṣa*, then it fits still better (also) with *pratyakṣa*; 815<sup>b</sup> if (only) (*manahparyāya*)*jñāna* and not (also) (*acakṣur*)*darśana* is *pratyakṣa*, then what does this matter for that one (*manahparyāyajñānin*, since, indeed, also the *avadhijñānin* perceives a *parokṣa*-object by *cakṣurdarśana* and *acakṣurdarśana*)?  
 816<sup>f</sup> Others say: (the *manahparyāyajñānin* visualizes) as a result of *avadhidarśana*. But in the Canon that (*avadhidarśana*) has not been attributed to 816<sup>b</sup>, nor even a (special) *manahparyāya-darśana*, or any other (*darśana*) beyond the (known) *darśana*-foursome.  
 817 Or (does someone) believe, "*avadhidarśana*" might be (nothing more than) a(nother) name for the (supposed) *manahparyāya-darśana* (as well) as for the

<sup>1</sup> What is particular about this contradiction need not be discussed here.



*vibhanga-darśana*, then such talk is uncanonical, 818<sup>a</sup> because (in the Canon)<sup>1</sup> two or three *darśana*-types are ascribed to the *manah(paryāya)jñānin*, (namely, the first two, when he has, besides the *manahparyāyajñāna*, still the first two *jñāna*-types, on the other hand, the first three, when along with the *manahparyāyajñāna* he also has the first three *jñāna*-types); 818<sup>b</sup> if it were (*manahparyāyajñāna-darśana*, the same as) *avadhidarśana*, then it would necessarily have to be three.

819<sup>a</sup> But others (claim): (only) the *manah(paryāya)jñānin* who is provided with *avadhi(jñāna)* (hence, possessing, in total, all four first *jñāna*-types) knows (by means of his *manahparyāyajñāna*) and perceives (by means of *avadhidarśana*); 819<sup>b</sup> someone else, however, (who, along with the *manahparyāyajñāna*, possesses only both of the first *jñāna*-types) knows why it is only said in the Canon that visualizing occurs (at all), (but not under which circumstances).

[41<sup>b</sup>] 820 Others (say): because (*manahparyāyajñāna*) is s' ākāra, therefore, it is knowledge; there perceiving does not (take place) (like with *avadhi*- and *kevala-jñāna*); but since it is *pratyakṣa* he who possesses it is, therefore, perceiving with it\*.

[821] (To all that) we reply: In the *Prajñāpanā* (chapter XXX) there is mention of perceiving of *manahparyāyajñāna*; of course, with this he (the *manahparyāyajñānin*) visualizes; for what reason (does) uncertainty (prevails at all in this matter), (since even the Canon gives the necessary information!]

Jinabhadra first gives (in 814<sup>a</sup>), briefly, his own opinion, whereby as already noted, he accepts what was rejected at II. Then he defends (in 815) his opinion against an objection (814<sup>b</sup>) and further mentions (in 816-820) four more divergent viewpoints, the first two of which he refutes. Finally, the interpolator points to the *Prajñāpanā* that is not appropriate here.

The third and fourth viewpoints (819 & 820), although not refuted, for that reason are not intended to be considered as possibly noteworthy; as we shall see p. 49<sup>b</sup> f., Jinabhadra ridicules the fourth in his commentary. Haribhadra has apparently overlooked this, because at the first occurrence of *jānāti paśyati*: . . . *jānāti paśyati ca* that, moreover, basically follows Viś. I 812 f., he presents in a short excursus on Āv.-niry. I 77, precisely, the viewpoints that have not been refuted in the Bhāṣya-text: *avadhijñāna sampanna-manahparyāyajñāninam adhikṛtyaivam, anyathā jānāty eva na paśyati; athavā yataḥ s' ākāraṃ tad ato jñānaṃ yataś ca paśyati tena ato darśanaṃ iti; evaṃ sūtre sambhavam adhikṛtyōktam iti, anyathā cakṣur-acakṣur-avadhi-kevala-darśanaṃ tatrōktaṃ caturdhā virudhyate*.

The Nandī-Cūṃi whose words are cited and explained by Malayagiri (Ed. p. 195 f.) touches on Viś I 813 & 820, and shares, in some way, the standpoint of the fourth opinion.

As far as both interpolations (554 & 821) are concerned, they are thus recognizable by their tendency: the first only objects to Jinabhadra's viewpoint and the second to the viewpoint of Jinabhadra and others. Thus, both are lacking in certain manuscripts; the second in those that Hemacandra used, the first in the original of manuscript p, where, mainly 554 was appended in the margin (in front of the stanza-enumeration since this includes it). Lastly, since both of the stanzas simply point to the *Prajñāpanā* the contents speak for their originality and indicate that they also are ascribable to the same scholar (perhaps to Jinabhaṭa). Śīlānka takes up both stanzas without expressing himself about their unauthenticity. Hemacandra has correctly judged, at least, the second, but he adds critical textual details, half of which are wrong! More about this below, pp. 52<sup>b</sup><sub>48-65</sub> & 53<sup>a</sup><sub>27-51</sub>.

<sup>1</sup> According to Śīl. & Hem. *Bhagavatyaṃ āśiṣiḥōddeśake*, i.e. in Bhag. VIII 2; this chapter, alone, does not contain a corresponding passage.

\* Śīlānka places *pecchai* "visualizes" falsely with *paccakkham*. In the excerpts (p. 8<sup>a</sup><sub>18</sub>, one should read: *ucyate, t° . . . °tvena taj-jñ° . . .*

We have chosen a stanza from the Anuyogadvāra-part of our text that deals with the **doctrine of permutation**.

I 942 In the normal sequence, place (each of the available numbers at the first position) where this does not cause any "breach of the (permutation) principle" the next possible smaller (number); (then) bring to the right (of that), the same (numbers) as above; with the rest (to be placed left), the ascending sequence (has to be maintained).

In order to form the second row after the first 1 2 3, 1 must be placed under 2. This results in the series 2 1 3.

In order to achieve the third row, the next smaller number has to be placed under the last number of the second (row), because to place a 1 under the opening number 2 would be a "breach of principle" (a *samaya-bheda*), since by taking down the following numbers (1 3), the number 1 would appear again. Then, you get 1 3 2.

Henceforth, to produce the fourth row, 1 (not 2) has to be placed under 3 of the third (row), because (to begin with the next possible number) 2 would cause a "breach of principle". 3 1 2 is formed.

In the fifth series neither 2 nor 1 can be placed under 3, because both numbers would give rise to a *samaya-bheda*. A sequence 2 3 1 arises.

Out of this the sixth row 3 2 1 develops.

By analogy, the permutation-sequence with 4 numbers, presented at the right, emerges that in the first three columns of the first six lines, at the same time, contains the six triplet series alluded to.

[42<sup>a</sup>] The gāthā (Exc. p. 8<sup>a</sup>)\* cited by Haribh., Śīl. & Hemac. that probably originates from a mathematical work defines its own term *samaya-bheda* of the permutation-doctrine. Two *karāṇa-gāthā-s*\*\*, furnished later by Śīlāṅka, give the calculation for the preceding Bhāṣya-stanza (I 941), which informs that with six members (1 x 2 x 3 x 4 x 5 x 6) - 2 = 718 irregular sequences (*anāṇupuvvī*) result since from the 720 permutations, the first (1 2 3 4 5 6) should be counted as a regular forward sequence (*puvv'āṇupuvvī*) and the last (6 5 4 3 2 1) as a regular backward sequence (*pacch'āṇupuvvī*).

1	1	2	3	4
2	2	1	3	4
3	1	3	2	4
4	3	1	2	4
5	2	3	1	4
6	3	2	1	4
7	1	2	4	3
8	2	1	4	3
9	1	4	2	3
10	4	1	2	3
11	2	4	1	3
12	4	2	1	3
13	1	3	4	2
14	3	1	4	2
15	1	4	3	2
16	4	1	3	2
17	3	4	1	2
18	4	3	1	2
19	2	3	4	1
20	3	2	4	1
21	2	4	3	1
22	4	2	3	1
23	3	4	2	1
24	4	3	2	1

\* All mss (BSΣσ, P<sup>2</sup>, BbII) except P<sup>1</sup>S and Malayagiri's commentary have the false reading *jahiyammi* (Āv.-Erz., p. 13 & Anuyogadv. Ed. p. 189,9). The translation reads: Where, after placement (of a number, upon reduction of the numbers), the same again should be placed — that is a "breach of principle" that must be carefully avoided.

\*\* Exc. p. 8<sup>a</sup>. To be translated:

[1<sup>a</sup>] 2 x 1 = 2, 3 x 2 = 6, 4 x 6 = 24,

[1<sup>b</sup>] 24 x 5 = 120,

[2<sup>a</sup>] 120 x 6 = 720,

[2<sup>b</sup>] 720 - 2 = 718.

Between 1<sup>a</sup> and 1<sup>b</sup> the schema of the six permutations above has been inserted in the ms., where, then, the syllables *dam nā ca* appear as abbreviations for the triade chosen as an example (also by Hemac.), e.g. 1 *damsana* - 2 *nāna* - 3 *carita*. — If the old letter numeral for "five" in Jaina manuscripts (e.g. in the text of P XII 13) has often been transformed into *nā*, the present abbreviation *nā* was probably intended because Jaina dogmatics distinguish 5 *nāna*-types.

The granthi-doctrine has been taken from the rest of Viś. I, which analyses a mental transitional state, that in our religious terminology we would perhaps call an inner rebirth. The structures we find there — that, by the way, do not seem to be old canonical\* — form a **chapter on religious psychology**.

In Āv.-niry. II 26-28 it is stated:

He who is entirely bound by the eightfold karman attains none of the four Sāmāyika-types. On the other hand, he who is bound to the seven karman-types attains the one or other, when the time has come. The Sāmāyika-attainment can be illustrated by comparisons with a storehouse<sup>1</sup>, with the pebbles of a mountain stream<sup>2</sup>, with ants<sup>3</sup>, with (three) men<sup>4</sup>, with a path<sup>5</sup>, with those ill with fever<sup>6</sup>, with Kodrava-grains<sup>7</sup>, with water<sup>8</sup>, and with a garment<sup>9</sup>.

This is the passage which allows Sanghadāsa and Jinabhadra to develop the granthi-doctrine in the following manner:

- Viś. I 1193 (K. peḍh. 94). With him who is bound sevenfold, the *granthi* “knot” arises when the time has come (as preparation of the inner renewal, like with the reed).
- 1195<sup>a</sup> When this is broken (overcome), one attains the *samyaktva* and the remaining prerequisites for salvation.
- 1201 (K. peḍh. 95). The inner transformation can take place
1. unnoticed (gradually),
  2. noticeably,
  3. continually.
- The second and third types are only found with those who are closer to liberation.
- 1202 (K. peḍh. 96). With the first type one does not come out of the knot, with the second it is overcome, and with the third one has *samyaktva* (constantly) in view.
- 121 (K. peḍh. 111). (Concerning the seventh parable it has to be said:) Like the *mada-bhāva* of Kodrava-grains so can the (mental) *mada* of blindness either disappear by itself (unnoticed through natural disposition), or be made to disappear (noticeably) through a special process (through mental training).
- 1219 (K. peḍh. 110). And like the Kodrava-grains (subjected to treatment) divide into improved, half-improved and completely improved, so with the (noticeably transformed) soul (the three steps of) non-purification, half-purification and purification can be distinguished.
- 1217<sup>a</sup> (K. peḍh. 109<sup>a</sup>). With noticeable transformation the soul then divides its wrong conceptions into three (gradually different) groups.
- K. peḍh. 118. As long as one has not yet overcome (from these three groups of conceptions) the (first) non-purified, one is *tripunjin* “three-group-like”; if one has overcome this, then one becomes (for the present) *dvipunjin* “two-group-like”, (then, after the half-purified group has also been overcome) *ekapunjin* “one-group-like”, (finally, after overcoming the purified group, whereupon complete purification takes place) *kṣapaka* “a (complete) conqueror”. — Differently in the citation at Viś. I 528 (below, p. 7<sup>at</sup>).
- Viś. I 1217<sup>b</sup>. By means of constant transformation the soul reaches complete purification.

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[42<sup>b</sup>] Enough has been said above, (pp. 36<sup>b</sup><sub>55</sub>-38<sup>b</sup><sub>45</sub>) about Viś. II. Also the second half (dedicated to the schisms) of Viś. III is known, at least as far as the general contents are concerned, from a treatise "Die alten Berichte von den Schismen der Jaina" ("The ancient reports about the Jaina schisms") (Ind. Stud. XVII 91 135).

In Viś. IV we find a discussion about the difference between the monk's and the layman's version of the **Sāmāyika**-vow. Only the first (niry. VIII 112) of both Niryukti-stanzas of the section (75 & 81) mentions the difference, and even this is missing in the Digambara version of the Niryukti (as can be seen from the concordance p. 20<sup>a</sup><sub>12</sub>). But this does not prove much; any change of the vow made for laymen has already been taken for granted in the older Canon since there is occasional mention of the *samañōvāsaga sāmāyika* in the Bhagavatī (VII 1. VIII 5) and otherwise. Besides, cp. above, p. 6<sup>a</sup><sub>25-48</sub>.

74. In the layman's version (of the vow)
  1. the word *savva* has to be omitted,
  2. *duvihaṃ, tiviheṇa* (instead of *tivihaṃ, tiviheṇa*) has to be placed,
  3. the duration has to be limited (up to two *ghaṭikā*-s, i.e. 48 minutes as minimum).
75. Whoever uses the word *savva* in the vow without acting correspondingly also forfeits his partial merit.
74. conclusion & 76. The first textual modification is necessary, because the layman cannot avoid approval of reproachable acts that have already happened.
77. The second textual modification does not contradict the Canon (i.e. the Bhag. VIII 5). There, indeed, the layman is allowed not just the six, but all nine combinations (*tivihaṃ, tiviheṇa, tivihaṃ duv<sup>o</sup>, etc.*), but only in face of serious types of killing, etc., not in face of everything reproachable.
78. If a layman should relate the vow to something useless or unattainable, e.g. he would vow to protect fish in the farthest ocean ring, then, naturally, he could express the solemn declaration "in a three by threefold manner".
79. Just the same, if he should have the intention to become a monk and (for the present) only out of consideration for his family would be content with the (last, i. e. the eleventh lay-) practice\* (which consists of still living with his own people, but following an outright monastic behaviour).
80. On the other hand, whoever does not give up, once and for all, the complex of reproachable acts among which he moved before, he cannot suddenly stop the results, which his previous countenance of those acts produced.
81. Because the layman becomes like a monk through the Sāmāyika-vow, therefore, he should renew it often.

Jinabhadra cites the Bhagavatī-passage, mentioned in 77, also in V 738. In short, it teaches the following:

When a layman professes one of the five small commandments, then with this step  $7 \times 7 \times 3 = 147$  variations can be distinguished: 7 variations each are formed with *tivihaṃ* and with *tiviheṇa* that allows  $7 \times 7$  combinations, which triple themselves in as much as past, present and future have to be kept in mind.

Jinabhadra avails himself of the same calculation in V 736 f. for the Sāmāyika. It appears in Digambara literature (with Amṛtacandra on Kundakunda's Samayaprābhṛta 389) in connection with a general renunciation-formula.

In the conception of **space and time** in India the ten directions (*diśas*) and the four world aeons play an outstanding role. The adherents of the Jaina religion have specialized

\* In Samav. XI 1,<sub>11</sub> it says of such a person: *samaṇa-bhūe yāvi bhavai*.

both constructions in their own way and the relevant doctrines form a part of the Āvaśyaka-tradition whose turn will soon come after the preceding has been dealt with.

To begin with, Viś. IV 88 presents a Nirukti-draft of the doctrine of directions: the term *diś* “direction” has to be understood in a sevenfold manner, among other things, as matter and place. The material *diś* has to be understood as a diagram that illustrates the directions and the local *diś* as a system of space of the directions emanating from the middle of the world.

The *diś*-diagram contains, at least, thirteen atoms — the ancient Bhāṣya-author teaches this in niry. VIII 121<sup>1</sup>. Jinabhadra changes this stanza (it becomes Viś. IV 89) and includes the traditional argumentation while rejecting an opposing opinion:

90<sup>a</sup> (The simplest *diś*-diagram is the following:) One (atom) each in the secondary directions (NE SE SW NW) and (one) in the middle; two each in the main directions (N E S W).

[43<sup>a</sup>] 90<sup>b</sup> Others say (the diagram) contains ten atoms, because they provide the ten directions (i.e. the eight mentioned plus “above” and “below”), each with one (atom).

91<sup>a</sup> That is not (correct), because (the Anuyoga-experts teach) “what the ten directions represent is square”. (Therefore, that is not a (correct) *diś*-diagram.

Jinabhadra’s explanation of this passage probably has been copied almost word for word by Śīlāṅka. With the latter it reads (Exc. p. 14<sup>a</sup>):

[90<sup>a</sup>] One atom *each* has to be placed *toward the four secondary directions*; furthermore, *and in the middle*, (i.e.) and within the intermediary directions one has to be placed, means “in the middle, below and above”. Then *two atoms each* have to be placed *straight ahead*, (i.e.) lengthwise *in the four main directions*. A conglomerate of thirteen atoms results in a (simple) *diś*-diagram.

[90<sup>b</sup>] However, *other* interpreters *call* the *diś*-diagram a conglomerate *containing ten atoms*, — by doing what? he (the author) says: — *by providing the ten directions, each with one*, i.e. placing one atom each toward the ten directions. To this has to be replied:

[91<sup>a</sup>] *That is not* (correct), this is not a (correct) *diś*-diagram,

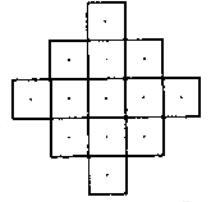
1. because that (mentioned conglomerate) is round;
2. because, together with the central atom (in reality), it has eleven atoms (which create a contradiction to the designation);
3. because if the central atom should not be accepted, nothing would be present to be able (as a starting point) to determine the ten directions;
4. because, if (for that reason) one (of both atoms for “above” and “below” as middle point) were to be placed there into the plane, one (i.e. the other) would have to protrude;
5. because, if (in order to evade this objection, both atoms for “above” and “below”) were reduced to half, a logical error would be the result (since there cannot be half-atoms).

For this reason, by assuming a central atom, another (total) number (“eleven” instead of “ten” has to be applied). But why does that (what has been said) not remain so (correct)? (The author) says: *because* (the Anuyoga-experts teach) “*what the ten directions represent is square*”; (i.e.) because the Anuyoga-teachers have perceived it (the conglomerate) that represents the ten directions to be square as it contains thirteen atoms. (The word) *iti* (i.e. in the translation the last quotation mark) should indicate the end of the citation. What remains (what yet follows in 91<sup>a</sup>) is a (closing argumentative) recapitulation<sup>1</sup>. (With this) a topic (closes) (namely, the one in 88 = niry. VIII 121 at the third passage with the words *davie . . . diśā* of the material *diś*).

<sup>1</sup> Cp. Daś.-niry. 91 end (ZDMG. VLI 647).

Hemacandra's explanation is more verbose. However, he passes over reasons 4 and 5 of 91<sup>a</sup>, but justifies the necessity of the atoms of the secondary directions with a citation<sup>1</sup>. The drawing, found opposite, which he adds, was already included at niry. VIII 121<sup>1</sup>, respectively at Viś. IV.89.

About this Hemacandra remarks that the *diś*-diagram actually cannot be presented graphically, but only understood *cetasi* "intellectually" (i.e. by means of a spatial imaginative power (*avadhāraṇīyā*) apparently, because the directions represented by the middle atom "above" and "below" come out of the plane, and instead of a planimetric, require a stereometrical drawing.



The waiver of the three-dimensional viewpoint was apparently intended by the inventors of the orthodox diagram of directions, as only the simplicity, thus gained by it artificially, would have secured priority for it over the one containing ten atoms that, theoretically, would have been more correct.

Without doubt, two atoms each in the orthodox schema were attributed to the main directions, only to be able to characterize them as such. Therefore, it can only be expected that the incognizableness of the main directions of the opposing schema would be criticized.

What the Cūṃi says about the *diś*-diagram<sup>2</sup> is completely confused. It treats the conglomerate containing thirteen and the conglomerate having ten atoms as equal; the first is called ring-like, and the latter is supposed to be the Rucaka!

As far as the regional *diś* is concerned, Jinabhadra offers the following line:

91<sup>b</sup> The regional *diś* (starts out) in the middle of Meru from the Rucaka, which contains eight atoms.

The drawing presented here by Haribhadra and Hemacandra is not clear enough<sup>3</sup> which is why we replace it with the following: [43<sup>b</sup>]

<p>+ ○ ○ ○ ○ ○ ○ + ○ + ○ ○ ○ ○ + ○ ○ ○ + ○ ○ + ○ ○ ○ ○ ○ <table border="1" style="display: inline-table; vertical-align: middle;"><tr><td>•</td><td>•</td></tr><tr><td>•</td><td>•</td></tr></table> ○ ○ ○ ○ ○ ○ <table border="1" style="display: inline-table; vertical-align: middle;"><tr><td>•</td><td>•</td></tr><tr><td>•</td><td>•</td></tr></table> ○ ○ ○ ○ ○ + ○ ○ + ○ ○ ○ + ○ ○ ○ ○ + ○ + ○ ○ ○ ○ ○ ○ +</p>	•	•	•	•	•	•	•	•	<p>The square in the middle represents the upper and lower side of the Rucaka-cube and the main directions have been recorded as small circles, the subordinate directions as small crosslets. As can be seen, the area of a main direction begins with two atoms and increases steadily by two more, whereas the area of a subordinate direction has only one atom in each new panel. The areas of both remaining directions ("above" and "below") are not depicted in the figure. Each of them has the form of a square column, which expands over, respectively below the Rucaka.</p>
•	•								
•	•								
•	•								
•	•								

After these preliminary remarks, three stanzas, conveyed by Haribhadra, Śīlāṅka (Exc. p. 14<sup>a</sup>) and Hemacandra that are also found in the Vulgate-text of the Niryukti (VIII 121<sup>2</sup>) and in the Āc.-niry. (42, 44, 46), but have been completely ignored by our Cūṃi, should be comprehensible; they teach:

1. The Rucaka, containing eight atoms in the midst of the middle world, is the source of the (four main) directions; it is also (the source) of the (four) subordinate directions.
2. The four (main directions) contain two atoms at the beginning and each increases by two, the four (subordinate) directions contain one atom and do not increase, both (directions "above" and "below") contain four (atoms) at the beginning and do not increase.
3. The four main directions, having the form of a waggon attachment, the four

<sup>1</sup> egapaes'ogāḍham satta-paesā ya se phusaṇā ||

<sup>2</sup> davva-diśā jahannena terasa-padesiyam davvam, tam jahannayam dasadisāgam. terasa-padesiyam pi jahannayam davvam bhavati, dasa-padesiyam pi. tattha puṇa terasa-padesie parimaṇḍalam saṁthāṇam bhavati; dasa-padesie diśā bhavanti, Ruyao ya so bhannaṇi, u k k o s e ṇ a m a ṇ a n t a p a d e s i y a m a s a m k h e j j a p a d e s ' o g ā ḍ h a m . e s a d a v v a - d i s ā.

The words in italics are to be found in niry. VIII 121<sup>1</sup>, those spread apart in Viś. IV 89.

<sup>3</sup> The same is also found, apparently added by the glossarist, in Śīlāṅka's manuscript; cp. plate 28 below (at the right margin of fol. 272<sup>b</sup>).

(subordinate directions), having the form of a pearl-necklace, and both (directions, "above" and "below") are similar to the Rucaka.

Rucaka, thought of in the above system as a proper name of the cube forming the middle of the world, not only denotes cube-shaped things in Sanskrit literature (like, e.g. salts that crystallize into cubes), but also objects that have the appearance of square columns (like square teeth, etc.).

The idea of world aeons occurs in a double form among the Jains.

A first form of this has been mingled with the conception of a twelve-spoked wheel of time (the year, transferring with its twelve months into a large dimension). The earlier names of the world aeons have been changed here and their number has been raised to twelve. Moreover, only the first six deteriorate (corresponding to the descending half of a rotation), whereas the second six (in the ascending half of the rotation) improve themselves again, so that an ideal state is not only presupposed at the beginning, but also at the end of the entire calculation of time. — This entire doctrine of time has been illustrated in the three older Āvaśyaka-commentaries (CHŚ) as an introduction to Viś. IV 99. As a source for it, the Jambūdvīpaprajñapti (Weber Cat. II 580 582) has been directly or indirectly used; Digambara passages with the same contents are to be found in the commentaries on Tattvārtha III 27 (& IV 14) and in Raviseṇa's PadmaPur. XX 80 82. Although, as usual, the Cūṛṇi avails itself of the Pkt.-prose and Haribhadra of the Skt.-prose, the depiction given by Śīlāṅka consists of 12 gāthā-s (Exc. p. 14)\*. In brief, the theory is the following.

The six periods of the descending (*osappiṇī*) rotation (1 6) repeat themselves in the ascending (*ussappiṇī*) rotation in the opposite sequence (6 1). Name and duration are:

1. "best"	susamasusamā	4	Sāg.-koḍāk.	[ = 400 billion Sāg.-times].
2. "good"	susamā	3	" "	
3. "good-bad"	susamadussamā	2	" "	
4. "bad-good"	dussamasusamā	1	" "	minus 42000 years
5. "bad"	dussamā	21000	years.	
6. "worst"	dussamadussamā	21000		

The irregularity of the decrease in duration clearly shows that this had originally been devised for four periods, which — as with Manu [I 69 71] corresponded to the four world aeons ( $1 + \frac{1+1}{10}$ ). 4, 3, 2, 1 millenniums\*\* — one after the other 4, 3, 2, 1 Sāg.-koḍāk. When two further periods were added a sum of years was simply taken out of the fourth period in order to maintain the entire duration, and these were divided up evenly, contrary to the system, into equal parts to both appendages. If the duration had been fixed in the sense of the wheel of time, then all periods should be equally long. The decrease in the duration, as well as in quality, is only understandable on the basis [44<sup>a</sup>] of the Indian-European doctrine of the four world aeons. This original concept also gains a place for itself in the following addition:

But the twelve-part time is valid only for the *Bharaha vāsa* and the *Erāvaya vāsa* (i.e. for the southernmost and northernmost zones of Jambūdvīpa); for the remaining

\* In the first gāthā the "ascending" is placed in front, as with Haribhadra (in the ms. *oss*<sup>o</sup> instead of *uss*<sup>o</sup>), and later, Śīlāṅka retains this mistake, if one is not to read *os*<sup>o</sup> in 4<sup>a</sup> and *uss*<sup>o</sup> in 8<sup>a</sup> (in the ms there is *oss*<sup>o</sup> both times!). — Hemacandra also gives the "ascending" always before the "descending". Likewise, Municaṇḍa who includes seven gāthā-s at Upadeśapada 17 that contentwise correspond to gāthā-s 3-8 with Śīlāṅka. Even the Digambara editor of the Tattvārtha already writes (in III 27) *utsarpiny-avasarpinībhyām*, whereas the commentaries at this passage correctly give the opposite sequence (in fact, some note that in the text *utsarpinī* only precedes because it is the shorter word).

\*\* As with Manu each sum is raised by two single tenths, which fall to the *samdhya* and to the *samdhyaṃśa*, a complete duration of twelve (instead of ten) millenniums results. This sum will have been taken over by the wheel of time-conception that originally had ascribed a millennium to each spoke and had prompted the invention of both tenths.

four zone-pairs<sup>\*\*\*</sup> periods are valid whose qualities, in sequence, correspond to the above first four. [The Cūṃṇi adds: <sup>\*\*\*\*</sup> According to others, the time of a simple type is different from the twelve-part and has the quality of the above fourth period.]

The second form in which the followers of Jainism know the doctrine of the world aeons is the common Indian one. Along with the previously described form it appears sometimes as in language where an undisplaced word appears as a duplicate beside a regularly displaced word through the mixing of dialects. Anyhow, the original form has experienced two slight changes, although it is not fitting at all to the conceptual system of Jainism: firstly, the word *yugma* (a synonym of *yuga* that does not at all exist in Skt. with the meaning "aeon") has been introduced for the old term *yuga*, and, secondly, the entire concept has been raised to the power of two, since by means of a combination of individual aeons (1 1, 1 2, 1 3, 1 4; 2 1, 2 2, 2 3, 2 4; 3 1, 3 2, 3 3, 3 4; 4 1, 4 2, 4 3, 4 4) sixteen large aeons have been created or also four square-aeons (*rāsi-jumma*) have been placed. — Only the doctrine of the four simple aeons is known in the original books of the Bhagavatī (XVIII 4). The raising to the power of two appears only in the additional parts: the simple (ones) as the "small ones" are differentiated (in XXXI 1) from the "big (ones)" (XXXI 1). Ultimately, the "square-aeons" emerge in the final book (XLI).

In closing we choose a passage in order to give yet another sample from Viś. V, which ties up with the Jaina recast of the fairly common all-Indian **doctrine of bodies**. This passage, actually highly indifferent with regard to the text, although characteristic of the unrealism of Indian thinking, is very important to us from a dogmatic historical point of view.

The Bhagavatī (VIII 9) distinguishes two stages in the association of the jīva with the five bodies (*orāliya-sarīra veuvviya-s° āhāraga-s° teyaga-s° kammaga-s°*). One stage is complete attachment (*savva-bandha*), the other, partial attachment (*desa-bandha*). The first arises only in the first, respectively (with the *orāliya-sarīra*, when two *viggaha*-instants precede) only in the third instant, the latter from there until the dissolution of the coherence (at death, etc.). Dogmatics now attempt by all possible dimensions, be they corporeal or fictive, to establish a minimum and a maximum. Corresponding to this practice, the following self-evident calculations are presented in the Bhagavatī passages that are reproduced in the Āvaśyaka-niryukti and in Jinabhadra's Bhāṣya, e.g. in regard to the material body (*orāliya-sarīra*) that, according to the theory, can alternate in a sequence of re-births with a *veuvviya-sarīra*.

Bhag. Ed. fol. 666. Āv.-niry. X 17<sup>b</sup> & 18<sup>a</sup>. Viś. V 513 515<sup>a</sup>. The *desabandha* lasts, at least, a minimal *orāliya*-lifetime minus (*viggaha* + *savvabandha* =) three instants, at the most, an absolute maximal *orāliya*-lifetime minus the *savvabandha*-instant.

<sup>\*\*\*</sup> With the third pair all three commentaries write *Eraṇṇavaya* resp. *Airaṇṇavata* instead of *Her°*, respectively *Hair°* - an influence of *Erāvaya* (*Airāvata*)! Hemacandra who reproduces the addition within the explanation of Viś. IV 100 f., also writes *Airaṇṇavata*, and he repeats this deformity at Viś. V 121<sup>a</sup>. In addition, the reading *Er°* in Jinabhadra's Kṣetrasamāsa 23 is given by all available mss and recensions except by Malayagiri's text and by Kṣ<sup>2</sup>; however, since here *Er°* forms a hiatus, Jinabhadra, then, has put *Her°*, and Malayagiri is also correct when he writes thus, and in the paraphrase gives *Hair°* along with Haribhadra. In Kṣetrasamāsa 144 & 145 only *Her°* has been handed down. However, in Kṣetrasamāsa 171 & 252 one finds exactly the same as above with Śīlānka:

Hemava'Eraṇṇavae . . . . .

The apostrophizing of the preceding word proves that the author himself had written like that. Therefore, it is of no consequence when here, both times, also Haribhadra's as well as Malayagiri's paraphrase substitute the correct form *Hair°* (the Haribhadra manuscripts are incorrect the first time: *Vaiṭāḍhyo Airaṇṇ°* I 1<sup>a</sup>, *Vaiṭāḍhyo Hirany°* P XII 397<sup>1</sup>). Already during the time of Haribhadra *Eraṇṇavaya* was permissible as a reliable variant for *Herāṇṇavaya*. Umāsvāti writes *Hair°* in Tattvārtha III 10.

<sup>\*\*\*\*</sup> anne puṇa bhaṇanti: no-osappiṇi-ussappiṇi-kālo egaviho ceva cautha-samā-palibhāgo hojjā. no sesāsu, tammi kāle cauvvihaṇi pi sāmāyaṇi pi puva-paḍivannaṇo paḍivajjamāṇao vi bhaṇejjā.



Bhag. Ed. fol. 666<sup>b</sup> & 667<sup>a</sup>. Āv.-niry. X 19. Viś. V 522 525. The interval between two savva-bandha-instants lasts,

at least, a minimal *orāliya*-lifetime minus (*viggaha* + *savvabandha* =) three instants,

at the most, a relative maximal *orāliya*-lifetime minus the savvabandha-instant + a maximal *veuvviya*-lifetime + both *viggaha*-instants of the following *orāliya*-existence.

Bhag. Ed. fol. 667. Āv.-niry. X 20. Viś. V 526 & 527<sup>ay</sup>. The interval between two desabandha-stages lasts,

[44<sup>b</sup>] at least, a *savvabandha*-instant,

at the most, a maximal *veuvviya*-lifetime + (*viggaha* + *savvabandha* =)

three instants of the following *orāliya*-existence.

So much for the Canon. Simple logic soon leads to the conclusion: if the initial attachment requires an instant for itself, then the same has also to be given to the dissolution. Accordingly, later dogmatics place the dissolution at the side of both traditional stages. At the same time it changes the terminology; usually the three stages are called:

1. "consolidation" *saṃghāta* or *sarva-saṃghāta*,
2. "consolidation & deterioration" *saṃghāta-[pari]śāta*,
3. "deterioration" (at death, etc.) *[pari]śāta* or *sarva-[pari]śāta*.

In order for the conveyed canonical calculations to remain correct, each time the deterioration-instant has to be somehow argued away, if it would influence the result. In general, this happens in such a manner that it is transferred to the beginning of the following existence, i.e. if there is no *viggaha*, it is identified with the next instant of consolidation. The first and third stages then differentiate from one another logically in so far as the same instant is called the deterioration stage when it terminates a lifetime, and the consolidation stage when it opens a new one. But a new problem arises, when, in conformity with the above interval, the interval between two deterioration-instants also has to be calculated. Here opinions are also completely divided: the Nirukti-author, Jinabhadra and Haribhadra's teacher, all three obtain different results and, besides, Jinabhadra's opinion whose side all the commentaries, more or less, take, is justified in this manner by some, and differently by others.

Viś. V 528. The interval between two deterioration-stages lasts,

at least, a minimal *orāliya*-lifetime ["minus three instants" Āv.-niry. X 19, "minus an instant" H's teacher],

at the most, a maximal *veuvviya*-lifetime + a relative maximal *orāliya*-lifetime ["plus an instant" Āv.-niry. X 19, "minus an instant" H's teacher].

As everywhere, Jinabhadra simply omits the deterioration-instant, so that with him, although he expresses himself otherwise in Viś. V 515<sup>b</sup>-521 otherwise, deterioration is actually no stage, but only the pure logical (timeless) borderline between the end of a lifetime and the beginning of the following one. On the other hand, Haribhadra's teacher miscalculates here the deterioration-instant, which is why both of his sums of time are shorter by an instant. Finally, the Nirukti, due to a wrong transcription, achieves the same results as with the *savvabandha*-interval: although this is not applicable to the maximum, both times it miscalculates a *viggaha*, and in spite of this identifies the deterioration-instant with the next consolidation-instant. Probably because of this mistake, the Cūrṇi decides to graft Jinabhadra's opinion on to the Nirukti by means of a forced interpretation and Haribhadra goes along with this feat, although at the end, if his words are not to be taken otherwise, he intimates the natural interpretation, at least timidly. In all, the following opinions find their expression in our Āvaśyaka-commentaries:

- I. The Nirukti-opinion, expressed by H — if the passage can be so interpreted — as the last possibility for interpretation that is not compatible with the Bhāṣya.
- II. The Bhāṣya-point of view, interpreted by C H M(alay.) into the Nirukti.
- III. The point of view of Haribhadra's teacher, in H. — Apparently forced onto the Nirukti by Śīl., but still ascribed to the *ācāryadeśīya*. Mentioned by Hem. as an

objection and by M as an undesirable possibility.

- IV. First defence of the Bhāṣya-point of view, in C & H. — Rejected by Śīl. with a reference to Viś. V 516; for that reason stated by Hem. without full assurance as an interpretation by the “elders” to avert the objection. Approved by M.
- V. Second defence of the Bhāṣya-point of view
- VI. Third defence of the Bhāṣya-point of view
- } with Śīl. Exc. p.18<sup>b</sup>

Thus, these misinterpretations of the Nirukti-passage have been made possible because our interval has been dealt with along with the *savvabandha*-interval.

*ti-samaya-hīṇam* khuḍḍam = minimum,

maximum = *puvvakoḍī samao* uyahī ya tettiṣam || 19

Here minimum and maximum are equally applicable to both intervals. But C H M, for Jinabhadra's sake, quite arbitrarily, allow the words in italics to be applicable only for the *savvabandha*-interval. On the other hand, Śīlānka only wants to reserve *ti-* in the first line for that by which the opinion of Haribhadra's teacher would be given, but which would contradict the second line since it is in no way justified to follow Malayagiri to construe *samao* the first time correctly, and then to state it is equivalent to = *samaya-hīṇam* (!) the next time. — If the second Nirukti-line would not speak against it, then the first, if need be, could be interpreted in Jinabhadra's sense, because the Nirukti-versifications, wanting to be as short as possible, sometimes become unclear or misleading and then have to be translated, not according to the actual wording, but according to tradition.

[45<sup>a</sup>] After all that has been said, the five commentaries should be heard. However, we leave out as much as possible of what is only paraphrase of Āv.-niry. X 19, respectively of Viś. V 528. The individual opinions are numbered for the sake of clarity according to our preceding lists, except with Śīlānka whose comments (partially because of a gap) do not let themselves be classified exactly.

C: IV. Viś. V 528. *ihānantarātītabhava-carimasamaye orāliyasārīṇī<sup>1</sup> savvasāḍaṃ kātūṇa khuḍḍāgabhavaggahaṇiesu uvavanno, tassa pajjante savvasāḍaṃ kareti, tato khullāgabhavaggahaṇam eva bhavati. ukkoseṇaṃ puṇa koi orāliyasavvasāḍaṃ kātūṇa<sup>2</sup> tettiṣasāgarovama-ttithīsesu veuvviesu uvavanno, pacchā tào puvvakoḍ'āuesu orāliyasārīrisu<sup>3</sup> uvavanno, puvvakoḍī-ante orāliya-savvasāḍaṃ kareti tti.*

H: IV. *ihānantarātītabhava-carimasamaye kaścid audārikaśārīṇī sarvaśāṭaṃ kṛtvā vanaspatiṣv āgatya sarvajaghanyaṃ kṣullakabhavagrahaṇ'āyuskaṃ anupālya paryante sarvaśāṭaṃ karoti, tataś ca kṣullakabhavagrahaṇam eva bhavati. utkṛṣṭaṃ tu trayastriṃśat sāgaropamāṇī pūrvakoṭy-adhikāṇī, katham? iha kaścit saṃyata-manuṣyaḥ audārika-sarvaśāṭaṃ kṛtvā 'nuttarasureṣu trayastriṃśat sāgaropamāṇy ativāhya punar manuṣyeṣv audārikasarvasaṃghātaṃ kṛtvā pūrvakoṭy-ante audārika-sarvaśāṭaṃ karotīty. uktaṃ ca bhāṣyakāreṇa: Viś. V 528. — III. guravas tu vyācakṣate: tad-ārambhasamayasya pūrvabhavaśāṭenāvaruddhatvāt samaya-hīṇaṃ kṣullakabhavagrahaṇam jaghanyaṃ śāṭāntaram iti. [ I.]<sup>4</sup> tathā ca: kilaivam akṣarāṇī nīyante “trisamaya-hīṇaṃ kṣullakam” ity, etad api nyāyyam evāsmākaṃ [pratibhāti, kiṃtv atigambhīradhiyā bhāṣyakṛtā saha virudhyate.*

Śīl.: Exc. p. 18<sup>b</sup> . . . . prāk-s° . . . ev' ādh° . . . niry. X 19<sup>a</sup>. *ti-vihūṇaṃ samaya-hīṇaṃ ca yathā-saṃkhyam. iha jaghanyaṃ śāṭasya śāṭasya cāntaram kṣullakabhavagrahaṇam sampūṇam āhāto 'vasīyate 'tītabhava-caramasamaye śāṭa iti*

<sup>1</sup> °rīra- α.

<sup>2</sup> tettiṣamsāg° γδ.

<sup>3</sup> °resu βγ.

<sup>4</sup> The attachment through *tathā ca* indicates that the following also belongs to III. But then after *nīyante* the text should continue differently. The Avacūri, which H writes out here, also even replaces *trisam°* . . . . *virudhyate* with *tribhiḥ samayena caikena hīṇaṃ yathā-kramam saṃghāta-śāṭayor antaram ity arthaḥ.*

etatsampūrnāntarānyathā'nupapatter anyathā do-chappancās'āvaliyasayapadham'āvalim tatprathama-sarvasamghāt'ākhyasamaya-pātād ekasamaya-nyūna-prāpti-prasangah. atraiv' ācāryadeśīya āha: prāpnotu jaghanyatarāntaraguṇalābhāt. naitad evam atītabhava-caramasamaye āyuskānubhava-vaiśiṣṭyena tatra pariśāṭasya virudhyamānatvato yukty-anubhava-bādhitatvāt. ata eva cōktaṃ V 516\*. na cētaś cētaś ca pariśāṭa-samghāta-kriyā-kāriṇaḥ samayasya paurastyād rāṣeḥ pāta-prasangah. tad-bhāva-bhāvitvād antarasya. tathā hi samghāta ubhayaṃ ca śāṭayor antaram iti. ukkosam spaṣṭam.

**Hem.:** III. atr' āha: <sup>1</sup>... yaḥ kṣullakabhavagrahaṇ'āyuskeṣu vanaspaty-ādiśūtpadyate sa V 516y iti vacanāt tasya kṣullakabhavagrahaṇasy' ādi-samaye prāktan'audārikaśārīrasya sarvapariśāṭam karoti, tataḥ kṣullakabhavagrahaṇaparyante mṛtaḥ punar api parabhav'ādyasamaye audārikasya sarvaśāṭam vidhatte, ity evam audārikaśāṭasya 2 cāntare jaghanyataḥ samayonaṃ kṣullakabhavagrahaṇam prāpnoti; utkrṣṭa-pakṣe 'pi samyata-manuṣyaḥ kaścīn mṛto devabhav'ādyasamaye audārikasya sarvaśāṭam kṛtvā trayastriṃśat sāgaropamāṇy anuttarasureṣv āyur atīvāhya pūrvakoṭy-āyuskeṣu manuṣyeṣūtpadya mṛto yadā punar api parabhav'ādyasamaye audārikasya sarvaśāṭam karoti pūrvakoṭimadhyāc ca samayo devabhav'āyuske kṣipyate tadā audārikasya śāṭasya 2 cāntare utkrṣṭataḥ samayona-pūrvakoṭy-adhikāni trayastriṃśat sāgaropamāṇi labhyante. tataḥ <sup>2</sup>katham idam netavyam? iti. — IV. satyam uktaṃ; kimtv iha kṣullakabhavagrahaṇ'ādyasamaye pariśāṭo nēṣyate, kimtu pūrvabhava-caramasamaye "vigacchad vigatam"<sup>3</sup> iti vyavahāranayamat'āśrayanād; devabhav'ādyasamaye 'pi pariśāṭo na kriyate, kimtu samyatabhava-caramasamaye atrāpi vyavahāranayamat'āśrayanāt. tata evam<sup>4</sup> jaghanya-pade utkrṣṭa-pade c' ādau vyavahāranayamat'āśrayane paryante tu niścayanayamatāṅgikāre sarvam api bhāṣyakārōktam avirodhena gacchatīti vṛddhā vyācakṣate, tattvaṃ tu gambhīra-bhāṣitānām paramagurava eva vidanti.

**M:** IV. ihāntarātītabhava-caramasamaye kaścīd audārika-śārīra-sarpapariśāṭam kṛtvā vanaspatiṣv āgatya sarvajaghanya-kṣullakabhavagrahaṇ'āyuskam anupālya paryante sarvapariśāṭam karoti, tataḥ paripūṇam kṣullakabhavagrahaṇam antaram bhavati. ihāntarātītabhava-caramasamaye sarvapariśāṭa-vivakṣā. vyavahāranaya-matāpekṣayā, kṣullakabhavagrahaṇam anupālya paryante parabhava-prathamamasamaye sarvapariśāṭo niścayanayamatāpekṣayā, tato na kaścīd doṣaḥ. — III. anyathā kṣullakabhavagrahaṇa-prathamamasamayasya pūrvabhava-śāṭenāvaruddhatvāt samaya-hīnam kṣullakabhavagrahaṇam jaghanyam pariśāṭāntaram syāt. . . . . IV. kaścīd samyata-manuṣyaḥ svabhavacaramasamaye audārika-sarpapariśāṭam kṛtvā anuttareṣu trayastriṃśat sāgarōpamāṇy atīvāhya punar manuṣyeṣv audārika-sarvasamghātam kṛtvā pūrvakoṭyante parabhava-prathamamasamaye audārika-sarpapariśāṭam karoti. ihāpi samyatamanuṣya-bhava-carimasamaye sarvapariśāṭa-vivakṣā vyavahāranayamat'āśrayanāt, parabhava-prathamamasamaye niścayanaya-matāpekṣayā, tato yathōktam [45<sup>b</sup>] antara-parimāṇam bhavati. uktaṃ ca: Viś. V 528. — III. anyathā samayahīna-trayastriṃśatsāgaropama-pūrvakoṭi-pramāṇatā'vaseyā. tad evam vyākhyā'nurodhena vyākhyā kṛta, tattvataḥ punar evam vyākhyā: niry. X 19<sup>a</sup>, sarvabandhasya sarvaśāṭasya ca yathā-kramam jaghanyo 'ntara-kālāḥ kṣullakabhavagrahaṇam trisamaya-hīnam iti tribhir arthāt samayaiḥ samayena ca hīnam, trisamaya-hīnam kṣullakabhavagrahaṇam sarvasamghātasya jaghanyāntarakālāḥ, samaya-hīnam sarvapariśāṭasyēti bhāvaḥ. 19<sup>b</sup>, sarvasamghātasyoṭkrṣṭo 'ntarakālāḥ pūrvakoṭi samaya udadhayaś ca sāgaropamāṇi ca

<sup>1</sup> An opening āha introduces an objection in the commentaries (as in the Bhāṣya); then, *codakaḥ* or *prerakaḥ* has to be added (cp. above, p. 31<sup>a</sup><sub>64</sub>). But if āha is found in the course or at the end of a sentence in the commentaries, then the Bhāṣya-author has to be considered as subject.

<sup>2</sup> tat S.

<sup>3</sup> api vig° S<sup>1</sup>, avig° B, avag° b.

<sup>4</sup> eva b; in B this passage is lacking (because of a gap).

*trayastrīṃśat*, sarvaparīśāṣyōtkṛṣṭo 'ntarakālaḥ pūrvakoṭi "samayena hīnā udadhayah" *amayōdadhayah* "gūḍa-dhānā" ity-ādāv iva madhyapadalopī samāsaḥ samayena hīnāni sāgaropamāni ca *trayastrīṃśat*. bhāvanā sarvā 'pi prāg-uktaiva draṣṭavyā.

## Summary Contents of the Viśeṣāvaśyaka-Bhāṣya

From what has preceded, we have scrutinized various details from the contents of Jinabhadra's Bhāṣya. Now an overview should follow as a necessary correlate to the insights gained by this, which, from a distance, lets details disappear and attempts only to grasp the entire contents.

### Peḍhabandha.

Opening stanza (= above, p. 31 <sup>a</sup> <sub>35f.</sub> )	I 1
Contents: 1 phala, 2 joga, 3 mangala, 4 samudāy'attha (aṇuoga), 5 dāra(-caukka), 6 bheya, 7 nirutta, 8 kama-paoyana	I 2
1 3, 2-11 (therakappa-kkama 7)	I 3-11
3 Ensuring success 12, threefold - 14, discussion - 21, etymologies - 24 <sub>γ</sub>	I 12-24 <sub>γ</sub>
1 nāma 25 & 27 <sup>a</sup> <sub>γ</sub> , 2 ṭhavaṇā 26 & 27 <sup>b</sup> , 3 davva 28; āgamao 29 f., on this, naya-discussion - 43, no-āgamao - 48, 4 bhāva: āgamao 49 <sup>a</sup> , no-āgamao - 51; discussion on 1-4-77.	I 24 <sup>b</sup> - 77
= nandī 78 <sup>a</sup> : 3 davva "the (twelve) instruments" 78 <sup>γ</sup>	I 78 & 79
4 bhāva "the types of knowledge I-V (above, p. 40 <sup>b</sup> <sub>50-54</sub> )" 79	I 80-84
I 81 <sup>a</sup> , II 81 <sup>b</sup> , III 82, IV 83, V 84 <sup>a</sup> ; addition 84 <sup>b</sup>	I 80-84
I & II preliminary remarks - 96; contents 96 <sup>1</sup> , 1 lakkhaṇa-bheya - 103, 2 heu-phala-bhāva - 114, 3 bheya-vibhāga 115 <sup>a</sup> , 4 indiya-vibhāga 115 <sup>b</sup> (as introduction) & 116-152 (cp. above, p. 36 <sup>a</sup> <sub>57</sub> ), 5 vāgēyara-bheya - 160, 6 akkharēyara-bheya - 169, 7 mūēyara-bheya - 174	I 85-174
Transition to the following	I 175 f.
I A - D: names 177, synonyms (above, p. 39 <sup>b</sup> <sub>9-14</sub> ) 178, definitions (above, p. 39 <sup>a</sup> <sub>14-21</sub> ) 179	I 177 - 179
polemic: A 180, B-183, C & D - 191	I 180 - 191
discussion: A - 287, B 288, C 289, D 290, A - D- 298	I 192 - 298
the 28 varieties (above, p. 39 <sup>b</sup> <sub>1-6</sub> )	I 299 - 305
the twelve different kinds of subspecies (above, p. 40 <sup>a</sup> <sub>3-15</sub> ) 306, 3 307 <sup>a</sup> , 5 307 <sup>b</sup> , 1 308 <sup>a</sup> , 9 308 <sup>b</sup> , 11 308 <sup>γ</sup> , 7 308 <sup>b</sup> , 10 & 9 309 <sup>b</sup> ; addition 310 I 306 - 310	I 306 - 310
samsay'āyā, sammadditṭhi & micchādītṭhi	I 311- 331
duration: A 332 <sup>a</sup> , B & C 332 <sup>b</sup> , D 332 <sup>b</sup> ; addition 333	I 332 & 333
the five sensory activities	I 334 - 349
transmission of sound (above, p. 39 <sup>a</sup> <sub>n</sub> )	I 350 - 353
sound receptivity, sound production, etc.	I 354- 394
I synonyms (above, p. 39 <sup>b</sup> <sub>n</sub> ) 395, interpretation - 397; A D synonym 398, A 399 <sup>a</sup> , B 399 <sup>b</sup> , C 400 <sup>a</sup> , D 100 <sup>b</sup>	I 395 - 400
fourfold in regard to the objects: repetition and explanation of a Nandī-passage (above, p. 23 <sup>a</sup> <sub>n</sub> )	I 401- 404
Systematic treatment according to nine points of view: synopsis 105, 1 santapaya-parūvaṇayā - 426 (whereby a naya-discussion on <i>sammatta</i> 413 - 425), 2 davva-pamāṇa 428, 3 khetta 430, 3 khetta & 4 phusaṇā 433 <sup>a</sup> , 5 kāla - 435, 6 antara - 437 <sup>a</sup> , 7 bhāga 437 <sup>b</sup> , 8 bhāva 438 <sup>a</sup> , 9 appā-bahu 438 <sup>b</sup> , on which a discussion - 441	I 405- 441
Transition to the following	I 442

II	Introduction - 452; synopsis 453, 1 akkhara - 499 (cp.above, p. 40 <sup>b</sup> <sub>15-30</sub> ), 2 aṇakkhara - 502, 3 sanni & (510-513, etc.) 4 asanni - 525, 5 samma & 6 miccha - 535, 7-10 s'āi aṇāi sa-pajjavasiya a-pajjavasiya - 547, 11 gamiya & 12 agamiya 548, 13 angapaviṭṭha & 14 aṇangapaviṭṭha - 551. I 443- 551	
	<i>jānai (na) pāsai</i> (above, p. 41 <sup>a</sup> <sub>19-29</sub> ) . . . . . I 552 - 554	
	the schematic treatment of I (405-441) applies here also because of the samāṇasāmita . . . . . I 555	
	grahaṇa-vidhi, eightfold; introduction - 559, enumeration 560 (Pūrva-stanza?): 1 sussūsaṇa 561 <sup>a</sup> , 2 paḍipucchaṇa 561 <sup>b</sup> , 3 suṇaṇa 562 <sup>a</sup> , 4-7 gahaṇa iṇhā avāya dhāraṇā 562 <sup>b</sup> , 8 sammamkuṇaṇa 562 <sup>c</sup> ; addition - 563 . . . . . I 556 - 563	
	śravaṇa-vidhi, sevenfold . . . . . I 564	
	vyākhyāna-vidhi, threefold . . . . . I 565	
	Transition to the following . . . . . I 566	
[46 <sup>a</sup> ]	III	Introd. - 575, synopsis - 577, discussion - 579 . . . . . I 567 - 579
	I	ohi: synopsis 580, 1 nāma 581 <sup>a</sup> & 582 <sup>a</sup> , 2 ṭhavaṇā 581 <sup>b</sup> & 582 <sup>b</sup> , 3 davva 583, 4 khetta 584 <sup>a</sup> , 5 kāla 584 <sup>y</sup> , 4 & 5 584 <sup>b</sup> , 6 bhava 585 <sup>a</sup> , 7 bhāva 585 <sup>b</sup> . . . . . I 580- 585
	2	khetta-parimāṇa: introduction 586, 1 jahanna-khetta - 596, 2 ukkosa-khetta - 605, transition 606, 3 vimajjhima-khetta & kāla-māṇa - 624, transition 625, khetamāṇa-miya davva - 666 (whereas vaggaṇā-kama 629 <sup>b</sup> - 653), transition 667, khetta'addhā-davva-nibandha - 687, transition 688, the applicable differences for the individual groups of organisms - 702 <sup>a</sup> , addition 702 <sup>b</sup> . . . . . I 586- 702
	3	samthāṇa - 712, 4 ānugāmiya - 715, 5 avatṭhiya - 726, 6 cala - 736, 7 tivva-manda - 746, 8 paḍivā'uppayā - 761, 9-11 nāṇa dāsaṇa vibhanga - 764, 12 desa - 770, 13 khetta - 774, 14 gai, etc. (i.e. the schematic treatment as at I & II in 405-441 & 555) 775 <sup>a</sup> & 776 f.; transition to the following 775 <sup>b</sup> . . . . . I 703- 777
	15	iddhīpattānuoga, synopsis 778 f., 1 āmosa 780 <sup>a</sup> , 2 vipa 780 <sup>bb</sup> , 3 khela, etc. 781, 4 sambhinna-soya 782, 5 ujumai 783, 6 viulamai 784, 7 janghā-cāraṇa - 787, 8 vijjā-cāraṇa - 789, 9 āsīvisa 790, 6 maṇaṇāṇi (= viulamai) & 10 kevali 791, 5 f. & 10 792, 11 vāsudeva - 794, 12 cakavatti - 796, 11 kesava (= vāsudeva) & 12 cakkavatti 797 <sup>a</sup> , 13 baladeva 797 <sup>y</sup> , 14 arahanta 797 <sup>b</sup> ; addition 804 . . . . . I 778- 804
		Transition to the following . . . . . I 805
		(fourfold as far as the objects are concerned: repetition of a Nandī-passage (ed. p. 170-173, above, p. 40 <sup>b</sup> <sub>66f.</sub> ) . . . . . I 806 f.
		Transition to the following . . . . . I 808
	IV	Definition 809, explanation of it - 811, paraphrase of the corresponding Nandī-passage (ed. p. 194-202, above, p. 40 <sup>b</sup> <sub>68</sub> ) - 813, <i>jānai pāsai</i> (above, p. 41 <sup>a</sup> <sub>42-9</sub> ) - 821 . . . . . I 809-821
	V	Definition 822, discussion on it - 827; addition - 835 . . . . . I 822 - 835
		Conclusion . . . . . I 836 <sup>a</sup>
4	Introduction - 839, interpretation of "anuoga" - 841 . . . . . I 836 <sup>b</sup> - 841	
	aṭṭha pucchāo 842, discussion on it - 845 . . . . . I 842- 845	
	āvassay'āi-nikkheva . . . . . I 846 f.	

\* The schematic treatment follows at I & II only after the Nandī-passage: at IV & V it is only in the commentaries (at 821, respectively 835) and, of course, at IV also after the Nandī-passage. At V an indication to the Nandī-passage is found only in 826<sup>a</sup>.

a.	nām'āi 848; 3 davva: āgamao - 865, no-āgamao - 867; 4 bhāva: āgamao 868 <sup>a</sup> , no-āgamao - 869 . . . . .	I 848 - 869
	Introd. 870, synonyms 1-10 871, interpretation of 1-874, 2-10 875 <sup>ay</sup> . . . . .	I 870 - 875
b.	3 davva: āgamao 876 <sup>a</sup> , no-āgamao - 877 <sup>a</sup> ; 4 bhāva: āgamao 877 <sup>b</sup> , no-āgamao 878, discussion on no āgamao - 892 . . . . .	I 876-892
	synonyms 1-10 . . . . .	I 893
c.	3 davva: āgamao 894 <sup>a</sup> , no-āg <sup>o</sup> - 896; 4 bhāva: āg <sup>o</sup> 897 <sup>a</sup> , no-āg <sup>o</sup> - 898 . . . . .	I 894 - 898
	synonyms 1-12 . . . . .	I 899
d.	Introduction 900, athāhigāra of Āv. I-VI 901 . . . . .	I 900 f.
	Transition to the following . . . . .	I 902 f.
5	Introduction (on Āv. 1) . . . . .	I 904 f.
	I-IV (uvakk <sup>o</sup> nikkh <sup>o</sup> aṇuḥ <sup>o</sup> naya), interpretation - 908, names 909 <sup>a</sup> . . . . .	I 906 - 909 <sup>a</sup>
6	I-IV . . . . .	I 909 <sup>b</sup>
7	I 910, II 911, III 912, IV 913 . . . . .	I 910 - 913
8	I-IV . . . . .	I 914 f.
	synopsis in the form of questions: 1 916 <sup>a</sup> , 2 916 <sup>b</sup> , 3 916 <sup>y</sup> , 4 - 919 <sup>a</sup> , 5 919 <sup>b</sup> ; 6 920 <sup>a</sup> . . . . .	I 916- 920
	I 1-6 nām'āi 921 <sup>a</sup> , 3 davva - 922 <sup>y</sup> , 3-5 davva khetta kāla 922 <sup>b</sup> , 4 khetta - 924, 5 kāla - 926, 6 bhāva 927 <sup>a</sup> : aprasāsta 927 <sup>b</sup> . . . . .	I 921 - 927
1	prasāsta 928, discussion - 937 . . . . .	I 928 - 937
	Transition . . . . .	I 938 <sup>a</sup>
2	1-6 aṇupuvv'āi 938 <sup>b</sup> , 1 aṇupuvvī - 942 (cp. above, p. 41 <sup>b</sup> 45-42 <sup>a</sup> 8) . . . . .	I 938 <sup>b</sup> - 942
3	2 nāma . . . . .	I 943 f.
4	3 pamāṇa . . . . .	I 945- 950
5	4 vattavvayā . . . . .	I 951 - 953
6	5 athāhigāra . . . . .	I 954
	6 samoyāra . . . . .	I 955
	II 1-3 oh'āi 956, 1 oha - 960, 2 nāma - 966, 3 sutt'alāvaga - 969 . . . . .	I 956 - 969
	III 970, 1 nijjuttī 971 <sup>a</sup> : <sup>1</sup> nikkheva 971 <sup>y</sup> , <sup>2</sup> uvaggh <sup>o</sup> - 993, <sup>3</sup> suttapph <sup>o</sup> - 996 . . . . .	I 970- 996
	2 sutta - 998, together with II 3 III 1 <sup>3</sup> IV - 1010 . . . . .	I 997 -1010
	Conclusion . . . . .	I 1011 f.

### [46<sup>b</sup>] Uvagghāya.

Preparatory part . . . . .	I 1013-1482
Introduction 1013 <sup>a</sup> , necessity of a mangala 1023 . . . . .	I 1013 -1023
Mangala 1024, tittha 1045, -kara 1046, bhagavanta 1047, aṇuttara-parakkama 1048, amiya-nāni 1049, tiṇṇa sug <sup>o</sup> 1050, siddhipaha-paesaya 1052, vande 1053 <sup>a</sup> , transition to the following 1055 . . . . .	I 1024-1055
1056, mahābhāga 1057 <sup>a</sup> , mahāmuṇi 1057 <sup>b</sup> , mahāyasa Mahāvīra 1059, amara-nara-rāya-m <sup>o</sup> 1060 <sup>a</sup> , tiṭh <sup>o</sup> 1060 <sup>b</sup> . . . . .	I 1056-1060
1061, explanation 1067 . . . . .	I 1061 -1067
Announcement of the Nirukti-series 1068, explanation 1072 . . . . .	I 1068- 1072
Programme of the Nirukti-series (= above, p. 21 <sup>b</sup> 24-38) 1074, addition 1077, transition to the following 1078 . . . . .	I 1073- 1078
Opening of Nir. of Āv. I 1079 (= above, p. 16 <sup>b</sup> 37f), explanation 1083 . . . . .	I 1079 -1083
Definition of "nirukti" 1084, explanation 1090, transition 1092 . . . . .	I 1084 -1092

<b>A</b>	<b>jīṇapavayaṇ'uppatti</b> (excursus on 1079) . . . . .	I 1093-1345
	Origin of the Holy Scriptures 1093 1124 <sup>a</sup> , their unattainable aim without pious change 1181. . . . .	I 1093-1181
	synopsis in the form of questions (1 alābha, 2 lābha, 3 kama, 4 āvaraṇa, 5 khaḍvasama, 6 uvasama, 7 khaya) 1182; another transition (connecting link to 1093 <sup>a</sup> ) 1183 f. . . . .	I 1182-1184
	1 (above, p. 42 <sup>a</sup> <sub>15f</sub> ) . . . . .	I 1185- 1191
	2 (above, p. 42 <sup>a</sup> <sub>16-61</sub> ) 1192, granthi-doctrine 1202, parables 1203: 1 1204 f., 2 1206, 3 1209, 4 1213, 5 1214, 6 1215, 7 1219, 8 f. 1220 . . . . .	I 1192- 1220
	3 1222, 4 1252, 5 1279, 6 1310, 7 1344 . . . . .	I 1221-1344
	Transition (with reference to 1183 f.) with an anticipation partially couched in question form (1347 <sup>b</sup> 1348 <sup>y</sup> ) of the following synopsis . . . . .	I 1345-1348
	synopsis: <b>A</b> jīṇavayaṇ'uppatti (1093 1345), <b>B</b> synonyms for <i>pavayaṇa</i> , <b>C</b> grouping of the same, <b>D</b> dāra-vihi, <b>E</b> naya-vihi, <b>F</b> vakkhāṇa-vihi, <b>G</b> aṇuoga 1349; explanation on A G 1351, discussion on E G 1363, "A has already been dealt with" 1364 <sup>ay</sup> , transition to the following 1364 <sup>o</sup> . . . . .	I 1349 -1364
<b>B &amp; C</b>	1 <i>pavayaṇa</i> , 2 <i>sutta</i> , 3 <i>attha</i> . . . . .	I 1365- 1376
	1 1377 <sup>a</sup> : <i>suyadhamma</i> 1378, <i>tittha</i> 1379, <i>magga</i> 1380, <i>pāvayaṇa</i> & <i>pavayaṇa</i> 1381 . . . . .	I 1377 <sup>a</sup> & 1378-1381
	2 1377 <sup>b</sup> : <i>sutta</i> & <i>tanta</i> 1382 <sup>a</sup> , <i>gantha</i> 1382 <sup>b</sup> , <i>pāḍha</i> 1383 <sup>a</sup> , <i>s<sup>o</sup></i> 1383 <sup>b</sup> . . . . .	I 1377 <sup>b</sup> & 1382 f.
	3 1384: <i>aṇuoga</i> 1385 f. (=840 f.), <i>nioga</i> 1419, <i>bhāsā</i> 1420, <i>vibhāsā</i> 1421, <i>vattiya</i> -1423, <i>bhāsā</i> , etc. 1424 <sup>a</sup> , transition 1424 <sup>b</sup> . . . . .	I 1384-1386 & 1419-1424
	on <i>aṇuoga</i> : synopsis 1387, 1 <i>nāma</i> 1388, 2 <i>ṭhavaṇā</i> 1389, 3 <i>davva</i> 1397, 4 <i>khetta</i> 1401, 5 <i>kāla</i> 1403 <sup>a</sup> , 6 <i>vayaṇa</i> 1404, 7 <i>bhāva</i> 1407; addition to 3 5 & 7 1409; transition 1410 . . . . .	I 1387 & 1410
	Parables 1411 f.: 1 (on 3 <i>davva</i> ) 1417 . . . . .	I 1411- 1417
	2 (on 4), 3 (on 5), 4 f. (on 6), 6 12 (on 7) . . . . .	I 1418
	on <i>bhāsā vibhāsā vattiya</i> : parables 1425, 1 1426 f., 2 1428, 3 1429, 4 1430, 5 1431, 6 1432 . . . . .	I 1425- 1432
<b>F</b>	Whoever is competent or incompetent as teacher or pupil: introd. 1433, parables 1434, 1 1437, 2 1439, 3 1441, 4 1442, 5 1443, 6 1445 . . . . .	I 1433 -1445
	Whoever is competent or incompetent as pupil: introduction 1446, incompetent 1450, competent 1453; parables 1454, 1 1458, 2 1462, 1 3 1464, 3 1465 <sup>a</sup> , 4 1466, 5 1467., 6 1468, 7 1469, 8 1470 <sup>a</sup> , 9 1470 <sup>b</sup> , 10, 1471, 11 1472, 12 1475, 13 1479, 14 1481 . . . . .	I 1446-1481
	Conclusion . . . . .	I 1482
<b>D</b>	Introduction . . . . .	I 1483
	<b>Synopsis</b> : 1 <i>uddesa</i> , 2 <i>niddesa</i> , 3 <i>niggama</i> , 4 <i>khetta</i> , 5 <i>kāla</i> , 6 <i>purisa</i> , 7 <i>kāraṇa</i> , 8 <i>paccaya</i> , 9 <i>lakkhaṇa</i> , 10 <i>naya</i> , 11 <i>saṃyāraṇā</i> , 12 <i>aṇumaya</i> , 13 <i>kiṃ</i> , 14 <i>kaiviha</i> , 15 <i>kassa</i> , 16 <i>kaḥiṃ</i> , 17 <i>kesu</i> , 18 <i>kaḥaṃ</i> , 19 <i>kecciraṃ kālaṃ</i> , 20 <i>kai</i> , 21 <i>s'antara</i> , 22 <i>aviraḥiya</i> , 23 <i>bhava</i> , 24 <i>āgarisa</i> , 25 <i>phosaṇa</i> , 26 <i>nirutti</i> . . . . .	I 1484 f.
	1 & 2 mutual relationship . . . . .	I 1486
	1 synopsis 1487, 1 <i>nāma</i> 1490, 2 <i>ṭhavaṇā</i> 1491 <sup>a</sup> , 3 <i>davva</i> 1492 <sup>a</sup> , 4 <i>khetta</i> 1492 <sup>b</sup> , 5 <i>kāla</i> 1493 <sup>a</sup> , 6 <i>saṃāsa</i> 1495, 7 <i>uddesa</i> 1496 <sup>ay</sup> , 8 <i>bhāva</i> 1496 <sup>o</sup> . . . . .	I 1487- 1496
	2 synopsis 1497 <sup>a</sup> , 1 <i>nāma</i> 1498 <sup>a</sup> , 2 <i>ṭhavaṇā</i> 1498 <sup>b</sup> , 3 <i>davva</i> 1498 <sup>b</sup> , 4 <i>khetta</i> 1499 <sup>a</sup> , 5 <i>kāla</i> 1499 <sup>b</sup> , 6 <i>saṃāsa</i> 1501 <sup>a</sup> , 7 <i>uddesa</i> 1501 <sup>b</sup> , 8 <i>bhāva</i> 1502 <sup>a</sup> ; addition 1504 <sup>a</sup> , <i>naya</i> -discussion 1530 . . . . .	I 1497- 1530
	3 a synopsis 1533, 3 <i>d<sup>o</sup></i> 1536, 4 <i>kh<sup>o</sup></i> 1538, 5 <i>k<sup>o</sup></i> 1540, 6 <i>bh<sup>o</sup></i> 1542 . . . . .	I 1531-1542
	b synopsis 1545, 3 <i>davva</i> 1546 <sup>a</sup> , 4 <i>khetta</i> & 5 <i>kāla</i> 1546 <sup>b</sup> , 6 <i>bhāva</i> 1546 <sup>b</sup> ; announcement of the following exposition 1548 . . . . .	I 1543-1548
	3 <i>davva</i> : <i>Mahāvīra</i> , α legend . . . . .	1549- 1987
	β <i>gaṇadhara-vāda</i> (cp. above, p. 35 <sup>b</sup> <sub>41-50</sub> ): introduction (cp. above, p. 33 <sup>a</sup> n.) . . . . .	1988- 2007

- 1 Indabhūi 57, 2 Aggibhūi 96, 3 Vāubhūi 138, 4 Viyatta 221, 5 Suhamma 253, 6 Maṇḍiya 315, 7 Moriyaputta 336, 8 Akampiya 356, 9 Ayalabhāya 400, 10 Meyajja 423, 11 Pabhāsa 476 . . . . . II 1- 476
- γ gaṇadhara-vaktavyatā-śeṣa: synopsis 1, 1 khetta 4, 2 kāla 5, 3 jamma 7, 4 gotta 8, 5 āgāra 10, 6 chaumattha-pariyāya 12, 7 kevaliya 13, [47<sup>a</sup>] 8 āu 15, 9 āgama 16, 10 parinivvāna 17, 11 tava 18 . . . . . III 1-18
- 5 kāla (valid also for 5), reason for this anticipation 20, etymology 21; synopsis 23, 1 davva 27, 2 addhā 29, 3 ah'āuya 31, 4 uvakkama 55, 5 desa 58, 6 kāla 60, 7 pamāṇa 65, 8 vaṇṇa 67, 9 bhāva 74; addition 75<sup>a</sup> & 78 80 . . . . . III 19-75<sup>a</sup> & 78-80
- 4 khetta (valid also for 4) & 5 kāla, question 75<sup>b</sup>, answer: khetta 76<sup>b</sup> & 81 f., kāla 76<sup>a</sup> . . . . . III 75<sup>b</sup>, 76, 81 f.
- 6 bhāva . . . . . III 77
- 6 synopsis 83<sup>a</sup>, 1 davva (cp. p. 22<sup>b</sup><sub>51-56</sub> & 23<sup>b</sup><sub>24</sub>) 84, 2 abhilāva 85<sup>a</sup>, 3 cindha 85<sup>b</sup>, 4 veyā 86<sup>a</sup>, 5 dhamma 86<sup>b</sup>, 6 atha 87<sup>a</sup>, 7 bhoga 87<sup>b</sup>, 8 bhāva 83<sup>v</sup> & 88 f.; addition 83<sup>b</sup> & 90 . . . . . III 83- 90
- 7 synopsis 92, 1 tad-davva & anna-davva 97, 2 nimitta & nemitti 98, 3 samavāi & asamavāi 104, 4 chavviha 111, 5 bhāva 114; addition 123 . . . . . III 91- 123
- 8 1 davva 124<sup>a</sup> & 126<sup>a</sup>, 2 bhāva 124<sup>b</sup>, 125, 126<sup>b</sup> 138 . . . . . III 124 -138
- 9 synopsis 140<sup>a</sup>, 1 nāma 142<sup>a</sup>, 2 ṭhavaṇā 142<sup>b</sup>, 3 davva 143, 4 sarisa 145, 5 sāmanna 147, 6 āgāra 148, 7 gai & āgai 153, 8 nāṇatta 155, 9 nimitta 156, 10 uppāya & vigai 164, 11 viriya 165, 12 bhāva 169; addition 172 . . . . . III 139 - 172
- 10 synopsis 174, 1 negama 175<sup>a</sup> & 179 195, 2 saṃgaha 176<sup>a</sup> & 196 204, 3 vavahāra 176<sup>b</sup> & 205 214, 4 ujjusuya 177<sup>a</sup> & 215 219, 5 sadda 177<sup>b</sup> & 220 228, 6 samabhīrūḍha 178<sup>a</sup> & 229 243, 7 evambhūya 178<sup>b</sup> & 244 254; addition 271 . . . . . III 173- 271
- 11 (cp. above, pp. 27<sup>b</sup><sub>38</sub> 28<sup>b</sup><sub>24</sub>):  
 apuhatta & puhatta, āryaVajra & āryaRakṣita . . . . . III 272- 288  
 Transition to the following . . . . . III 289-293  
 the 7 + 1 schisms (cp. above, p. 28<sup>b</sup><sub>45-56</sub> & 35<sup>b</sup><sub>54-65</sub>), synopsis 298, 1 325, 2 348, 3 381, 4 416, 5 443, 6 501, 7 542, 8 602 . . . . . III 294- 602  
 Addition to the schism section . . . . . IV 1-11
- 12 23, 13 63, 14 69 . . . . . IV 12- 69
- 15 70-72 (= above, p. 16<sup>b</sup><sub>53-55</sub> & 63-66), explanation (on 72) 73, layman's version of the Sāmāyika (above, p. 42<sup>b</sup><sub>14-23</sub>) 74 (above, p. 16<sup>b</sup><sub>67f.</sub> =) 81, majjhattha 82 . . . . . IV 70-82
- 16 synopsis 85, 1 khetta 87, 2 disā (cp. above, pp. 42<sup>b</sup><sub>62</sub> -43<sup>b</sup><sub>29</sub>) 98, 3 kāla (cp. above, pp. 43<sup>b</sup><sub>31</sub> -44<sup>a</sup><sub>9</sub>) 101, 4 gai 102, 5 bhaviya 103<sup>a</sup>, 6 sanni 104, 7 ūsāsa 105<sup>a</sup> & 106, 8 diṭṭhi 105<sup>b</sup> & 107, 9 āhāra & 10 pajjatta 109, 11 sutta 110<sup>a</sup> & 111 f., 2 jamma 110<sup>b</sup> & 113, 13 ṭhii 116, 14 veyā 117<sup>a</sup>, 15 sannā 117<sup>b</sup>, 16 kasāya 117<sup>c</sup>, 17 āu 118<sup>a</sup>, 18 nāṇa 120, 19 joga 121<sup>a</sup>, 20 uvaoga 121<sup>b</sup> & 122 127, 21 sarīra 121<sup>b</sup> & 128, 22 saṃṭhāna 123<sup>a</sup>, 23 saṃghayāna 129<sup>b</sup>, 24 māṇa 130, 25 lesā 133, 26 parināma 134, 27 veyāṇā 135<sup>a</sup>, 28 samugghāya-kamma 135<sup>b</sup>, 29 nivvedhāna 136<sup>a</sup> & 137, 30 uvvaṭṭa 136<sup>b</sup> & 138 f., 31 āsava-karaṇa 140, 32 alaṃkāra 141<sup>ay</sup>, 33 sayan'āsana, etc. 141<sup>b</sup> . . . . . IV 83-141
- 17 151, 18 = above, p. 92<sup>17</sup>, 19 152 154, 20 165 . . . . . IV 142-165
- 21 167, 22 169, 23 170, 24 172, 25 174 . . . . . IV 166- 174
- 26 1 sammatta 175 & 179 181, 2 suya 176, 3 desa-virai 177, 4 savva-virai 178 & 183 189, References to sample stories on 4 savva-v<sup>o</sup> 190 . . . . . IV 175- 190  
 Sketches of just mentioned stories (= above, p. 34<sup>a</sup><sub>34</sub>) . . . . . 3315- 3331  
 Concluding account (cp. above, p. 33<sup>a</sup><sub>18</sub>) . . . . . 3332<sup>a</sup> = IV 191<sup>a</sup>



G<sup>1</sup>

## Namokkāra

- Introduction. . . . . IV 191<sup>b</sup> - 195
- Synopsis: 1 uppatti, 2 nikkheva, 3 paya, 4 pay'attha, 5 parūvaṇā, 6 vatthu, 7 akkheva, 8 pasiddhi, 9 kama, 10 paoyaṇa, 11 phala . . . . . V 1
- 1 Synopsis 3, uppannānupp<sup>o</sup> 5, sesāṇaṃ uppanno 22, jai katto tiv<sup>o</sup> 23, samuṭṭhāṇa 25, vāyaṇā 26<sup>a</sup>, laddhi 26<sup>b</sup>, ujjo<sup>o</sup> 30, sesa-nayā I<sup>o</sup> 35 . . . . . V 2-35
- 2 Synopsis 37<sup>a</sup>, 1 nāma 37<sup>y</sup>, 2 ṭhavaṇā 37<sup>o</sup>, 3 davva & 4 bhāva 36<sup>a</sup> & 38 42, naya-discussion on 1 4 51 . . . . . V 36<sup>a</sup> & 37-51
- 3 36<sup>y</sup> & 52, 4 36<sup>o</sup> & 53 56 . . . . . V 36<sup>b</sup> & 52-56
- 5 chap-payā, synopsis 57<sup>b</sup>, 1 kiṃ 58<sup>a</sup> & 59 65, 2 kassa 58<sup>bb</sup> & 66 88, 3 keṇa 89<sup>a</sup> & 90 95, 4 kaḥiṃ 89<sup>b</sup> & 96 107, 5 kevac-ciraṃ 108<sup>ay</sup>, 6 kaiviha 113 . . . . . V 57-113
- navahā, synopsis 114 (= I 405), 116, 2 4 117, 5 118<sup>a</sup> & 121, 6 119<sup>y</sup>, 8 119<sup>o</sup>, 7 & 9<sup>a</sup> 120<sup>a</sup>; cross-reference (to I 405 441 & 555) 122 . . . . . V 114-120<sup>a</sup> & 121f.
- [47<sup>b</sup>] pancavihā, synopsis 123, 1 āroyaṇā 124, 2 bhayaṇā 125, 3 pucchā 126, 4 dāyaṇā 127<sup>a</sup>, 5 nijjavaṇā 127<sup>b</sup>, 4 & 5 129 . . . . . V 123-129
- cauvvihā, synopsis 130, 1 namokkāra 131<sup>a</sup>, 2 a-namokkāra 131<sup>b</sup>, 3 no-namokkāra 132, 4 no-anamokkāra 133, addition 135 . . . . . V 130-135
- 6 Synopsis: 1 arahanta, 2 siddha, 3 āy<sup>o</sup>, 4 uvajjhāya, 5 sāhu . . . . . V 120<sup>b</sup>
- 1 5 in general: 1 141 145, 2 152, 3 153<sup>a</sup>, 4 153<sup>b</sup>, 5 & 1 5 154 . . . . . V 136-154
- 1 desiya 3491<sup>a</sup> & 3492 3501, nijjāmayā, 3491<sup>b</sup> & 3502 3506, chak-kāya-rakkh<sup>o</sup> mahā-gova 3491<sup>b</sup> & 3507 f. . . . . 3491-3508
- 1 rāga, 2 doṣa, 3 kasāya (1<sup>a</sup>koha, 2<sup>a</sup>māṇa, 3<sup>a</sup>māyā, 4<sup>a</sup>lobha), 4 indiya, 5 parīsaha, 6 uvasagga, 7 nāmay<sup>o</sup> . . . . (= above, p. 16<sup>a</sup><sub>49f.</sub>) . . . . . V 156
- Explanation: 1 161, 2 164, 1 & 2 173, 3 188 (1<sup>a</sup>183 f., 2<sup>a</sup>185<sup>a</sup>, 1<sup>a</sup>185<sup>b</sup>, 1<sup>a</sup>186<sup>a</sup>, 2<sup>a</sup>186<sup>b</sup>, 3<sup>a</sup>187<sup>a</sup>, 4<sup>a</sup>187<sup>b</sup>, 1<sup>a</sup>188), 4 199, 5 200, 6 203 . . . . . V 157-203
- Example-stories on 1 6 (= above, p. 34<sup>a</sup><sub>40</sub>): 1 3557<sup>a</sup>, 2 3557<sup>b</sup>, 3<sup>a</sup> f. 3557<sup>b</sup>, 3<sup>a</sup> f. 3558<sup>a</sup>, 4 3559, 5 3560<sup>a</sup>, 6 3562 . . . . . 3557-3562
- Explanation of 7 . . . . . V 204
- Interpretations of arihanta (= above, p. 34<sup>a</sup><sub>42</sub>) . . . . . 3564-3567
- Benefit of the arihanta-namokkāra . . . . . V 205-222
- 2 fourteenfold (1 nāma, 2 ṭhavaṇā, 3 davva, 4 kamma, 5 sippa, 6 vijjā, 7 manta, 8 joga, 9 āgama, 10 attha, 1 jattā, 12 abhippāya, 13 tava, 14 kamma-kkhaya) 3586<sup>ay</sup> &

\* Almost all commentaries from Haribhadra onward (H Hemac. Malay. Avac.) are of the opinion that 9 is missing! With Śīlāṅka it reads

. . . vicitravāc ca sūtra-gateḥ. dāraṃ. 120<sup>a</sup> su-jñānaṃ. atha caśabd'ākṣiptāṃ pañcavidhāṃ anabhidhāya vatthu-dāraṃ āha: . . . . .

Thus Śīlāṅka remains silent since for line 120<sup>a</sup> he has nothing left except just one word *su-jñānaṃ* "easy to understand". Jinabhadra wrongly connects *su-jñānaṃ* to the preceding *dāraṃ* since he puts an interpunctuation mark both before *dāraṃ* and after *su-jñānaṃ* (none, however, after *dāraṃ*); this way, the mistake of the preceding commentaries can also be expected of Śīlāṅka. The paraphrase of 120<sup>a</sup> found in the Cūṃpi is the correct one:

Namokkāra-paḍivannagā jīvā sesaga<sup>1</sup>-jivānaṃ kati-bhāge hojjā? ananta-bhāge. dāraṃ. appā<sup>2</sup>-bahum: etesiṃ namokkāra-paḍivannagānaṃ jivānaṃ appaḍivannagāna ya katarae <sup>3</sup>? savva-ithovā namokkāra-paḍivannagā, apaḍivannagā anantaṃ. <sup>1</sup>oḡā αβγδ! sesāṇaṃ Viś. I 437<sup>b</sup>. <sup>2</sup>appa β<sup>2</sup> γδ. <sup>3</sup>katarae represents here a stereotype word order that generally is abbreviated in the Canon (e.g. in Bhag. VI 3 Ed. fol. 396<sup>b</sup>, VIII 1 Ed. fol. 661<sup>b</sup> and VIII 2 Ed. fol. 593<sup>b</sup>) as follows: kayare kayare(himto) jāva visesāhiyā vā.

When Malayagiri, here and sometimes otherwise, - as above, p. 14<sup>a</sup><sub>69</sub>, - finds himself among the blind followers of Haribhadra, but on the other hand, then correctly follows, e.g. at niry. I 68<sup>b</sup> the Cūṃpi, and even the Avacūri-author shows more judgement at the passage just mentioned than Śīl. & Hemac. (who follow H) since he simply copies Malayagiri's explanation and polemic.

3587, 3 3586 <sup>b</sup> , 4 & 5 3588, 4 3589, 5 3590, 6 & 7 3591, 6 3592, 7 3593, 8 3594, 9 3595 <sup>a</sup> , 10 3595 <sup>b</sup> , 11 3596 <sup>a</sup> , 12 3627, 13 3628 <sup>a</sup> , 14 3528 <sup>b</sup> . . . . .	3586-3628
Interpretation of <i>siddha</i> 225 (= above, p. 16 <sup>a</sup> <sub>55</sub> f.), explanation of the interpretation 229 234 . . . . .	V 225 & 229-234
kevali-samugghāya 226 228 & (explanation and discussion) 235 331 (cp. Aupap. § 131-153) . . . . .	V 226- 228 & 235-331
Being carried away upwards (cp. Tattvārtha X 5 7 and the concluding śloka-s 9 12 of the Tattvārtha-bhāṣya) . . . . .	V 332-352
Transition to the following . . . . .	V 353
The dwelling place of the blessed (cp. above, p. 7 <sup>a</sup> n.):	
Introd. 3780 f. (= Aupap. § 168 f.), discussion on it 3801 . . . . .	3780- 3801
Īsīpabbhārā puḍhavī & siddh'ogāhaṇā 3809 (cp. Aupap. § 163 f. & 166 f.), (reason for 3809 (with reference to the gāthā 3814) 3810 . . . . .	3802- 3810
uvavāya 3812; ogāhaṇā 3817 (=Aupap. §171-175), explanation & discussion on 3813 3817 <sup>y</sup> (above, p. 34 <sup>a</sup> <sub>54</sub> =) 3830; annonna-samogāhaṇā 3831 (=Aupap. § 176), annonna-phāsaṇā 3832 (= Aupap. § 177); subsequent discussion (on 3817 <sup>b</sup> ) 3834, explanation (3835) & discussion (3836 f.) on 3832 . . . . .	3811- 3837
uvaoga 3838 f. (=Aupap. § 178 f.) & 3810; "no <i>ajñānin</i> " (= above, p. 34 <sup>a</sup> <sub>57</sub> ) 3849 . . . . .	3838-3849
Description of the blessed 3856 (= Aupap. § 180-186), explanation (on 3854 3856) 3859 <sup>a</sup> ; rejection of the (Buddhist) doctrine of <i>jīva-nāśa</i> 3878; "not <i>nih sukhaduh kha</i> " 3891; addition (on 3850 3856) 3892 f. (= Aupap. § 187 f.) . . . . .	3850- 3893
Benefit of <i>siddha-namokkāra</i> (almost word for word repetition of the Nirukti-stanzas in V 205 222) . . . . .	3894- 3897
3 fourfold: 1 nāma, 2 ṭhavaṇā, 3 davva, 4 bhāva . . . . .	V 385 <sup>a</sup>
3 385 <sup>b</sup> , explanation on it 387 f. . . . .	V 385 <sup>b</sup> & 387 f.
4 interpretation of <i>āyariya</i> (= above, p. 16 <sup>a</sup> <sub>61</sub> f.) 386, explanation of it 389 391 . . . . .	V 386 & 389-391
Benefit of <i>āyariya-namokkāra</i> (almost word for word repetition of 3894 3897) . . . . .	
. . . (= above, p. 34 <sup>a</sup> <sub>63</sub> ) . . . . .	3905- 3908
4 fourfold (1 nāma, 2 ṭhavaṇā, 3 davva, 4 bhāva) 392 <sup>a</sup> , 3 392 <sup>b</sup> . . . . .	V 392
4 Interpretation of <i>uvajjhāya</i> (= above, p. 16 <sup>a</sup> <sub>63</sub> f.) 393, other interpretations 395; difference between <i>āyariya</i> & <i>uvajjh</i> <sup>o</sup> 396 . . . . .	V 393-396
Benefit of <i>uvajjhāya-namokkāra</i> (almost word for word repetition of 3894 3897) . . . . .	
. . . (= above, p. 34 <sup>a</sup> <sub>65</sub> ) . . . . .	3914-3917
5 fourfold (1 n <sup>o</sup> , 2 ṭh <sup>o</sup> , 3 d <sup>o</sup> , 4 bh <sup>o</sup> ) 3918 <sup>a</sup> , 3 3918 <sup>y</sup> & 3919, 4 3919 <sup>b</sup> . . . . .	3918 f.
4 Interpretation of <i>sāhu</i> (= above, p. 16 <sup>a</sup> <sub>65f</sub> ) . . . . .	3920
Question 3921, answer 3922 . . . . .	3921 f.
Benefit of the <i>sāhu-namokkāra</i> (almost word for word repetition of 3894-3897) . . . . .	3923-3926
Benefit of the <i>panca-namokkāra</i> ( the fivefold varied basic stanza in 3583 3897 3908 3917 3926, = above, p. 16 <sup>a</sup> <sub>69f</sub> ) . . . . .	3927
7 397 & 399 f., 8 398 & 401 405, 9 417 . . . . .	V 397 - 417
10 418 <sup>a</sup> , explanation 421 <sup>a</sup> & 422 f. . . . .	V 418 <sup>a</sup> - 421 <sup>a</sup> , 422 f.
11 418 <sup>b</sup> , inserted explanation 419, example-stories 420; discussion (on 419) 421 <sup>b</sup> . . . . .	V 418 <sup>b</sup> -420 & 421 <sup>b</sup>
Five reasons given against the possibility of <i>phala</i> (1 kovappasāya-virahāo, 2 pūyā'ṇuvagārāo, 3 apariggahāo, 4 vimutti-bhāvāo, 5 dūr'āi-bhāvāo) 424 f.; rejection of the reasons: introduction 443, 1 459 & (addition) 460 f., 2 467, 3 472, 4 477, 5 490 . . . . .	V 424- 490

[48<sup>a</sup>] G<sup>2</sup>

## Sāmāiya

- Introduction . . . . . V 491- 494
- List of text-words: 1 karaṇa, 2 bhaya, 3 anta, 4 Sāmāiya, 5 savva, 6 vajja, 7 joga, 8 paccakkhāṇa, 9 jāvajjivāe, 10 tiviheṇaṃ . . . . . V 495
- 1 Preliminary remark 497<sup>a</sup>; sixfold (1 nāma, 2 ṭhavaṇā, 3 davva, 4 khetta, 5 kāla, 6 bhāva) 497<sup>b</sup> . . . . . V 496 f.
- 1 Definition 498<sup>a</sup>, 2 definition 498<sup>b</sup> . . . . . V 498
- 3 Def. 499: sannā 502 . . . . . V 499-502
- no-sannā 503: vīsaṇā 504<sup>a</sup>: arūvi 506, rūvi 507 . . . . . V 503-507
- paogao 508: *sajjīva*: <sup>1</sup>mūla & uttara 511, <sup>2</sup>saṃghāya s<sup>o</sup>-par<sup>o</sup> par<sup>o</sup> (cp. above, pp. 44<sup>b</sup> 10-45<sup>b</sup> 12) 536 . . . . . V 508- 536
- ajīva* . . . . . V 537 & 538
- 4 541, 5 542 & (bava<sup>1</sup> bālava<sup>2</sup> kolava<sup>3</sup> thī-vil<sup>o</sup> 4, etc.) 543 546 . . . . . V 539-546
- 6 547, *ajīva* 549, *jīva* 550<sup>a</sup>: *suya* 554 *no-suya* 556<sup>a</sup> . . . . . V 547 -556<sup>a</sup>
- Sāmāiya-karaṇa: preliminary remark 558, sevenfold (1 kayākaya, 2 keṇa, 3 kesu, 4 kāraya, 5 nayao, 6 kaiviha, 7 kahaṃ) 559 . . . . . V 556<sup>b</sup> - 559
- 1 577, 2 580, 3 586, 4 590, transition 591 . . . . . V 560 -591
- 5 Synopsis (1 āloyaṇā, 2 viṇaya, 3 khetta, 4 disā<sup>o</sup> bhiggaha, 5 kāla, 6 rikkha, 7 guṇa-sampayā, 8 abhivāhāra) 592, 1 596, 2 598, 3 601, 4 602, 5 603, 6 605, 7 607, 8 609 . . . . . V 592 - 609
- 6 (uddesa vāyaṇā samuddesa aṇunnā) 612, 7 615 . . . . . V 610 - 615
- akkheva (with two anticipatory questions) 626, pasiddhi 634 . . . . . V 616 - 634
- 2 & 3 bhadanta: √ *bhad* (kallāṇa 635 end 638, suha 641) . . . . . V 635 - 641
- bhayanta: √ *bhaj* . . . . . V 642
- bhanta (bhājanta): √ *bhā* (*bhrāj*) 643, √ *bhram* 644<sup>a</sup> . . . . . V 643 & 644<sup>a</sup>
- bhagavanta 644<sup>b</sup>, bhav<sup>o</sup>anta 645<sup>a</sup>, bhay<sup>o</sup>anta 645<sup>b</sup> . . . . . V 644<sup>b</sup> & 645
- 2 sixfold (1 nāma, etc.) 646<sup>a</sup>, 6 bhāva (sevenfold) 646<sup>b</sup>; <sup>1</sup>646<sup>y</sup>, <sup>2</sup>646<sup>δ</sup>, <sup>3</sup>647<sup>a</sup>, <sup>4</sup>647<sup>b</sup>, <sup>5</sup>648<sup>a</sup>, <sup>6</sup>648<sup>β</sup>, <sup>7</sup>648<sup>b</sup> . . . . . V 646 - 648
- 3 √ *am* 649<sup>ay</sup> & 650<sup>a</sup> . . . . . V 649 f.
- 2 & 3 bhay<sup>o</sup>anta 649<sup>δ</sup>, bhav<sup>o</sup>anta & bhay<sup>o</sup>anta 650<sup>b</sup> } . . . . . V 651 & 652<sup>a</sup>
- bhante* resulting from contraction . . . . . V 651 & 652<sup>a</sup>
- directed at the teacher 653<sup>a</sup>, why 653<sup>b</sup>, answer 665 . . . . . V 652<sup>b</sup> & 665
- or a self-exhortation . . . . . V 666 f.
- or directed to the prophets, etc. . . . . V 668 f.
- or to be composed with *Sāmāiya* (*bhanteSām<sup>o</sup>*) . . . . . V 670- 672
- 4 Etymologies: *saṃāya* 675, *saṃ<sup>o</sup>āya* 676, *sāmāya* 677<sup>a</sup>, *sām<sup>o</sup>āya* 677<sup>b</sup>, *saṃāya* 678<sup>a</sup>, *saṃ-āya* 678<sup>b</sup>, *sāma*, etc. with suffix *ika* 679 . . . . . V 673 - 679
- 5 Transition 680<sup>a</sup>, etymology & transition 680<sup>b</sup> . . . . . V 680
- sevenfold (1 nāma, 2 ṭhavaṇā, 3 davva, 4 āesa, 5 niravasesa, 6 savva dhattā, 7 bhāva) 681, 3 683, 4 684, 5 686, 6 687, 3 688<sup>a</sup>, 4 688<sup>b</sup>, 5 689<sup>a</sup>, 6 689<sup>b</sup>, 7 691, addition 692<sup>a</sup> . . . . . V 681 - 692<sup>a</sup>
- 6 sāvajja (sāvadya) 692<sup>b</sup>, sā-vajja (sā-varjya) 693 . . . . . V 692<sup>b</sup> & 693
- [48<sup>b</sup>] 7 Derivation (from √ *yuj*) & triplicity (kāya vai maṇa) . . . . . V 694 f.
- 5 8 context . . . . . V 696
- 8 *pacc-akkhāṇa* 697, sixfold (1 nāma, 2 ṭhavaṇā, 3 davva, 4 aicchā, 5 paḍiseha, 6 bhāva) 698<sup>a</sup>, 1 698<sup>y</sup>, 2 698<sup>δ</sup>, 3 699, 4 700<sup>a</sup>, 5 700<sup>β</sup>, 6 703 . . . . . V 697- 703

<sup>a</sup> 5 (1-4, 6, 7, 5) has been placed at the end in Āv.-niry. XVI 14<sup>a</sup> (above, p. 30<sup>b</sup> 2).

9	<i>jīva</i> synonyms 704 <sup>a</sup> , <i>jīva-davva</i> 705 . . . . .	V 704 f.
	tenfold (1 <i>nāma</i> , 2 <i>thavaṇā</i> , 3 <i>davva</i> , 4 <i>oha</i> , 5 <i>bhava</i> , 6 <i>tab-bhava</i> , 7 <i>bhoga</i> , 8 <i>saṃjama</i> , 9 <i>jaśa</i> , 10 <i>asaṃjama</i> ) 706, 3 707, 4 708 <sup>a</sup> , 5 708 <sup>b</sup> , 6 709 <sup>a</sup> , 7 709 <sup>b</sup> , 8 710 <sup>a</sup> , 10 710 <sup>b</sup> , 9 710 <sup>b</sup> , addition 711 <sup>a</sup> . . . . .	V 706 - 711 <sup>a</sup>
	<i>jāvad</i> ( <i>yāvat</i> ) context 711 <sup>b</sup> , three meanings 712 <sup>a</sup> . . . . .	711 <sup>b</sup> & 712 <sup>a</sup>
	<i>jāvaj-jīvaṃ</i> Paraphrase according to the three meanings of <i>yāvat</i> : <sup>1</sup> 712 <sup>b</sup> , <sup>2</sup> 713 <sup>a</sup> , <sup>3</sup> 713 <sup>b</sup> . V712 <sup>b</sup> &713	
	<i>jāvajjīvāe</i> through gender change for <sup>4</sup> <i>vam</i> 714 <sup>a</sup> , through contraction for <sup>5</sup> <i>vayāe</i> (instr. of the abstract) 715 <sup>a</sup> , instr. of an adjectival <i>bahuvrīhi</i> -feminine <i>jāvajjīvā</i> "life-long" (to which <i>paccakkhāna-kiriyā</i> has to be added) 716, instr. of a substantive <i>jāvajjīvā</i> "life-longness" formed with <i>jīvā</i> = <i>jīvana</i> 717 . . . . .	V 714 - 717
8	<i>paccakkhāmi</i> "first person, singular" . . . . .	V 718 <sup>a</sup>
10	<i>tivīhaṃ</i> 719 <sup>a</sup> , <i>tivīheṇaṃ</i> ( <i>maṇeṇa</i> 721, <i>vāyāe</i> 722, <i>k<sup>o</sup></i> 724) 724 . . . . .	V 718 <sup>b</sup> - 724
	<i>tivīhaṃ tivīheṇaṃ</i> context (with discussion) 735, calculation of the variations resulting in connection with the three periods of time for monks and laymen (cp. above, p. 42 <sup>b</sup> <sub>54-55</sub> ) (with discussions) 753. . . . .	V 725 - 753
	<i>tassa</i> (i.e. <i>jogassa</i> ) 754 <sup>a</sup> , why genitive (not accusative) 758 . . . . .	V 754 - 758
	Addendum to 10: ( <i>tivīhaṃ</i> ) <i>tivīheṇaṃ</i> is not at all superfluous . . . . .	V 759 - 762
	<i>bhante</i> already explained 763 <sup>a</sup> , why repeated 767 . . . . .	V 763 - 767
	<i>paḍikkamāmi</i> paraphrase (= <i>niyattāmi</i> ) 768 <sup>a</sup> , explanation 768 <sup>b</sup> . . . . .	V 768
	<i>nindāmi garihāmi</i> not completely synonymous just as little as <i>√ gam</i> & <i>√ sṛp</i> 770, <i>nindāmi</i> 771 <sup>a</sup> , <i>garihāmi</i> 771 <sup>b</sup> . . . . .	V 769 - 771
	or connected in a comparative sense . . . . .	V 772 f.
	<i>appāṇaṃ</i> with <i>nindāmi garihāmi</i> 774 <sup>a</sup> , <i>attāṇaṃ</i> with <i>sāvajjaṃ</i> 774 <sup>b</sup> . . . . .	<sup>1</sup> V 774
	<i>vosirāmi</i> analysis 775 <sup>a</sup> , paraphrase 775 <sup>b</sup> ; object ( <i>sāvajjaṃ</i> !) 775 <sup>b</sup> , discussion on it 777; other (almost correct) interpretation 779 . . . . .	V 775 - 779
	Transition to the following . . . . .	V 780 f.
E	<i>sāmanna</i> & <i>visesa</i> , <i>davv'atthiya</i> & <i>pajjav'atthiya</i> <sup>2</sup> . . . . .	V 782 - 784
	<i>vavahāra</i> 785 <sup>a</sup> & 786 <sup>a</sup> , <i>nicchaya</i> 785 <sup>b</sup> & 786 <sup>b</sup> . . . . .	V 785 f.
	<i>nāṇa</i> 787 <sup>a</sup> , <i>kiriyā</i> 787 <sup>b</sup> , both together is goodness 787 <sup>b</sup> . . . . .	V 787
	Goodness must be recognized and practiced; then, in case of doubt, one has to keep in mind the ideal monk 789, explanation 797 . . . . .	V 788 - 797
	Conclusion of the <i>Sāmāyika-bhāsa</i> (cp. above, p. 31 <sup>a</sup> <sub>45</sub> ) . . . . .	V 798 f.

## [48a] Jinabhadra's Commentary on his Bhāṣya

Since the commentary that we now intend to look into will hardly still be available anywhere in India, a description has to follow of what has been left out in other works. Of course, it will mainly be the later Bhāṣya-commentaries (by Śīlāṅka and Hemacandra) that will have to be approached. In any case, in general, they give the contents of Jinabhadra's commentary completely, and, in particular, they follow him also in form where they agree among

<sup>1</sup> Cp. the various explanations of this verse below, p. 2<sup>a</sup>.

<sup>2</sup> Kaṇāda is supposed to have taken both of these *naya*-types as a basis for his textbook (thus the Jains have taken them then from the Vaiśeṣika-s). It says, namely, in Viś. III 188<sup>a</sup>

*dohi vi naehi nīyaṃ sattham Ulūeṇa*

that at Āv.-niry. VIII 32 Malayagiri clarifies as follows:

*Kaṇādenāpi hi sakalam apy ātmīyaṃ sāstraṃ dvābhyām api dravyāstika-par-yāyāstika-nayābhyām samarthitaṃ.*

themselves, word for word. More can be gathered from the special details that refer to specific passages of that commentary. Such passages can be found with Śīlāṅka and Hemacandra, then with the glossarist of the Śīlāṅka-manuscript (Jinavallabha), and finally in some commentaries by Malayagiri. The data from Śīlāṅka and Jinavallabha can be found below in the excerpts, and those of Hemacandra and Malayagiri follow within the present section.

Firstly, we have to turn to **Śīlāṅka**. He also mentions at several places remarks by Jinabhaṭṭa, and it is advisable to take them into account. Mainly, the words in question on the remarks referring to both experts are:

- I 241 f. . . . iti Jinabhaṭṭa'ācārya-pūjyapādāḥ.
- 287 pūjyās tv . . . . Jinabhadragāṇi-kṣamāśramaṇa-pūjyapādais tu . . .
- 732<sup>b</sup> pūjyapādaiḥ sva-tīkāyām . . .
- 820 kṣamāśramaṇa-tīkā tv iyaṃ: . . .
- 884 kṣamāśramaṇa-tīkā pīyaṃ: . . .
- 1217 . . . . iti Jinabhaṭṭa'ācārya-pūjyapādāḥ.
- 1256 kṣamāśramaṇa-tīkā pīyaṃ: . . .
- II 125 . . . pūjyair eva likhitatvāt.
- 148 . . . . iti tīkākāraḥ.
- 445 śrīmat-kṣamāśramaṇa-pūjyapādānām . . . . āhuḥ pūjyāḥ: 446\*.
- V 226 pūjyās tu vyācakṣate: 226\*.

[48<sup>b</sup>] As can be seen, the complete designation for the two scholars reads:

Jinabhadragāṇi-kṣamāśramaṇa-pūjyapādāḥ,  
Jinabhaṭṭa'ācārya-pūjyapādāḥ.

At least once, the former, (before II 446\*) is called simply *pūjyāḥ*, and that is how Śāntyaācārya prefers to call him<sup>1</sup>. Who is meant at the other three passages of the list has to be examined from case to case since *pūjyāḥ* also means “teacher”<sup>2</sup> and, at least in the first of the three passages, “the teacher” cannot be Jinabhadra. Now we translate the first passage and add Hemacandra's corresponding sentences; the pertinent orientation can be found above, pp. 38<sup>b</sup> 33 -40<sup>a</sup> 47.

I 287\*, the meaning of this is:

*The above (in I 279) chain of difficulties resulting from distinctions like “fast” and “slow” and the awkwardness (mentioned in I 266) of the great number of modes of thinking taking place at the (same) instant — these (i.e. this double calamity) under the circumstances ( i. e. through the depiction offered in I 281-285) can now be avoided by whoever takes the term oggaha accurately <sup>3</sup> (in fact,) in one case, [49<sup>a</sup>] because he relates it (not to itself, but rather) to the more unhampered use of the word oggaha, and in the other case, because the named person grasps (as can be seen in I 251-266, the oggaha-function) only in general (as an indecisive perception). However, for the first instant “the teacher” draws upon the entire (twelve-part) chain of differences like “fast” and “slow”, because (in the course of the process of perception) a corresponding (twelve-part) effect appears that has the name avāya. A differentiated effect arises from a differentiated cause (preliminary stage), not from an undifferentiated one, because (otherwise even) the control over the entire world (as a result of some arbitrary cause) could take place. However, Jinabhadragāṇi-kṣamāśramaṇa has not spoken out (here), because the matter was too well known to him; but, at a later passage he has commented so that the matter might be easily understood.*

<sup>1</sup> on Utt. I 48. IX 8. XXXII 109 and on Utt.-niry. 28 (twice). 34 (twice). 179. 180. — He calls his own teacher *guravaḥ* (at Utt.-niry. 586).

<sup>2</sup> *Pūjyair* is found as a form of address for *guruṇā* in the explanation of V 609 (below, p. 19<sup>a</sup>).

<sup>3</sup> you should punctuate: . . . yujyate naiścayikārthābhāgrahavādinā, tasya . . . . pratipadyante tath° . . . °śānāt; kila. . . nāviśiṣṭāt, sak°. — Exactly like naiśc° to V 286 Śyām°āryasya is, as an addition, attached to a paraphrase.

Hem.: *kṣiprêtar'ādi-bhedam yat pūrvôdita-doṣa-jālaṃ tasya parihāro yuḥyate 'smin vyāva-*  
*hārike 'rthāvagrahe satī, . . . . . naiścayikāvagrahavādinā idānīm śakyam idaṃ vaktum*  
*yad uta "kṣiprêtar'ādi viśeṣaṇāni vyāvahārikāvagrahaviṣayāṇy etāni", . . . kṣiprêtar'ādi-*  
*viśeṣaṇa-kalāpo . . . . . mukhyatayā vyavahārāvagraha eva ghaṭate, kāraṇe*  
*kāryadharmôpacārāt punar naiścayāvagrahe 'pi yuḥyate iti, prāg apy uktam vakṣyate ca:*  
*viśiṣṭād eva hi kāraṇāt kāryasya vaiśiṣṭyaṃ yuḥyate, 'nyathā tribhuvanasyāpy aiśvary'ādi-*  
*prasangaḥ kāṣṭhakhaṇḍ'āder api ratn'ādinicayāvāpteh.<sup>1</sup>*

In I 281-285 the *naiścayikārthāvagrahavādin* reconciles himself in his manner with the prevailing difficulty. Since the Bhāṣya, itself, does not say anything further about this, it can be assumed that Jinabhadra accepted the opinion of the said person as his own. Contrary to this, the above Śīlāṅka-passage now notes that "the teacher" gets himself out of the difficulty in a more correct manner and that Jinabhadra expresses himself (apparently in the same manner) in a later passage.

Is "the teacher", here, supposed to be the personality who is assumed to be the highest authority in the Bhāṣya-dialogue? Apparently, this can hardly be possible, because for him only the titles *ācārya* and *sūri* are customary. Or does Śīlāṅka have his own teacher in mind? Then it seems *guravaḥ* might be expected. Rather, Jinabhāṭa must be intended, because his full name, as well as Jinabhadra's, allows the short form *pūjyāḥ* for *pūjyapādāḥ*. Then this passage is important, because it makes unlikely the identity of Jinabhadra and Jinabhāṭa assumed in modern times.

It should be further asked whom Śīlāṅka has in mind in his remark at II 125. The stanzas II 123-133 oppose the Buddhist doctrine of instantaneousness (*kṣaṇikatā*) in the realm of conception that results from the denial of a soul (*jīva*) as a perpetual subject of conception. At three passages (in 125<sup>b</sup>, 127<sup>a</sup>, 129<sup>b</sup>) the term "missed (or destroyed) directly after emergence (*janmānantara-*)" is found, equal to *kṣaṇika* "instantly". Strangely, in the explanation the commentaries sometimes place *janmāntara* instead of *janmānantara* that is simply wrong.<sup>2</sup> Śīlāṅka justifies the mistake in his remark, which concerns us here that "the teacher" wrote it thus! Doubtlessly, Jinabhadra has to be understood by this, because if his commentary had presented the correct paraphrase, Śīlāṅka and Hemacandra would not have favoured a false form of it, in any case, not without giving a reason. The context in which Jinabhadra might have made the mistake reads with Śīl. & Hem. (at II 123) as follows:

Ś: yo 'nyakāladeśānubhūtam artham  
 anusmarati sa na vinaṣṭo yathā bāla-  
 kālānubhūtānām anyadeśānubhūtānām vā  
 'rthānām anusmartā Devadattaḥ 2. yaś ca  
 vinaṣṭo nāsāv anusmarati yathā  
 janmāntarôparataḥ.

Hem.: yo 'nyadeśakāl'ādy-anubhūtam  
 artham smarati so 'vinaṣṭo drṣṭo yathā  
 bālakālānubhūtānām arthānām anusmartā  
 vṛddh'ādy-avasthāyām Devadattaḥ. yas tu  
 vinaṣṭo nāsau kimcid anusmarati yathā  
 janmāntaram evôparataḥ.

<sup>3</sup>pradīpasyēva nirvāṇaṃ samādhis ta . . . . .

<sup>1</sup> 'y'ādy-āpteh Bb. — "Because jewels and similar precious objects from pieces of wood and such things might be obtained." The entire *kāraṇakāryôpacāra*-argumentation appears (as Hem. hints with *prāg apy uktam vakṣyate ca* and Śīl. with *kila*) very often with Jinabhadra, the first time in Viś. I 3, where, in the commentary the *anyathā*-sentence reads as follows:

Ś: anyathā yataḥ-kutaścid yat-kimcid utpadyetēti viśvam adaridraṃ syāt.

Hem.: anyathā tñād api hiraṇya-maṇi-mauktik'ādy-avāpteh sarvaṃ viśvam adaridraṃ syāt.

<sup>2</sup> In total, this word appears with Śīl. & Hem., each, five times (Ś at 123, 124<sup>a</sup>, 125<sup>b</sup>, 127<sup>a</sup>, 129<sup>b</sup>; Hem. at 123, 125<sup>b</sup>, 127<sup>a</sup>, 128, 129<sup>b</sup>), to which, even at one passage, taken by both from Jinabhadra's commentary (below, p. 10<sup>b7</sup>), a synonym *utpattyanantara-*, respectively *'ram* appears two times. Śīl. writes the first and third time *janmānt* that P<sup>2</sup> (Jinavallabha) corrects the first time. To conclude, according to Bb, Hemacandra offers the first and third time *janmānt*; b still has the mistake at the fifth passage, S does not show it anywhere.

<sup>3</sup> On this (actually, on the preceding word) the marginal note: *janmaviśeṣôparatasya katham atyanā-vigamaḥ* ! Apparently, Jinavallabha justifies his rectification by this. Also, he somehow finds fault with Śīlāṅka's repetition of the mistake (below, p. 10<sup>b5</sup>).

. . . . . pratijñāyata iti vacanāt.

Originally, it could only have been a question of this particular passage, because, as can easily be seen, the repetitions of the mistake with Śīlānka and Hemacandra have emerged from it. Therefore, since Jinabhadra's [49<sup>b</sup>] commentary makes the mistake only at the first occurrence of the word even before it appears in the Bhāṣya itself and is guaranteed by the metre, suspicion arises here that only one of those changes, mentioned above, p. 35<sup>a</sup><sub>13</sub>, of the first passages appears that, naturally, could not originate from the author but only from a scribe or editor. Actually, the corrupt form *janmāntara*- looks like a well-meant incorrect correction that a semi-literate person could easily fall prey to. Therefore, it is almost certain that not Jinabhadra, himself, mistakenly, but an earlier scribe of his commentary had intentionally written *janmāntara*. It can be proved that the copies that Śīlānka and Hemacandra used, along with numerous variants, also contained mistakes, e.g. at I 304<sup>b</sup> (above, p. 39<sup>b</sup>n.). 942 (above, p. 42<sup>a</sup>n). II 360. 419<sup>b</sup>. III 20. V 1 opening.

The pūjya-passage now to be studied refers to V 226. After Śīlānka had explained this stanza extensively in close connection with Haribhadra, he adds:

But the "teacher" explains: 226\*.

At the announcement of another explanation only the inevitable introduction follows, consisting of the Pratīka of the stanza to be dealt with! Can it be assumed that there might be a gap in the manuscript? It would hardly comprise exactly the expected segment; besides, it would most likely have been supplemented by another person. Actually, Hemacandra does not explain the stanza since he only copies the definition of *samudghāta* (*samyag . . . . samudghātaḥ*) from Haribhadra's explanation. Thus, it is not impossible that Jinabhadra did not explain the stanza and one could even imagine that Śīlānka wanted to intimate this. Then, his words must be meant to be ironic and say "As I have dealt with this stanza here amply, Jinabhadra's entire explanation consists of the presentation of the Pratīka". This interpretation has to be rejected for several reasons. How might it be, if Śīlānka had meant with the Pratīka *nāūna veyanijjam* not stanza 226, but a gāthā- or prose-passage dealing with it that must have similarly opened and, besides, was well-known enough to be able to bear only a Pratīka-reference? These conditions are fulfilled by stanza Oghaniry. 420. "The teacher" can hardly have supplemented this as an explanation but as a parallel-passage or variant, which is what it really is. In our opinion the circumstances speak for this, as the Pratīka closes with *ity-evam-ādi*; for this refer to p. 15<sup>bt</sup>. Thus *vyācaksate* is an abridgement for *vyākhyā-vyapadeśenōdaharanti* that cannot be considered strange with Śīlānka. But who is it who "cites explanatory-wise" the Oghaniryukti-stanza, Jinabhadra or Jinabhaṭa? No doubt, the former, because it will later be found that only he commented on the Bhāṣya.

Now Śīlānka's account has to be looked into that clearly refers to Jinabhadra's commentary. The penultimate passage of our list (II 445) cannot be taken into further consideration, because it deals with the Bhāṣya and not with its commentary. Thus, after deduction of the passages already dealt with, five remain, emphasized by italics that will be discussed here, one after the other.

**I 732b opening.** *Jinabhadra inserted here, in his commentary, the word prāyas* (in other words, pointed out that what has been said does not always apply, but only as a rule).

When Śīlānka affixes *etc.* then this means that the corresponding reason has been given by Jinabhadra. Śīlānka had given this immediately before (*saṃkhyeya . . . . darśanād*) which is why he has abridged the passage in the manner mentioned. Hemacandra reproduces the entire passage in the following manner:

*prāyeṇa caitad draṣṭavyam, kṣetr'āder bhāgena vṛddhāv api dravy'āder guṇakāreṇa vṛddhi-sambhavād iti.*

I 820. Jinabhadra's commentary (on this) reads:

anyē tv āhuḥ: sākārōpayogāntaḥ pātivān na darśanam, dṛśyate cānena pratyakṣatvād avadhivat ity <sup>1</sup>etad api.

na darśanam dṛśyate cānenēti viruddham; ubhayadharmānvayābhāvād vā na kiṃcit.

The first period simply describes the stanza (cp. its translation above, p. 41<sup>b</sup><sub>14</sub>); the second deals with the opinion evolved from it, in a twofold manner.<sup>2</sup> The wording is unusually laconic which is why Hemacandra gives the entire passage in much more detail:

etad api mūlatīkā-kṛtā dūṣitam eva tad-yathā: nanu

[50<sup>a</sup>] manahparyāya-jñāne s'ākāratvena jñānatvād darśanam nāsty, atha ca pratyakṣatvena<sup>3</sup> dṛśyate 'nena vastv

iti viruddhaiveyam vāco yuktiḥ, s'ākāratvena niṣiddhasyāpīha darśanasya "dṛśyate 'nenēti darśanam" iti vyutpattya<sup>4</sup> sāmāthyād āpatteḥ; kiṃca jñānīty anenātra s'ākāratvam sthāpitam, paśyatīty anena ca darśana-rūḍhena śabdenānākāratvam vyavasthāpyate, 'to viruddhōbhayadharmā-prāptyā 'pi na kiṃcid etad iti.

Here Śīlānka and Hemacandra cite the same passage in such different ways that not much more than the basic idea agrees. An example is seldom found that immediately shows how even certain citations in the older commentaries do not give the exact wording, but are often adjusted by the expert to his own mode of expression. In our case, Śīlānka follows, fairly faithfully, Jinabhadra's wording, but Hemacandra transforms them into tirades, typical of him.

I 884. Contents of 882-886: The no-āgamato bhāvaśruta (contrasted in the Anuyogadvāra with āgamato bhāvaśruta) denotes the bhāvaśruta that is not carefully differentiated from caraṇa and the like; thus, *no* denotes here the non-differentiation (miśrabhāva), not negation, neither (884) a complete (sarva-niṣedha) nor 885 f. a partial (deśa-niṣedha). — Translation of 884: Assuming a complete negation would show that all (bhāva) śruta is not āgama — that would be wrong (since the śruta is best known as āgama) — or the non-āgama would be what is different (knowledge) from śruta since it is not āgama, and yet (called) śruta.<sup>5</sup>

The commentary (belonging to the just translated stanza) by Jinabhadra is the following:

I 884\*. Should the word *no* depict a negation, then it has to be considered a complete or partial negation. (Assuming) a complete negation, bhāvaśruta would result from (the expression) no-āgamato, so that everything (bhāva)śruta would not be āgama or something that is not śruta, like mati, etc., would be śruta.

Jinabhadra's first sentence serves as an introduction to 884-886 which is why its equivalent with Śīlānka and Hemacandra is found before the Pratīka, respectively the

<sup>1</sup> darśanam api Jinavall.

<sup>2</sup> Apparently, the continuation (reproduced on our script-table) of the preceding gloss refers to this: *etad dūṣyate na vā kiṃcid iti* "This (expressed by others) is made to appear bad (here), respectively it is said it is worth nothing". Just as here *na kiṃcit*, Hemac. at IV 91<sup>a</sup> uses *ato yat-kiṃcid etad* as a disqualifying expression: "thus, this is (what others are claiming) nothing at all (not whatsoever relevant)"; the same *etad ca yat-kiṃcid* with Hemac. in the introd. to Viś. I 979 and *yat-kiṃcid etad* with Haribh. in the Vedabāhyatā-nirākaraṇa and in the Caityavandana-vṛtti Adh. 1, 1. 4. 5 conclusion, as well as often in Malayagiri's Āvaśyaka-commentary. More completely, it reads *tasmād yat kiṃcid etad . . . bhavad-vacanam* with Śīl. at Viś. III 538 (below, p. 13<sup>b</sup>). In the same sense the expression *tato 'nena na kiṃcana* "then it is of no use" is furthermore found with Haribhadra at the end of Aṣṭaka XVII.

<sup>3</sup> 'tvena ca b.

<sup>4</sup> 'tti- S.

<sup>5</sup> More decidedly said, the alternative reads: . . . would result that either all is bhāvaśruta and not āgama or what is not āgama is bhāvaśruta.

Then, e.g. if speech were divided into sound-speech and non-sound-speech the handling would be:

Presuming that the word *non* in non-sound-speech expresses a complete negation, then, either all speech is soundless or something without sound (like, e.g., waving and gesturing) would be speech.



wording of 884. What follows that sentence is nothing more than a short paraphrase that does not, at all, examine the difficulty in the construction of the second line of the verse. Actually, one could also translate this:

or would be different (knowledge) from śruta, since it is not āgama, (meant) and yet (called) non-āgama-śruta.

This rendition is less satisfying, avoids, however, to accept the poetic freedom (noted below, p. 8<sup>27</sup>) that hardly appears anywhere else with Jinabhadra other than in the stanzas that he has taken over from others. The earlier point of view is found not only with Śīlānka, but also a bit disguised with Hemacandra; besides, it appears in the text-manuscript p, where (apparently, in Jinavallabha's handwriting and due to Śīlānka's commentary) a hyphen has been placed between anāgama and suyam.

Hem.: no-śabdo . . . sarvaniṣedha-vacano vā syād deśaniṣedha-vacano vā, tatra sarvaniṣedha-vacanatve no-śabdasya doṣam āha: 884. *sarvaniṣedha-vacane no-śabde 'tra gṛhyamāṇe doṣaḥ prasajjate*, ka? ity āha *savva-suyam* ity-ādi "no-āgamato bhāvaśrutam" iti ko 'rthaḥ? "*anāgamaḥ sarvam* api yad bhāvaśrutam" iti sarvaniṣedha-vācakatve no-śabdasya sarvasyāpi bhāvaśrutasya' āgamatva-niṣedhaḥ syād iti bhāvaḥ. ayuktaṃ caitat, śrutasya' āgamatvena pratitātva<sup>1</sup>. athavā sarvaniṣedha-vācaka no-śabde "no-āgamato bhāvaśrutam" ity ayam arthaḥ syāt, ka? ity atrōcyate *anāgamato*<sup>2</sup> 'nāgamatvāt<sup>3</sup> śruta-varjaṃ matyādi-catuṣṭay'ātmakaṃ yad *anāgama-rūpaṃ jñānaṃ* tat *śrutam* bhāvaśrutam *bhaved* iti aśruta-rūpasyāpi maty-ādi-jñāna-catuṣṭayasya śruta-prasangāḥ syād iti bhāvaḥ.

I 1256. Translation: (The first) three (cāritra-types: sāmāyika<sup>1</sup> chedōpasthāpana<sup>II</sup> parihāra-viśuddhi<sup>III</sup>) are achieved through effort or pacification (of the karman) or through both simultaneously; (by comparison, the remaining two cāritra-types) sūkṣmasamparāya<sup>IV</sup> and yathākhyāta<sup>V</sup> (only) through effort or pacification, not otherwise.

*For this Jinabhadra's commentary briefly gives the necessary explanations.*

Four parts have to be distinguished in Śīlānka's explanation of the stanza: he begins with a paraphrase of 1256<sup>a</sup>, yet half-way in connection with that, he, then, gives Jinabhadra's corresponding commentarial remarks more extensively; thereafter, he cites these literally and finally deals with 1256<sup>b</sup>.

Based on Jinabhadra's explanations, Hemacandra gives a wordy paraphrase of the stanza: sāmāyika-chedōpasthāpanīya-parihāraviśuddhika- [50<sup>b</sup>] lakṣaṇāny ādyāni trīṇi cāritrāṇi śreṇi-dvayād anyatra kṣāya-kṣayōpaśamāt pūrva-pratipannāni pratipadyamānāni ca labhyante; anivṛtti-bādarasya punar upaśama-śreṇau tad-upaśamāt pūrva-pratipannānām tesāṃ lābhaḥ, kṣapaka-śreṇau tu kṣayād iti. sūkṣmasamparāya-yathākhyāta-cāritre tūpaśama-śreṇau kṣāyōpaśamāt kṣapaka-śreṇau tu tat-kṣayāl labhyete, nānyataḥ, kṣayōpaśamān na prāpyete ity arthaḥ.

II 148<sup>a</sup>. parabhāgādarisaṇao "because (for the eye) the backside (of an object) is not visible".

*The commentator (Jinabhadra) notes, that (of course) the middle part (which finds itself between the part turned away and the part facing the eyes) is also meant.*

For this reason, Hemacandra readily paraphrases this passage with paramadhyabhāgayor . . . adarśanāt.

It should be noted here that Jinabhadra is simply called "the commentator". Therefore, Śīlānka, apparently, did not know any other commentary except Jinabhadra's. Farther on, it will be shown that the mention of Jinabhaṭa does not contradict this. For this inference a certain confirmation also results from the **marginal remarks of Jinavallabha** also

<sup>1</sup> sūpi° Bb.

<sup>2</sup> no-āg° B, nāg° b.

<sup>3</sup> anāg° B, nāg° b.

results whose commentarial citations we now have to check. These can be found listed under the following terms:

Exc. p. 5 <sup>a3</sup>	mūlaṭīkokaśya . . .	Exc. p. 10 <sup>b2</sup>	. . . iti mūlaṭīkā.
6 <sup>b6</sup>	ṭīkākāra-vāk.	10 <sup>b7</sup>	idaṃ mūlaṭīkā-vākyaṃ.
8 <sup>a2</sup>	ādyatīkāyā . . .	10 <sup>b8</sup>	mūlaṭīkā.
8 <sup>a4</sup>	. . . ity ādyatīkā.	11 <sup>a9</sup>	. . . iti mūlaṭīkā.

Here, as with Śīlānka, simply “the commentator” is spoken of — however, as we shall see in a completely different sense which is why, presently, the passage must be left aside. Otherwise, everywhere else it is either called “first commentary” or “original commentary”, which, of course, naturally means Jinabhadra’s commentary besides which, apparently, Jinavallabha only knows Śīlānka’s.

Two of the glosses (10<sup>b7</sup> & 10<sup>b8</sup>) only say at the concerned places that Śīlānka copies the original commentary. Of course, such details could have been given one hundredfold. Thus, both remarks will have been especially motivated, more or less in the same manner as Śīlānka’s own mention of an earlier commentary that, as a rule, shows up in the passages when that commentary gives an indispensable addition or explanation for a more exact understanding of the Bhāṣya. In fact, both times such accessories can also be found above. Jinavallabha may have wanted to indicate that the details rest not just on erudite reflection by Śīlānka, but on the authority of Jinabhadra.<sup>1</sup> Nevertheless, it is more likely that both glosses were meant in a text-explanatory sense. Each time Śīlānka lets an explanation of the same follow<sup>2</sup> a part of the passage, and in this way the original wording should be recognizable. That Śīlānka not only takes over, expands and paraphrases Jinabhadra’s commentarial remarks, but even occasionally actually comments on them, can also be noticed. The contents of this section to which both of our passages belong has been stated above, p. 49<sup>a39-42</sup>. Hemacandra presents the first fairly accurately (just more verbose), the second rather loosely and at great length:

(cp. p. 10<sup>b7</sup>) *kiṃca tad ekam apy ekārtha-ṣayam api ca vijñānam sarvapadārtha-gatāṃ<sup>3</sup> kṣaṇikatām ajñāsyad eva yady utpattyanantara - dhvaṃsi nābhaviṣyad, avināśitve hi tad avasthitatayā upaviṣṭaṃ sad anyam anyam cārtham utpatty-anantaram uparamantaṃ dṛṣtvā sarvam evāsmadvarjam asmat-svajātīya-varjam ca vastu kṣaṇikam evēty avabudhyeta.*

(cp. p. 10<sup>b8</sup>) *na cēdam ekam ek’ālabanaṃ kṣaṇikam ca jñānam etad boddhuṃ śaknoti yad utānyajñānāni santi tad-ṣayāś ca vidyante teṣāṃ ca ṣayāñāṃ svaviṣaya-jñāna-janana-svabhāva’ādaya evambhūtā dharmāḥ santīti, etad-aparijñāne ca katham eteṣāṃ kṣaṇikatām sādhaṣyati dharmīna evāprasiddheḥ. syād etat, svaviṣayānumānād evānyavijñān’-ādi-sattā ’pi setsyaty eva, tathā hi yathā ’ham asmi tathā ’nyāny api jñānāni santi yathā ca mad-*

<sup>1</sup> The commentaries also sometimes rebuff the suspicion that they might have prepared some addition at their own discretion.

Haribhadra says in the Caityavandana-vṛtti whilst dealing with Āv. V 8: *na caitat svamanīṣikayaivôcyate yata uktam ārṣe: Āv.-niry. XIX 107.*

With Hemacandra, e.g. the following remark at p. 53<sup>b48-50</sup> should be noted and besides that, the following words, which join themselves to a passage to be given later: *na caitat svamanīṣikayā yukti-mātram ucyate, āgame ’pi vyañjanāvagrahe ’tūta evēndriyôpayoge manaso vyāpārābhidhānāt; tathā cōktaṃ Kalpabhāṣye: . . .*

Similarly with Malayagiri at Prajñāp. XV 1 (Ed. fol. 436<sup>b8</sup>) and at Kṣetrasamāsa II 83 f.: *naivaitat [na caitat Ks.] svamanīṣikā-vijñambhūtaṃ.*

A remark by Aparājita on Ārādh. 1 from Digambara literature should be mentioned (B fol. 4<sup>b</sup>): *etena svamanīṣikā-carcitam idaṃ na bhavati.*

<sup>2</sup> The first is missing in the excerpts; it reads:

*asya bhāvanā: sarvaṃ vastu kṣaṇikam ity avabudhyetēti kriyā, kiṃ-ṣiṣṭaṃ sarvaṃ? ity āhāsmadvarjam pramātrjñāna-varjam; tatratāvaty ukte ’smadvarjam anyapramātrjñānakalāpamiśram api syād, ata ucyate asmatsamānājātīya-varjam cēty. etad uktaṃ bhavaty: ayam upāyaḥ sarvakṣaṇika-jñāne yadi ṣayāṇi nityaḥ syād anityaś ca ṣayāḥ syān, na cētham abhyupeyete.*

<sup>3</sup> <sup>a</sup>ta- S.

viṣayo vidyate [51<sup>a</sup>] evaṃ anye 'pi jñāna-viṣayā vidyanta<sup>1</sup> eva yathā cāhaṃ mad-viṣayaś ca kṣaṇikāḥ evaṃ anyajñānāni tad-viṣayāś ca kṣaṇikā evēty evaṃ sarveṣāṃ sattvaṃ kṣaṇikatā ca svaviṣayānumānād eva setsyatīti. etad apy ayuktaṃ yataḥ sarvakṣaṇikatā-grāhakaṃ jñānaṃ kṣaṇanaśvaratvāj janmānantaraṃ mṛta ivāham<sup>2</sup> asmi kṣaṇikaṃ cēty-evam ātmānam api nāvabudhyate, 'nya-parijñānaṃ tu tasya dūrōtsāritam eva; kiṃca tat svaviṣayamātrasyāpi kṣaṇikatāṃ nāvagacchati samāna-kālam eva dvayor api vinaṣṭatvād, yadi. hi svaviṣayaṃ vinaśyantaṃ dṛṣtvā tad-gata-kṣaṇikatāṃ niścitya svayaṃ paścāt kālāntare tad vinaśyet tadā syāt tasya svaviṣayakṣaṇikatā<sup>3</sup>-pratipattir, na caitad asti jñānasya viṣayasya ca nijanija<sup>4</sup>-kṣaṇaṃ janayitvā samāna-kālam eva vināśābhyupagamān. na ca svasaṃvedanapratyakṣeṇēndriyapratyakṣeṇa vā kṣaṇikatā grhyata iti Saugatair iṣyate, anumāna-gamyatvena tasyās tair abhyupagamād iti.

Both of the glosses dealt with look similar to the one (6<sup>b6</sup>) that, without closer designation, speaks of the "commentator". Just the words meant to be by Śīlānka (etat prāgvad ānusaṃvāyāṃ), contentwise, are an indifferent cross-reference, giving no reason to reclaim it for Jinabhadra. Here, the "commentator" is actually thought of in contrast to the "Bhāṣya-author", because that person at this passage also offers a cross-reference, which Śīlānka deals with directly after his own. Thus, the remark "here speaks the commentator" is supposed to prevent considering the first cross-reference only as an anticipation of the second. Thus, the intended commentator is Śīlānka and the passage, therefore, can be disregarded.

The first gloss on our list (5<sup>a3</sup>) can be found in original script and transcription in the script-table (below, right). It reads:

mūlatīkōktasyāntar-ity-ādi vivaraṇaṃ.

"(The passage) *antarjalp'ākāreṇa śabdōllekhena śabdārth'ālocana-dvāreṇa ghaṭa ity-evam* is an elucidation (i.e. an explanatory repetition) of what was said in the original commentary."

Hēre we find an explanation by Jinabhadra, slightly enlarged by Śīlānka (perhaps only by *śabdārtha'ālocana-dvāreṇa*) that refers to the expression *suyānusāreṇaṃ* "under the influence of what is heard". Stanza I 99, containing this, deals with the difference between śruta and mati, i.e. between knowledge obtained by tradition and that by intellectual activity:

"When knowledge conveyed by the senses and the *manas* through the influence of what is heard is able to express its own contents, then this is śruta, otherwise (it is) mati."

Hemacandra's explanation of *suyānusāreṇaṃ* reads:

*śrutānusāreṇēti* śrūyata iti śrutaṃ dravyaśruta-rūpaṃ śabda ity arthaḥ, sa ca saṃketa-viṣaya-parōpadeśa-rūpaḥ *śrutagranth'ātmakaś cēha* grhyate, tad-*anusāreṇa*iva . . . ; . . . . idam uktaṃ bhavati: saṃketakāla-pravṛttaṃ śrutagrantha-sambandhinam vā ghaṭ'ādi-śabdān anusṛtya vācya-vācaka-bhāvena saṃyojya ghaṭo ghaṭa ity-ādy-antarjalp'ākāram antaḥ *śabdōllekhānvitam* . . . jñānam . . .

Now a gloss (8<sup>a2</sup>) has to be discussed where the seven last syllables cannot be read with complete certainty, because they are only partially preserved<sup>5</sup>. These read, more or less, 'pi śrutya 'pi nānyatra or 'pi eṣā 'pi nānyatra. The full text says:

"With this (i. e. with stanza I 820) in the first commentary the fourth type of knowledge (i.e. the *manaḥparyāya-jñāna*) has been dealt with; the following stanza (821) is not (there) . . . . nor anywhere else."

<sup>1</sup> °nte Sb.

<sup>2</sup> °tavān ah° S<sup>1</sup> b.

<sup>3</sup> °ye kṣ° S.

<sup>4</sup> nija2 Sb.

<sup>5</sup> In the script-tables (below, right) only the first of the seven syllables in the reproduction of the gloss has been accommodated.

From what is available it is not possible to guess what “anywhere else” might mean. Consequently, almost no support can be gained here for Hemacandra’s assertion to be discussed below, p. 53<sup>a</sup><sub>27-47</sub>.

Gloss 8<sup>a4</sup> follows that presents a definition of nāma-sama given in the first commentary. This has been more decidedly composed than what is contained in the Bhāṣya, itself, and since Śīlāṅka is satisfied with a paraphrase of the latter, the inclusion of the first is thus justified. Hemacandra also accepts it and thus replaces his complicated mode of expression in regard to *sva-* with *svakīyena*.

In the next gloss (10<sup>b2</sup>) we are presented with the full wording of the original explanation of II 115, apparently, because Śīlāṅka deals with this stanza noticeably briefly<sup>1</sup>. Here Hemacandra copies almost word for word the explanation without letting even a paraphrase of the stanza precede it. His words are:

*bāla-śarīraṃ śarīrāntara-pūrvakam indriy’ādimattvād, iha yad indriy’ādimat tad anyadeha-pūrvakam dṛṣṭam yathā yuva-śarīraṃ bāladehapūrvakam, yat-pūrvakam cēdam bāla-śarīraṃ tad asmāc charīrād arthāntaram tad-atyaye ’pīhatya<sup>2</sup>-śarīrōpādānād, yasya ca tac charīraṃ sa bhavāntara-yāyī śarīrād arthāntara-bhūto, dehavān asty ātmā na punaḥ śarīraṃ ev’ ātmēti siddham iti.*

[51<sup>b</sup>] Also the last gloss (11<sup>a9</sup>) wants to elucidate a passage that Śīlāṅka has shortened very much by means of an original commentary. It offers us the words with which Jinabhadra introduces line II 385<sup>b</sup>. The stanza objects to the assumption that the fate of individual beings is only determined by the degree of merit of one’s virtuousness:

“The body (of any creature) does not materialize through loss (of merit of one’s virtuousness) since corporality also appears (e. g. with a Cakravartin) with a maximum merit of one’s virtuousness (*or if the opposing point of view is hypothetically admitted, then it has to be countered:*) thus, the body must show a corresponding loss. How could it have a larger size with less merit of one’s virtuousness (as, e.g. that of a suffering elephant)!”

Hemacandra gives the transitional words a more simple wording: *yadi ca puṇyāpacaya-mātreṇa deho janyeta*.

**Hemacandra’s remarks**, to which we shall turn now, are more numerous than those of Śīlāṅka and Jinavallabha together. Nonetheless, from it more can be learnt about Hemacandra’s weaknesses than anything new about Jinabhadra’s commentary. We have already seen in one example (p. 49<sup>b</sup><sub>66-50<sup>a</sup><sub>14</sub></sub>) that Hemacandra likes to adapt the wording of the citations to fit his pupils. In any case, it will now become apparent that he arranges the references to his predecessors for readers who do not give it any further thought. When he expresses himself fairly academically he speaks of two earlier commentaries, otherwise, of one or of a vague plural. In this connection he is also not very particular, just as he often does not form a judgment about alternatives of any sort, in spite of carefulness and profoundness, but rather he just leaves the decision to the “scholars” (*bahuśruta, viśiṣṭaśrutavid, kevalin, paramaguru, sudhī*, etc.). All passages worth considering follow, one after the other, except those dealt with at other places, while, as need be, Hemacandra’s words will be translated completely, summarily or presented in the original form.

I 7 (= Kalpabh. I 326). “Others think that *sikkhāvayam* (*śikṣāpadam*) can be divided into *sikkhā vayam* (*śikṣā vratam*). However, this point of view is lacking in the KalpaCūrṇi and in the old commentary (*ciraṃtana-īkāyām*) which is why we do not consider it to be important.”

The mistaken division (that fits as such very nicely into the context, but is not intended by Sanghadāsa and Jinabhadra) is found with Śīlāṅka, in fact, before the correct interpretation

<sup>1</sup> He only says: . . . indriy’ādimattvam anyaśarīra-sādhakam, cetanatva-sukha-duḥkhādimattv’ādi ca. Before *indr°* (for which *indriyavatt°* would be expected) hardly more than the Pratiśa had stood. In the gloss the last syllables before the gap read: °ntarasadbhāvaḥ siddho, na c’ ā[tm]ai[v. . .

<sup>2</sup> °ha Sb.

that is introduced as the “second point of view”<sup>2</sup>. Since at the transition Śīlāṅka lapses into Pkt., he thus seems to follow some Cūṛṇi or other. The KalpaCūṛṇi says (after finishing Kalpabh. I 327 336) only: *iyāṇiṃ sikkhāpaya tti dāraṃ*.

“Others” means Śīlāṅka, and the “old commentary” is that of Jinabhadra.

I 302-305. “These stanzas have been explained (in the preceding) in the sense of the original commentary. Others explain them differently; but we do not understand what they are thinking.”<sup>3</sup>

The entire passage 300<sup>b</sup>-305, which has been translated above, p. 39<sup>b</sup>n according to Hemacandra, has to be taken into consideration. Again, the unauthentic explanation “by others” can be found with Śīlāṅka in first position. If Hemacandra considers it to be obscure, then this is possibly due to the expression which Śīlāṅka has given it. With him it reads:

atra keṣāmcin mata āha: [300<sup>b</sup>] *kei o āyariyā eyammi tti eyammi sāmānyena matijñāṇe, kiṃ-viśiṣṭa? ity āha: vañjaṇ'oggaha-vajje vyañjanāvagraha-catuṣṭaya-patitavena caturviṃśatividhe 24 choḍhūṇa prakṣipyā, kiṃ? ata āha: assuṇissiyāṃ uppattiy'ādi 4, evaṃ aṭṭhāvīsaivihaṃ pahāsaṃti.* kiṃ punaḥ kāraṇaṃ vyañjanāvagraha-catuṣṭayaṃ amutaḥ pātyata? ity ata āha: [301<sup>b</sup>] *jaṃ avggaho du-bhedo vi avaggaha-sāmannao ekko ceva gaṇijjai sāmānyavāditvād asmākaṃ iti gāthādvayārthaḥ. itaś caitad evaṃ: 302\*, catvāro 'vagrah'ādayaḥ, tebhyo vyatiriktaṃ catur-vyatiriktaṃ, tasyābhāvaḥ caturvyatiriktābhāvas tasmād, yasmān na tad autpattiky-ādi avagrah'ādiḥ bhinnaṃ arthāntaraṃ, yenaivaṃ tenāvagrah'ādy-astitva-sāmānyāt tad-antargatam eva caturviṃśatividhamatijñānāntargatam evēti gāthārthaḥ. tatraitat syāt, kathaṃ punar atrāpy avagrah'ādaya? ity ata āha: 303\*, kathaṃ pratikukkuṭa-hīno 'yaṃ kukkuṭo yudhyeta? bimbenēti cet avagrahaḥ ayam atra bhavati. ihā kā? ity ata āha: kiṃ bimbaṃ se su-siliṭṭhaṃ? kiṃ dappana-saṃkantaṃ udaga-kalandaga-saṃkantaṃ vēty, ato 'pāya, āha dappana-saṃkanta-bimbaṃ saṭṭhāta-vipralambha-sadbhāvād uḍake ca tad-abhāvāt, tasmād “evaṃ aṣṭāviṃśati-bheda-bhinnā matih” pūrvapakṣa iti gāthārthaḥ. 24, 4. atr' ācārya āha: 304\*, yathā yena prakāreṇa oggaḥ'ādi-sāmannao vi oggaḥ'ādi-vāyadhāraṇatte tulle vi “chaṇhaṃ caukkāṇaṃ” ti sāmāthyād gamyate, punaś ca soindi'ādiṇa apāntarāla-bhedena bhedo nānātvam, tathā hy eke sparśanēndriya-sambandhino yāvād, anye tu manah-sambandhina iti. tathā kiṃ? ity ato dārṣṭāntikōpa-saṃhāram āha: taha oggaḥ'ādi-sāmannao vi ete 'py avagrah'ādaya ime cāvagrah'ādaya ity aviśeṣato 'pi taṃ uppattiy'ādi-buddhi-caukkaṃ anissiyā 'pāntarāla-bheda-nibandhanayā bhinnam pṛthagbhūtaṃ vartate [52<sup>a</sup>] “śrutanisṛitād” iti prakramāt gamyate. ataḥ kiṃ ity ucyate 301<sup>b</sup> tathā 302? nanu paurvāparyeṇ' āloca bhāṣyamāṇe kiṃ grahaṇakaṃ kenacid grhyate yena vyañjanāvagraha-catuṣkaṃ pātayitv' autpattiky-ādi-buddhicatuṣṭaya-prakṣepeṇaṣṭāviṃśatividhatvaṃ mateḥ pūryata? ity ata ev' āha: 305\*, tasmāt śrutanisṛitam<sup>1</sup> evāṣṭāviṃśatividhaṃ, nānyena tad evam iti bhāvanā. api ca [305<sup>b</sup>]<sup>2</sup> . . .*

Reading in the excerpts (p. 6<sup>a</sup><sub>63</sub>-6<sup>b</sup><sub>2</sub>) about Śīlāṅka's second point of view<sup>3</sup>, it can thus be seen that it is simply a question whether both stanzas 302 f. should be connected with the preceding opinion “several” (300<sup>b</sup> & 301) or with the following opinion (supported by the author) of the ācārya (304 f.). In fact, both are possible; for our interpretation to fit the first case, it is only necessary to change a few additions to the translations in brackets at 302 and 304<sup>a</sup> as follows:

<sup>2</sup> bitī'adesenaṃ (cp. above, p. 23<sup>a4</sup><sub>16-19</sub>) *sikkhāvayaṃ* ti, ko 'rthaḥ? bārasa saṃvaccharāṃ suttam pādhiṃjaj. bārasa ya varisāṃ *atthagahanaṃ* ti, artha-grahaṇaṃ kāryate.

<sup>3</sup> The wording of this passage has been given below, p. 6<sup>b</sup>, within the first footnote.

<sup>1</sup>o śr° P.

<sup>2</sup> The remainder can be found below, p. 6<sup>a</sup><sub>61-63</sub>.

<sup>3</sup> One should correct: . . . °t-prakṣ° . . . °tvāt? k° . . . °d-ant° . . . °d-ant° . . . °cit-k° . . .

302<sup>a</sup> Those 4 buddhi-types (like the ones mentioned, claim for their own benefit) are not something particular, compared to A-D, since there is nothing except this fourfoldness;  
 302<sup>b</sup> therefore, they are contained in it since A-D denote general groups (thus, to be counted, when the summation is to be logically complete).

304<sup>a</sup> (Against the preceding is to be countered:) How . . . .

Apparently, whether the earlier or the present interpretation grasps Jinabhadra's train of thought correctly cannot be decided from the Bhāṣya. Thus, Hemacandra's intimation that he (with the depiction of Śīlānka's second interpretation) follows the original commentary (Jinabhadra's) is very welcome here. In any case, Śīlānka cannot have fabricated his first interpretation by himself, because it is also found, independent of him, in the text-manuscript p that places the syllable *ā* (*ācāryaḥ*), firstly, before 304 (not already before 302). The renewal of the interpretation, then, belongs in one line with the stanzas and readings, which, at the same time, have also been assumed by p and Śīl., without having been original. Just as unlikely as this, it cannot prove an erstwhile existence of a commentary written between Jinabhadra and Śīlānka, although, of course, as a rule, interpretations are transmitted through commentaries. Most likely, Śīlānka had explained our Bhāṣya-passage, at first, in connection with copies, which like p had given the syllable *ā*, on the basis of a common authority, not in the sense of Jinabhadra, in order, then, to briefly record Jinabhadra's explanation. Below, p. 52<sup>b</sup> 48-52, we will also meet with an explanation of a stanza by Hemacandra that is based on existent evidence in certain Bhāṣya-copies.

I 350. Here Hemacandra takes over an additional remark from the "author of the (or of one) old commentary" (*vr̥ddhaṭīkākāra*). As can be seen below, p. 7<sup>a</sup>, this is found fairly literally with Śīlānka whose version has been translated above, p. 39<sup>a</sup>n. But as at I 7 it can be assumed that Hemacandra understands by the old commentary that of Jinabhadra. Then, Śīlānka who, in any case, owes thanks to a dogmatist for the addition must have taken it over from Jinabhadra. Therefore, it is not easily understood why Haribhadra, whose explanation of the stanza is almost identical with Śīlānka's and with that of Hemacandra in all the important parts, knows nothing about that noteworthy attachment. If he had found the same with Jinabhadra, then, he surely would have appropriated it. Thus, it is very possible that Hemacandra's citation (of which there is no trace whatsoever in the Cūṃi) goes back to Śīlānka and, perhaps, gives Jinabhadra's opinion.

I 398<sup>b</sup>. Hemacandra explains this line (translated above, p. 39<sup>b</sup>n.) in a twofold manner: At the end he remarks:

"This (second) explanation seems to be the one supported by the Ancients (*vr̥ddhasammata*), but even the first is logical."

Under the "Ancients" Jinabhadra, Haribhadra and Śīlānka are meant. Haribhadra notes after the explanation of 395: *evaṃ kiṃcid-bhedād bhedāḥ pradarśitaḥ, tattvatas tu mati-vācakāḥ sarva evaite paryāyaśabdāḥ*. Śīlānka's explanation of 398 reads: *athavā ihāsmiṃ prastāve avaggah'ādi-vayaṇaṇaṃ ti pr̥thak-pr̥thag avagrah'ādīnāṃ anyatamenāpīti savvaṃ ābhiniḥbohiyaṃ saṃgahiyaṃ ti samastaṃ mati-jñānaṃ ākroḍitaṃ ity arthaḥ, kayā? cet, ucyate: guṇa-saṃjñayā 'nvartha-saṃjñayā vacanavyutpattyeti yāvat; sā cēyaṃ: avagrahaṇaṃ avagrahas, tāthā hi sāmānyārthāvagrahavadanenehā'pāyadhāraṇāḥ saṃgrhītāḥ maticēṣṭā'pāyāvicyutirūpatvāt pankajavacaneneva nīlōtpalōtpala-mṇālanāla-nālika-kalhāra-kamal'ādayaḥ sarvatrānvarthāviśeṣāt*.

I 469. "Here stanza 469<sup>1</sup> follows (in the Bhāṣya) occasionally (i.e. in individual copies). We shall pass over this particular interpretation, because it has not been taken over in both original commentaries (*mūlaṭīkayor*)."

As has been shown above, pp. 33<sup>a</sup> 61 & 24 f., the interpolation appears in the text-manuscript p, but is lacking with Śīlānka. Hemacandra's preceding note, which with the expression "both original commentaries" (clearly) alluding to the commentaries of Jinabhadra and Śīlānka shows that Jinabhadra also did not explain it.

[52<sup>b</sup>] I 496-499. About this passage that has been translated above, p. 40<sup>b</sup><sub>15-30</sub>, Hemacandra remarks as follows:

Others add “*akṣaralābhah*” (instead of “fraction of infinity”) at the opening of 497 that seems to us to be untenable, because this point of view has various deficiencies and is lacking in Jinabhadra’s commentary (*Jinabhadraganīksamāśramanapūjyāṭikāyām*). . . . . Namely, in 498<sup>a</sup> “it” is paraphrased by Jinabhadra (*kṣamāśramanapūjyais*) with “the minimal fraction of infinity” (*sa ca kila jaghanyo ’nantabhāgaḥ*). Assuming that one is speaking here not about the general *akṣara*, but about the *śrutākṣara* would be inappropriate, because in both ancient commentaries (*ciraṃtanaṭikā-dvaye*) the (concerned) *akṣara* is considered to be the general one (*akṣarasya sāmānyasyaiva vyākhyānāt*), and, thus, if it is taken as *śrutākṣara* two contradictions arise in 496.

Here, also, under “others” Śīlānka has to be understood, as the excerpts (p. 7<sup>a5</sup>) clearly show. However, as it appears the polemic (shortened in the preceding) against him is not really justified, because the entire context is so clear that it excludes any possibility of an error. Apparently, for this reason, Śīlānka simply wrote *akṣaralābhah* (respectively later *akṣharalābho*) that is not meant (as Hemacandra thinks) in a literal sense, but as a more simple, even though, inexact, synonym for *akṣarānantabhāgaḥ* if Śīlānka had been of the opinion that he should interpret the text differently than Jinabhadra, then, presumably, he would have somehow mentioned his point of view. By the way, before Hemacandra, Jinavallabha had also let himself be misled by that synonym, because he equips his entirely correct gloss *anantabhāga eva* with a question mark (which looks like a visarga, whose lower point has been substituted by a minimal comma).

As far as “both ancient commentaries” are concerned, naturally, Hemacandra understands the same two that he called in the preceding passage “original commentaries”; in other words, the commentaries by Jinabhadra and Śīlānka. In the latter, the passage, which Hemacandra has in mind, says:

496\*, *tasyēti sāmānyasya<sup>1</sup>, tīviha-bhedo vi tti jaghanya-madhyamōtkṛṣṭa iti gāthārthah.*

I 538<sup>b</sup> (= Kalpabh. peḍh. 139<sup>b</sup>). “According to the KalpaCūṛṇi *desammi* means virtually *ekā-daśāṅga-lakṣaṇe*; however, Koṭyācārya’s explanation reads *deśe sūtrārde sūtramātr’ādaū vā*, whereby with *sūtra*, naturally, the *pūrvagata-sūtra* (not the *dvādaśāṅga-sūtra*) is meant.”

From this statement one sees that Jinabhadra has not commented on the passage sufficiently, or perhaps not at all which is why Koṭyācārya (i.e. Śīlānka) is the only interpreter of our Bhāṣya whom Hemacandra has consulted here. The KalpaCūṛṇi-citation should not be taken literally; rather, the passage reads “*deso*” *ekārasa āgāni*. On the other hand, Śīlānka’s words, as the excerpts (p. 7<sup>a8</sup>) show, have been taken over exactly. When Hemacandra adds *vā* to them, then this is either an almost necessary addition, or, in case *sūtrārde* originates from Jinabhadra’s commentary and has been paraphrased by Śīlānka with *sūtramātr’ādaū*, then, it is an addition obscuring the facts.

I 554. “In some copies (of the text) an apostrophe (‘*juttā*’) can be found before (the concluding word) *juttā* which is why the translation (given above, p. 41<sup>a</sup><sub>26-29</sub>) has to be altered as follows: . . . . becomes (moreover, everywhere) . . . . ; for this reason, visualization during *śruta(jñāna*, because it is supposed to be imparted, according to 552<sup>b</sup> through *acakṣurdarśana*) is incorrect. The stanza has actually been taken over by the earlier commentators (*pūrvatīkākarair*) but simply designated as self-evident (*kanthyā*); in other words, it has not been explained. On our part, we have explained it as well as we could; still a keen mind might comprehend it differently.”

<sup>1</sup> Marginal note: [sarvaparīyāpari]mānasyākṣarasya. What is in brackets has been broken off and supplemented in accordance with Hemacandra.

The interpretation of the stanza presented here as possible is entirely untenable. What Hemacandra says about the “earlier commentators” applies to Śīlānka (cp. below, p. 7<sup>b1</sup>); on the other hand, Jinabhadra cannot have mentioned the stanza at all since it (as shown above, p. 41<sup>b31-40</sup>) must be an interpolation. Therefore, there must be a wrong generalization.<sup>1</sup> Besides, Hemacandra creates here, as well as at V 461, a wrong impression, because he uses the word “commentator” in the plural. After all that has been said, it is out of the question that he meant more than just the two commentators mentioned by him.<sup>2</sup>

I 595 f. Both of these stanzas teach how 587 is interpreted by some. Hemacandra adds:

[53<sup>a</sup>] A reply placed here without a (corresponding) Bhāṣya-stanza by the earlier commentators (pūrva-ṭīkā-kāra-likhitam pratividhānam) follows: na yuktam idaṃ keṣāṃcid vyākhyānam trisamay'āhāratvāsya-panakaviśeṣaṇatvenōktatvān matsya-samayadvayasya ca panaka-samayatvayogād, yo 'pītham atijaghanyāvagāhanā-lābha-lakṣaṇo guṇa udbhāvyate so pi na yukto yasmān nēhātisūkṣmeṇātimahatā vā kiṃcit prayojanam kiṃ tarhi yogyena, yogyaś ca sa eva tad-vettrbhir drṣto yaḥ prathamam jaghanyāvagāhanam saṃs tasmīn eva bhava samaya-trayam āhāram gṛhṇātīty alaṃ vistareṇa.

Again, this citation should not be taken literally. On the other hand, the form that Haribhadra and Śīlānka concurrently give to the reply must have been taken exactly from Jinabhadra's commentary: *etac cāyuktam<sup>3</sup> trisamay'āhāratvāsya panakajīva-viśeṣaṇatvāt<sup>4</sup> matsy'āyāma-viṣkambha-samharāṇa-samaya-dvayasya ca panaka-samayayogāt trisamay' āhāratv'ākhyā-viśeṣaṇānupapatti-prasangād, alaṃ<sup>5</sup> prasangenā<sup>3</sup>.*

I 748<sup>a</sup>. Here Jinabhadra differentiates three types of *bāhyāvadhi*, which Hemacandra illustrates by the signs — ⊕ ⊖. The Cūṛṇi only mentions the third type and Haribhadra only both of the first two. The attitude of the Cūṛṇi attracted Hemacandra's attention which is why he makes the following remark about the contents of the Bhāṣya-line:

This is the opinion of the Bhāṣya-author and the author of (both) ancient commentaries (*bhāṣyakāra-ciraṃtanaṭīkākrīṭām*). At the corresponding passage<sup>6</sup> of the ĀvaśyakaCūṛṇi there is only mention of the third type.

What has been said about the ancient commentaries applying to Śīlānka's commentary can be seen from the excerpts.<sup>7</sup>

I 821. “Apparently, this stanza is an interpolation because it is missing in both old commentaries (*ciraṃtanaṭīkā-dvaye*) and in several Bhāṣya- copies, whereas it is found in only a few Bhāṣya-copies and since it is quite fitting we have included it.”<sup>8</sup>

Śīlānka deals with the stanza in the same manner as with 554. Hemacandra's account does not fit it, and for this reason some other commentary might have to be assumed between Jinabhadra and Śīlānka that could be meant as the second. The possibility, already rejected

<sup>1</sup> Possibly, in Hemacandra's manuscript of Jinabhadra's commentary, just as in our Śīlānka-manuscript, there were various Prāṭīka-additions placed in the margin. Such an addition could have stood between the explanation of 553 and 555 and have caused Hemacandra to think that Jinabhadra has not completely ignored the stanza.

<sup>2</sup> Also this defect, if need be, could be excused. Since Hemacandra, as well as Śīlānka, is accustomed to use the pluralis majestatis (*pūjyāḥ* for Jinabhadra, *anye* for Śīlānka, *we* for “I”), at two places he seems to have permitted himself the pluralizing of the word “commentator” where actually only the dual was permissible.

<sup>3</sup> ca na satyam eva sūkṣmadhī-vacanam Śīl.

<sup>4</sup> °tvābhyupagamān Śīl.

<sup>5</sup> only with H.

<sup>6</sup> In fact, Hem. gives the wording exactly literally (as with all Pkt.-citations).

<sup>7</sup> The Śīlānka-manuscript is a bit faulty here; *one should read* °to diśo y° . . . tadaiv° . . . api.v° . . . and construe sa-deśo 'yam (avadhis), tataś c(a tasya)aik'āyat(asya)aikato diśo y° . . .

<sup>8</sup> bS: prakṣepa-gāthā cēyam lakṣyate ciraṃtanaṭīkā-dvaye 'py agrhītatvāt keṣucid bhāṣya-pustakeṣv adarśanāc ca kevalam keṣucid bhāṣya-pustakeṣu darśanāt; kiṃcit-sābhiprāyatvād asmābhir gṛhītā.

B: . . . °tatvāt; keṣucid bhāṣya - pustakeṣu darśanāt kiṃcit - sābhiprāyatvāc cāsmābhir gṛhītā.



earlier at 554, then, would re-appear and in this case, its proponents could refer to the translated gloss above, p. 51<sup>a</sup><sub>48-50</sub>. Our earlier handling of the entire context (pp. 40<sup>b</sup><sub>37</sub>-41<sup>b</sup><sub>44</sub>), itself, shows that the stanzas 554 & 821, textually, are at the same level. In any case, Hemacandra contradicts himself with his contrasting account about these. Besides, since all that precedes speaks against the possibility alluded to, then, also here, Hemacandra must be accused of a false generalization: only in Jinabhadra's commentary and not in "both of the ancient commentaries" can 821 have been lacking. Besides, the tautology (however, missing in B) also shows within the present account as well as their recognition of the contents of 821 that we are more likely faced with a loquacious lack of judgment than with a long-winded profoundness.

p does not belong to those Bhāṣya-copies in which 821 is lacking. Indeed, in it only (the Praṭīka) *bhaṇṇai Pannavaṇṇāe* is found at the correct place, however, the remainder (*maṇapajjavanāṇa-* . . .) at the margin. This only happens because the scribe mistakenly jumps over to the signature <sup>1</sup>*maṇapajjavanāṇam sammattam* that has the same beginning as the remainder.

I 1402γ. Here, Hemacandra points out that Koṭyācārya's explanation contradicts the Anuyogadvāra. He gives the words of that predecessor (below, p. 9<sup>a1</sup>) in order to clarify it in a considerably enlarged form, although he reproduces the intended Anuyogadvāra-passage (Ed. p. 478 f.) briefly and inaccurately in Skt.:

*kālenānuyogo 'nilāpahāraḥ idam uktaṃ bhavati: bādara-paryāptakavāyukāyikā vaikriya-śārīre vartamānāḥ adhvāpalyopamasyāsaṃkhyeyabhāgenāpahriyanta ity-evam yā parūpaṇā sa kālenānuyoga ity-evam Koṭyācāryaṭīkāyām vivṛtaṃ; anyatra tv Anuyogadvār'ādiṣu vaikriya-śārīriṇo vāyavaḥ kṣetrapalyopamāsaṃkhyeyabhāga-pradeśa-parimāṇā dr̥ṣyante; tattvaṃ tu kevalino vidanti.*

The note simply says: While Śīlānka transposes the Anuyogadvāra passage briefly into Skt to which the Bhāṣya alludes, he writes *adhvā-* for *khetta-*.

With a bit of objectivity Hemacandra should have rather said: The Cūṛṇi cites the wording of the passage in agreement with Prajñāp.<sup>2</sup> XII without *khetta-*. Also, Hemacandra and Śīlānka paraphrase [53<sup>b</sup>] *paliyovama* with *adhvā-palyopama*. As a result, *khetta-* probably has been interpolated into the Anuyogadvāra.

From this remark it can be assumed that Jinabhadra wrote only *palyopama* in his own commentary, if he had mentioned this specific passage at all.

IV 91<sup>f</sup>. (3187<sup>f</sup>). "Indeed, both of these stanzas can be found in many Bhāṣy(a-copie)s, but they are apparently an interpolation, because they are neither explained in early (Bhāṣya-)commentaries, nor in the original Āvaśyaka-commentary (by Haribhadra)."

As can be seen above, p. 33a<sub>61</sub>, p also contains both stanzas. Śīlānka ignores them completely (cp. below, p. 14<sup>a</sup>); Haribhadra cites them with a single additional word. It is self-evident that Haribhadra, at least, cites them. Consequently, we learn nothing from Hemacandra's note, even if it might be certain that he means by the "earlier commentary" that of Jinabhadra.

IV 110<sup>b</sup>. In the Niryukti-version of the line only the usual three *janman*-types\* (*aṇḍaja pota jarāyuja*) have been mentioned, while at the same time (for the past and present) both of the first ones have been allotted each 3 and the third 4 Sāmāyika-types. C & H follow the Niryukti-text, but add appendixwise a fourth *janman*-type (*aupapātika*), to which they assign

<sup>1</sup> With the remaining *jñāna*-types (I III; above, pp. 45<sup>b</sup><sub>31</sub>-46<sup>a</sup><sub>28</sub> V: above, p. 46<sup>a</sup><sub>32</sub>) a corresponding internal colophon is lacking in p; after V, at least, *dāraṇ* is found.

<sup>2</sup> Ed. fol. 400<sup>a</sup><sub>2</sub>.

\* It would be more exact to call them garbha-types in accordance with Umāsvāti's *janman*-classification, which reads (Tattvārtha) II 31 & 33 f.):

I. saṃmūrchana.

II. garbha: 1. jarāyuja; 2. aṇḍaja; 3. potaja.

III. upapāta: 1. nārakāṇām; 2. devāṇām.

Cp. also the seven- and eightfold *joṇi-saṃgaha* in Sthān. VII ed. fol. 441<sup>a</sup> & VIII ed. fol. 475<sup>b</sup>.

2 Sāmāyika-types. The Bhāṣya emphasizes this addition in the line itself by means of a change in the same. In addition, it also indicates, for the present, that under circumstances, 2 (instead of 3) Sāmāyika-types might be befitting for both of the first *janman*-types.

To begin with, Hemacandra describes exactly (by word for word repetition of the passages in question) the difference existing between the Nirukti and (Haribhadra's) *ṭīkā*; then he continues: nearly everything is depicted by the author of the Bhāṣya-commentary as it is found in the original Āvaśyaka-commentary (Haribhadra's), but in the Bhāṣya itself the fourth *janman*-type has been included.

Apparently, Hemacandra is quite surprised that the "Bhāṣya-commentary" (just like Haribhadra) begins the explanation with *janma trividham*. In other words, it treats the fourth *janman*-type only appendixwise, although the Bhāṣya requires through its parallel arrangement of all four *janman*-types that one should speak of *janma caturvidham*. Thus, what has been said about the "Bhāṣya-commentary" — as the excerpts show — befits Śīlānka's commentary. But since Hemacandra, himself, most likely, was thinking of Jinabhadra's commentary, because this has been copied word for word by Śīlānka (and presumably also by Haribhadra) at the passage in question. Naturally, Hemacandra's previously translated remark, which gives the impression that Haribhadra used the "Bhāṣya-commentary" as a source appears rather unhistorical.

The difference between the Bhāṣya and Jinabhadra's commentary (in case this is meant) would be quite understandable, if, perhaps, the Bhāṣya-reading would be false. Although the same is presented by all authorities (pŚHem.), it has to be observed that *jar'ovavāi* with Jinabhadra looks a little strange and that the fourth *janman*-type in 113 is completely ignored. IV 174. "The attribute (included in the explanation on the word *jīva*) *saṃvyavahāra-rāsi-gata* (which is lacking in the text) is based on earlier commentators, not on our own judgment."

Actually, the attribute can be found (in the form *saṃvyavahārūka-rāsy-antargata*) with Haribhadra and Śīlānka (Exc., p. 15<sup>a</sup>). Doubtlessly, it was also in Jinabhadra's commentary, so that, indeed, Hemacandra can rightly speak of a plurality of earlier commentators, although perhaps as with I 554 & V 461, he may only be thinking about Jinabhadra and Śīlānka.

V 461 (3991<sup>1</sup>). "This stanza is lacking in some (Bhāṣya-)copies and has not been explained by the earlier commentators (*pūrva-ṭīkākarair*). We include them just the same, because they are found in numerous copies and are quite suitable." — On this cp. pp. 33<sup>a</sup><sub>61f.</sub>, 34<sup>b</sup><sub>56-58, 52<sup>b</sup><sub>62-65, 18<sup>a</sup>n.</sub></sub>

V 528. In doubt, Hemacandra reproduces here the justification of the contents given by "Ancients". From what has been said about this passage at pp. 44<sup>b</sup><sub>21</sub> -45<sup>b</sup><sub>12</sub>, it can be seen that under the "Ancients" the Cūṃi-author and, very likely, also Haribhadra, but in no case, are Jinabhadra or Śīlānka to be understood. Thus, if Jinabhadra has defended this stanza at all, then he must have more or less done it as Śīlānka has done it.

Now a few passages remain to be discussed that **Malayagiri** (around the middle of the twelfth century, about seventy years after Jinavallabha and about thirty years after Hemacandra) takes from Jinabhadra's commentary. It is quite understandable that Malayagiri, as one of the most scholarly interpreters and someone using innumerable citations, falls back on that work; but since he cites it very, very seldom even in his Āvaśyaka-[54<sup>a</sup>]commentary only two times whereas in all of his commentaries, of course, particularly in the Āvaśyaka-commentary, the Bhāṣya-text has been extraordinarily exploited.<sup>1</sup> it can thus be assumed that Jinabhadra's Bhāṣya-commentary will not be found at

<sup>1</sup> Cp., e.g. above, p. 31<sup>b</sup>n. end] and Āv.-Erz., p. 39<sup>12</sup>. In Āv.-ṭīkā I X Malayagiri cites the following Viśeṣāvaśyaka-stanzas:

I 3. 13 f. 21<sup>a</sup>. 22. 26. 29. 30<sup>a</sup>. 31<sup>a</sup>. 34. 31<sup>b</sup>. 35. 39 f. 42. 46-50. 53. 55-58. 60. 62. 65-67. 75. 435. 90-92. 95. 89. 811<sup>a</sup>. 85. 106 f. 96<sup>1</sup>. 99. 102. 116. 121 f. 86-88<sup>a</sup>. 168. 183<sup>b</sup>. 181. 290. 193. 200. 220. 292. 333. 336-342. 364. 355-357. 362 f. 344-349. 351 f. 372. 379-381. 386. 383-385. 382. 391. 393 f.

all with later authors. Thus, this would sufficiently explain why no copy of it has been located as yet, even in the oldest libraries.

In total, there are only three relevant citations, which we find with Malayagiri (whose commentaries, mostly, we have already read). Both stanzas from the Āvaśyaka-commentary occur again in the Nandī- and in the Prajñāpanā-commentary; the third can be found only in the Prajñāpanā-commentary.

In fact, more citations should be found, if Malayagiri, as Samayasundara claims in the Paryuṣaṇākalpa-commentary<sup>1</sup>, also might have written a commentary on the Viśeṣāvaśyaka-bhāṣya. But, as far as we know Malayagiri, himself, does not mention such a work anywhere which is why it might have been his last. Apart from that, there is no trace of it. Therefore, Samayasundara whose opinion, in any case, carries little weight simply was wrong and may have meant the Āvaśyaka-commentary, because it dealt in half of it with the Bhāṣya, if, in fact, he did not confuse Malayagiri with Hemacandra. Presently, only about two-thirds of Malayagiri's Āvaśyaka-commentary is available. P XXII 1168, namely, contains on 270 + 368 folios only Khaṇḍa I & II of the work with about 9,600 + 13,000 = 22,600 grantha-s.<sup>2</sup> Most likely, the third Khaṇḍa will have added about 11,400 grantha-s so that Malayagiri has written the longest Āvaśyaka-commentary with approximately 34,000 grantha-s, and even the longest Śvetāmbara commentary of all. The vast size stems from the fact, that Malayagiri

1. renders Haribhadra's explanations more verbose,
2. has reproduced, contentwise, more than half of Jinabhadra's Bhāṣya-stanzas and, for the most part, also brings (them) citationwise,
3. tells the story at niry. II 114 f., following the Jambūdvīpaprājñapti unusually extensively and with annotating sections — that, in total, amounts to about 1,200 grantha-s (fol. 179<sup>a</sup> 6 212<sup>b</sup> 10).<sup>3</sup>

With the exception of the case just mentioned, Malayagiri copies the Pkt. stories word for word (above, p. 14<sup>a</sup> 68 has to be read "to reproduce each in his manner" instead of "to transpose into Skt."); in addition, cp. above, p. 47<sup>a</sup> n.]. — The division of the commentary into three parts (Khaṇḍa I goes up to niry. III 270, II up to

390. 413-417. 419 f. 422. 428-431. 434-437. 401 403. 142<sup>b</sup>. 450-452. 501 f. 504-506. 514-516. 536. 549. 551. 550. 571-573. 582-584. 592-594. 598. 599<sup>a</sup>. 600. 602-605. 610-613<sup>a</sup>. 617 f. 623 f. 627 f. 632-636. 646-648. 640-642. 644 f. 654 f. 658 f. 669. 688<sup>a</sup>. 690 f. 693. 701. 700. 704. 706-711. 712! 714 f. 718-722. 724. 729-732. 749 f. 753. 760 f. 766 f. 770. 773 f. 776 f. 782. 785-789. 798 f. 812 f. 824 f. 827. 140. 830. 837 f. 871 f. 893. 901. 906-908. 914. 925 f. 930-933. 941 f. 946-948<sup>a</sup>. 949. 952. 957. 959 f. 969. 1029. 1031. 1039 f. 1047. 1057<sup>a</sup>. 1107-1109. 1096-1098. 1100. 1110 f. 1116. 1129 f. 1152. 1156. 1162 f. 1186-1189. 1193-1195. 1197-1202. 1204 f. 1221 f. 1206-1213. 1219. 1216-1218. 1220. 1226 f. 1231 f. 1234. 1256. 1261-1266. 1268. 1277 f. 1284 f. 1292. 1296 f. 1303 f. 1306 f. 1310. 1313. 1315 f. 1324<sup>a</sup>. 1317-1320. 1324<sup>b</sup>. 1329-1332. 1364<sup>a</sup>. 1366. 1378-1380. 1385. 1388 f. 1392. 1399 f. 1408. 1426 f. 1438-1443. 1453. 1457 f. 1463-1465<sup>a</sup>. 1466-1468. 1470<sup>b</sup>. 1473. 1475. 1509. 1511. 1515<sup>a</sup>. 1523. 1535. 1545 f.

II 87. 89.

III 40-42. 51. 54. 59. 61. 63 f. 70-74<sup>a</sup>. 82. 149. 153. 156. 165. 173. 187 f. 191. 209. 214. 217. 219. 222. 227 f. 230. 233. 245. 249. 236-239. 234 f. 252. I 39. III 269. 271. 274-276. 282-286. 301 305. 308 f. 311. 330 f. 333. 335<sup>b</sup>. 336. 358. 360 f. 375. 386-388. 422-426. 443. 457 f. 469. 472 f. 466. 501. 483-485. 497. 500. 518-520. 523. 513. 529-532<sup>a</sup>. 568 f. 556-562. 587-590. 578-580. 584. 586. 574-576. 581 f. 552 f. 600-602. IV 13 f. 16 20. 22. 40. 77-80. 90<sup>a</sup>. 98. 122-124. 127. 132. 150 f. 153. 162 f. 159. I 998. 1000. 1008 f. V 43<sup>a</sup>. 63-66. 70-77. 88. 91-94<sup>a</sup>. 99. 124 f. 165 f. 169-172<sup>a</sup>. 176. 186-188. 194. 196 f. 199<sup>a</sup>. 212-215. 241. III 43. V 255-260. 284 f. 338-341. 344-346. 358. 360. 359. 361. 363-369. 376. 401. 500<sup>b</sup>. 502. 508. 514-516. 522-525. 528. 526 f. 529-533<sup>a</sup>. 544. 546. 545. 553<sup>a</sup>. 579. 583-586. 598. 600 f. 603-606. 653-655. 657-662. 684. 738-740. 767.

As can be seen, Viś. II is almost completely ignored by Malayagiri. In its place he excerpts from various other sources (without naming them), among others, from the Śāstravārtāsamuccaya.

<sup>1</sup> Bhandarkar Rep. 188<sup>3</sup>/<sub>4</sub>, p. 141, 28. — In B 2112 folios 98 125 are missing that must have contained the passages given by Bhandarkar on p. 139-142 with exception of a folio (108) on which the story of Vajra and Vajrasena is told.

<sup>2</sup> About 26 grantha-s before the end of Khaṇḍa I (to be exact, on p. 269<sup>b</sup> 12) *granthāgram* 10,500 can be found, even though otherwise in the entire manuscript no further grantha-data are found. Since one would rather expect the sum of 9,500 at the mentioned passage, it seems the scribe who is accountable for that data, has either, by mistake, increased the sum by 1,000 or has done so in order to receive more remuneration.

<sup>3</sup> Malayagiri devotes a special concluding stanza (fol. 212<sup>b</sup> 11) to this extra piece, although, generally, he includes concluding stanzas only at the end of the individual adhyayana-s, like Haribhadra.

niry. XI 47<sup>a</sup>, III up to niry. XX 81) can be attributed just to some scribe, not to Malayagiri himself. At the opening of Khaṇḍa II the type of text presentation changes: although with just a few exceptions, the Pratikā-s of the stanzas have been taken out at niry. III 116-270, we find at niry. III 271 ff. again as at niry. I 1-111 115, the complete text. This change may be the reason for or the result of the khaṇḍa-division, but, in any case, is more the work of Malayagiri than the khaṇḍa-division.<sup>1</sup>

[54<sup>b</sup>] The three mentioned citations interpret 1702<sup>a</sup>, 737 opening, 779 opening, in other words, three Nirukti-passages which is why, besides the words of Śīlānka and Hemacandra, each time we can also take those of Haribhadra into consideration. Doing this it shows that in both of the first cases the four commentaries only came into contact contentwise, although in the third case, At least Haribhadra has literally taken over Jinabhadra's explanation. However, where the third citation breaks off is not certain. Also what seems to us not to belong to it, agrees, in general, with Haribhadra's commentary.

Āv.-t. I 51 = Nandī Ed. p. 151,<sup>10</sup> = Prajñ. XXXIII Ed. fol. 770<sup>b</sup> 5 f.

*utkr̥ṣṭo manuṣyeṣv eva nānyeṣu, manuṣya-tiryagyonīṣv eva<sup>2</sup> jaghanyo nānyeṣu, śeṣāṇām madhyama eva.*

H: dravyataḥ kṣetrataḥ kālato bhāvataś cōtkr̥ṣṭo 'vadhīr manuṣyeṣv eva nāmar'ādiṣu; tathā manuṣyāś ca tīryancaś ca manuṣya-tīryancaḥ, teṣu manuṣya-tīryakṣu ca jaghanyaḥ, ca-śabda evakārārthaḥ, tasya caivam prayogaḥ: manuṣya-tīryakṣv eva jaghanyo na nāraka-sureṣu.

Ś: utkr̥ṣṭo 'vadhīr dravy'ādi-viśayo manuṣyeṣv eva syān na traye, kevala-jñāna-lābha-prāpakatvāt tasya ca manuṣyeṣv eva prāpteḥ. tathā jaghanyo manuṣya-tīryakṣv eva syān na dvaye, tad-apāntarāla-dravya-darśanād.

Hem.: iha dravyataḥ kṣetrataḥ kālato bhāvataś cōtkr̥ṣṭo 'vadhīr manuṣyeṣv eva na dev'ādiṣu, tathā manuṣyāś ca tīryancaś ca teṣv eva jaghanyo na tu śura-nārakeṣu.

Āv.-t. I 57 = Nandī Ed. p. 144,<sup>1</sup> = Prajñ. XXXIII opening Ed. fol. 766<sup>a</sup> 2 *spardhakam avadhi-viccheda<sup>3</sup> -viśeṣaḥ.*

H: iha phaḍḍakāny avadhijñāna-nirgama-dvārāṇy athavā gavākṣajāl'ādi-vyavahita-pradīpa-prabhā-phaḍḍakānīva phaḍḍakāni.

Ś: phaḍḍāny avadhijñāna-jyotsnā-nirgama-sthānāni jālāntarasthapradīpōpamatvāt.

Hem.: apavarak'ādi-jālākāntarastha-pradīpa-prabhā-nirgama-sthānānīvāvadhijñān'āvaraṇa-kṣayōpaśama-janyāny avadhijñānanirgamasthānānīha phaḍḍakāny ucyante.

Prajñ. XXI Ed. fol. 621<sup>a</sup> 4 *atiśaya-caraṇāc cāraṇāḥ, atiśaya-gamanād ity arthaḥ.* Exactly so H.

Ś: atiśayena caraṇe gamane samarthāḥ pratyālāḥ.

Hem.: atiśayavad-gaman'āgamana rūpāc caraṇāc cāraṇāḥ sātīśaya-gaman'āgamanalabdhi-sampannāḥ.

The examination of the data already known to us on Jinabhadra's commentary has been dealt with extensively above. Also the previous questions pertaining to him have been solved: Jinabhaṭa should not be identified with Jinabhadra. Although he has been cited by Śīlānka as

<sup>1</sup> Where, otherwise in large commentaries a khaṇḍa-division also can be found, it can be traced, partially proven and partially probable, back to a particular scribe (not to the authors). In Hemacandra's Viśeṣāvaśyaka-commentary the manuscripts Bb remove the first 14,000 granta-s as the first part (resulting in a part of the entirety, only by numerical division without any consideration for the context,) in such a way that B, as it should be, begins a new leaf, whereas b adds only the remark *Viśeṣāvaśyaka-praīhamakhaṇḍam samāptam iti cha śrīKharatara-gaccha 20 arhaṇ.* Abhayadeva's Sthānāṅga-commentary has been divided in the edition (and also in the manuscript, on which it is based) in such a manner into two khaṇḍa-s that the first khaṇḍa goes upto IV 2,4 (hatthi) (ed. fol. 236<sup>a</sup> 2). Besides there should be a reference, here to the following handling of Haribhadra's Āvaśyaka-commentary.

<sup>2</sup> °su Āv.-t.

<sup>3</sup> °daka Āv.-t.

an authority, he did not write a commentary on the Bhāṣya. Jinabhadra's commentary is actually the only one, which has been written before Śīlāṅka, and after Śīlāṅka, firstly, Hemacandra commented the Bhāṣya again.

Since our previous endeavour has been mainly directed toward grasping the three commentaries uniformly, and in this manner, toward characterizing the different behaviour of the second and third specimens to the first, it is, thus, our duty now to write the results into an overall view as far as they only deal with Jinabhadra's commentary. Mainly, the Jinabhadra-passages of some extent can be taken into consideration, in other words, those that concern I 595 f. 820. 884.1256. II 115.127 f.

1. To begin with, it is clear that the work was written in Skt. In this respect it introduced a new type of commentary into Śvetāmbara literature, because, previously, at the most, Skt. works (like the Tattvārtha) were explained in Skt. The Pkt. Commentaries that were common during Jinabhadra's time hardly satisfied his literary sentiment, just like the Pkt. texts whose standard in the Bhāṣya he considers below his level. Apparently, he felt that for the explanation Skt. was more useful than Pkt., and since he was well-acquainted with the religious and philosophical Skt. literature it is obvious that he took their commentaries as a model for himself. Therefore, Pkt. is not found even once, as with Śīlāṅka, in individual words or phrases; Jinabhadra would have loathed such hodgepodge.

2. Apparently, for later thinking the work was quite terse. As can already be seen in the Cūṃi-commentaries it was not felt necessary to follow the original slavishly and to make every or almost every word palatable for the reader. On the contrary, judging by the samples, it was important to Jinabhadra to establish the context existing between individual stanzas and sections, to render the individual thoughts in another form and to let them be followed, if necessary or as desired, by explanatory and supplementary remarks, [55<sup>a</sup>] even occasionally to add particular excursions, in which, e.g. a subject is followed up more closely or an opinion found in a text, rebuffed. Thus, the size must not have been more than 8-10 thousand grantha-s.

3. Except for the large Nirukti-section between Viś. I & II almost all the individual stanzas, as with Śīlāṅka, have found [55<sup>b</sup>], at least, a minimal consideration. Their explanation, introduced (as in the Cūṃi and with Haribhadra, as well as with Malayagiri) by the Pratīka with the word *gāhā*<sup>\*</sup>, a point where, exceptionally, Jinabhadra follows the Pkt.-commentaries<sup>\*\*</sup>, probably concluded with *iti gāthārthaḥ* since this delimitation re-appears in all following Skt.-commentaries (with Haribhadra, Śīlāṅka, etc.).

## [55a] The Remaining Works of Jinabhadra

Jinabhadra's unique predisposition for dogmatics can be even more clearly seen than in the preceding if his other writings are studied. Although we still have to mention a narrative work by Sanghadāsa, Jinabhadra always handles topics on Jaina philosophy and way of life didactically. In total, still five works of lesser content have to be mentioned all of which have been written in gāthā-s and summarily depict various areas of the tradition.

For quite some time short excerpts had been made from the unusually verbose dialogues of the Canon for teaching purposes. To the Saṃgrahaṇī-versifications, which have been dealt with on pp. 15<sup>b</sup><sub>17-55</sub> & 16<sup>b</sup><sub>3f.</sub> soon isolated guides about this or that topic were added. In

<sup>\*</sup> Cp. Exc. p. 10<sup>b</sup>.

<sup>\*\*</sup> Only Śīlāṅka who concludes the Pratīka with *ity-ādi* consistently adopts in this matter the method that the Skt. commentaries of the Brahmins and Buddhists had taken. Understandably, on the other hand, *ity-ādi* or *ity-ādina*, can be found in older times in Jaina commentaries that deal with Skt. works (thus in SiddhasenaGandhastin's Tattvārtha-ṭīkā and in Haribhadra's commentaries on the Śāstravārtāsamuccaya and on the Tattvārtha). A Digambara-commentator like Śīlāṅka who transferred this method to a gāthā-original is Aparājita (above, p. 1<sup>a</sup>n. and 3<sup>a</sup>n.).

general, such non-canonical textbooks had no durability but were usually replaced by manifold adaptations or by very similar new elaborations. The oldest works that we can attribute to this monograph-category are the Oghaniryukti and the Piṇḍaniryukti, because the former does not depend, like the normal Niriyukti-writings, on a canonical original, and the latter has given up its relationship with any canonical work, if in the beginning there was one at all, already before the separation in the church<sup>\*\*\*</sup>. There, two main disciplines of life-activities have been depicted in a recapitulative fashion. More specifically, the almost completely missing karman-writings of Śivaśarman, Garga, as well as the Siddhaprābhṛta, represent the type of literature referred to, all of which have been displaced by Devendra's Karmagrantha-pancaka and Siddhapancāśikā. Jinabhadra's lesser writings now also belong to the older monographs, which, presently, have been mostly forgotten: these are a Kṣetrasamāsa, a Saṃgrahanī, the Viśeṣanavātī, the Jitakalpa and the Dhyāna-śataka; both of the last mentioned have the old popular century-form.

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The **Kṣetrasamāsa** contains a concise account of the main part of canonical geography. The Samayakṣetra or Maṇuṣyakṣetra (respectively Narakṣetra), i. e., the central area of the earth, has been dealt with, which alone (because outside of it no celestial bodies appear) knows time and is solely inhabited by human beings.

Naturally, Jīvābhig. IV 8-21 and the corresponding parts of Upāṅga 5-7 and Anga 5 have been used as sources. Besides, Jinabhadra will have had some post-canonical versifications before him that he surely simply copies just as he takes some stanzas from older texts. In Ind. Stud. XVI 390 f. a synopsis of the Jīvābhigama-passage has been given that at the same time can serve as a general orientation about the contents of the Kṣetrasamāsa.

Malayagiri's commentary-recension has 655 stanzas, which, apart from a few śloka-s, have been written in gāthā-metre. Affixed is a concluding gāthā.

I	Jambūdvīpa	398
II	Lavaṇasamudra	90
III	Dhātakīṣaṇḍadvīpa	81
IV	Kālasamudra	11
V	Puṣkaravaradvīpa	75 (I 11. 11 <sup>1</sup> . 12 74)
		655 + 1

Ms. S (371) agrees almost completely with the mentioned recension. It inserts three stanzas in I (101<sup>1</sup> & 141<sup>1 f</sup>) and leaves out one gāthā (11<sup>1</sup>) in V. Besides that, in V gāthā 21 precedes 20. Gāthā V 74 has an acceptable reading in S

*gāhāṇaṃ chac ca sayā paṇapannā honti ettha satthammi |*

whereas Malayagiri has consistently taken over a variant from an earlier recension

*gāhāṇaṃ chac ca sayā sattatīsā ya honti paḍipunnā |*

Thus, at a particular time, as this reading indicates, the text had had only 637 (instead of 655) gāthā-s. Otherwise, provisionally, it can only be said about earlier recensions that there very likely (furthermore, according to the excerpt from I still to be discussed) the chapters are not as with Malayagiri (and in S), designated as *ahigāra*, but as *uddesa*.

Malayagiri ignores textual criticism completely. [55<sup>b</sup>] His commentary — sober and unusually far-reaching and adequate — comprises about 7,000 grantha-s if you deduct the 700 grantha-s of the text. He does not offer a single hint about the occasional lack or re-arrangement of certain stanzas, and only very seldom does he note a variant. We are in possession of the commentary (just as earlier for L 121 & 147) of both manuscripts R 101 and P XII 16. Both are excellent, but the latter begins, firstly, with the Meruvaktavyatā (I 303 ff.) and fairly generously contains the second half of the work. Further manuscripts are

<sup>\*\*\*</sup> Cp. above, p. 22<sup>a</sup> 7.11.26-31. 15<sup>b</sup> 67-69. 16<sup>b</sup> 5-10. 14-31.

M 2626 & 2677. — Whether the *br̥hat-Kṣetrasamāsa-vṛtti*, written in 1135 by Siddha that will deal with Jinabhadra's *Kṣetrasamāsa* has any text-critical importance the future will show. The only manuscript of this commentary traced up to now is A II 3. In any case, more important is the *Kṣetrasamāsa-cūmi* found in old libraries in India, even more so, if it should comment on a *Kṣetrasamāsa* that is different from Jinabhadra's.

Jinabhadra's *Kṣetrasamāsa* ( $Kṣ^1$ ) was simplified quite early in such a manner that only about one-fourth of the part dealing with the *Jambūdīvīpa* (I) was kept and from the remaining parts (II—V) nothing was preserved. The excerpt, thus gained, was the most appreciated geography-booklet of the *Śvetāmbara-s* from 900—1300 in spite of its fragmentary character as an anonymous *Kṣetrasamāsa* ( $kṣ$ ). Since 1400 it has hardly been copied anymore which is why it has been presented only on palm-leaf manuscripts. Due to its former popularity it has been handed down in numerous forms:

- a 109-strophic recension ( $kṣ^1$ ), commented on by Haribhadra,
- a 93-strophic ( $kṣ^2$ ) we know from P XII 76<sup>24</sup>,
- a 86-strophic ( $kṣ^3$ ) preserved in A I 74<sup>9</sup> & 178<sup>1</sup>;

apparently, fragmentary is the present text-form in A I 84<sup>4</sup> as it ends with  $kṣ^2$  53 (but even then it is supposed to contain, in total, 91 stanzas);

Varieties of  $kṣ^2$  or  $kṣ^3$  are apparently available in A I 42<sup>3</sup> (with 90 stanzas) & 77<sup>8</sup> (with 86 stanzas).

The recension  $kṣ^1$  is available twice in a ms at the Indian Institute: firstly, by itself (I 1<sup>3</sup>), and, secondly, in Haribhadra's commentary (I 1<sup>4</sup>), which is also available in P XII 397<sup>1</sup> & XXIII 815.

More recently,  $kṣ$  has been raised to the position of a complete *Kṣetrasamāsa* since someone has freely supplemented the missing parts II—V, and, besides, has placed two *gāthā*-series into I, the first of which (30—32) stems from the *Jambūdīvīpasamgrahaṇī* and the second (52—71) deals with the 30 *bhoga-bhūmīo*. Thus, the completed *Kṣetrasamāsa* ( $Kṣ^2$ ) consists of 188 *gāthā*-s in manuscript B 1749 used as a basis by us:

I — 134, II — 161, III — 167, IV — 173, V — 188<sup>a</sup>,

of 198 *gāthā*-s in manuscript F:

I — 144, II — 171, III — 177, IV — 183, V — 198<sup>a</sup>.

B	F	B	F	B	F	B	F	B	F
1—3	1—3	6—9	10—13	12—15	17—20	28—130	36—138	133	140
	4—6	10	16		21 f.		139		141
4 f.	7 f.	11	14	16—27	23—34	131		134	143
	9		15		35	132	142		144

All the differences between B and F have to be allotted to I; B 135 — 188 = F 145 — 198.

How the versions of the mentioned *Kṣetrasamāsa*-writings, available at the moment, are related among themselves and to the *Jambūdīvīpasamgrahaṇī*, can be known from the stanza-concordance detailed in the following columns. With  $kṣ^2$  the *gāthā*-s that belong only to manuscript F have been given as additional stanzas: 3<sup>1-3</sup> (= F 4 — 6), 5<sup>1</sup> (= F 9), etc.

In contrast to  $kṣ$  as well as to more modern adaptations of the material,  $Kṣ^1$  is generally called *br̥hat-* or *vṛddha-Kṣetrasamāsa*.

Among the more recent *Kṣetrasamāsa*-treatises, if we leave out  $kṣ^2$ , we next find Śrīcandra's *Kṣetrasamāsa* ( $Kṣ^3$ ), which, in the first [56<sup>a</sup>] and last *gāthā* is called *Samayakhetta-pavibhāga* and is supposed to be an excerpt from the "large *Kṣetrasamāsa*" (*mahayāKhetta-sa-māsa*), i.e. from  $Kṣ^1$ .

It has 341 *gāthā*-s in A I 198<sup>1</sup>.

$Kṣ^1$ I	$kṣ^1$	$kṣ^2$	$Kṣ^2$	J	$Kṣ^1$ I	$kṣ^1$	$kṣ^2$	$Kṣ^2$
1 f.	1 f.	1 f.	1 f.		269 — 275	58 — 64	44 — 50	79 — 85
		3	3 <sup>1</sup>		276 — 300			

3 f.	3 f.	4 f.	3 <sup>2f</sup> .		301 f.	49 f.	35 f.	50 f.
5	7		3 f.					52 — 71
6	5	6	134 <sup>1</sup>		303	65	51	86
7	6		5	7	304 — 306	66 — 68	54 — 56	87 — 89
8	8		5 <sup>1</sup>	8	307 — 313			
9	11		132		314 <sup>a</sup>			
10 f.	9 f.			9 f.	314 <sup>b</sup>	cp. 69 <sup>a</sup>	57 <sup>a</sup>	92 <sup>a</sup>
12	12	7	6		315 f.	70 f.	58 f.	93. 95
13 f.	13 f.				317			94
15 f.	15 f.		7 f.		318 — 326			
17	19		10		327	72		96
18	17	8	11		328 — 337			
19	18		9		338	73		97
20	20				339 — 345			
21	21		11 <sup>1</sup>		346	74		98
						*75 <sup>a</sup>	52.53 <sup>a</sup>	90 f.
						cp.	cp.	
22 — 24	22 — 24	9 — 11	12 —				53 <sup>b</sup> cp. 57 <sup>a</sup>	
			14					
			15 —		347			
			17					
25 — 27	25 — 27	12 — 14	18 —		348	cp. 69 <sup>a</sup>	57 <sup>a</sup>	92 <sup>a</sup>
			20					
28	28				349 <sup>a</sup>	cp. 69 <sup>b</sup>	57 <sup>b</sup>	92 <sup>b</sup>
29 — 32	29 — 32	15 — 18	21 —		349 <sup>b</sup> — 353			
			24					
33 — 128			15 <sup>1f</sup>	27 f.	354 — 361	76 — 83	60 — 67	99 — 106
129 f.						84	70 <sup>b</sup>	109 <sup>b</sup>
						cp.		
131 — 165						85 <sup>a</sup>	70 <sup>a</sup>	109 <sup>a</sup>
166 — 170	33 — 37	19 — 23	25 —		362	86		
			29					
			30	26	363	87	68	107
			31 f.	21 f.	364 — 368			
				25				
171 f.	38 f.	24 f.	33		369	88	69	108
173			34 f.		370 f.			
174 — 176	40 — 42	26 — 28	36 —			89		
			38				71 f.	110 f.
			39 —		372 — 386	90 — 104	73 — 87	112 —
			42					126
177			43		387 — 392			
178 — 183					393 f.	105 f.	88 f.	127 f.
184 f.	43 f.	29 f.	44 f.		395 f.	107 f.	90 f.	129 f.
186 — 211								130 <sup>1</sup>
212			27 <sup>1</sup>					131
213 — 251						*109	92	133

\* 75<sup>a</sup> is a summary repetition of 72<sup>a</sup>. 73<sup>a</sup>. 74<sup>a</sup>.

+ Sayambhu-purim'antāo avar'antāo ya rajjuo  
eena rajja-māṇena logo caudasa-rajjuo || 109  
in Ks<sup>2</sup> 92, perhaps in Ks<sup>2</sup> 86, the first line reads:

Sayambhuramaṇa-pur° . . . . . -m-āṇam |  
Ks<sup>2</sup> 133 offers: Sayambhū-purim'antāo avar'anto jāva rajju-māṇam tu |



252 — 255	45 — 48	31 — 34	46 — 49				133 <sup>1</sup>
256 — 262	51 — 57	37 — 43	72 — 78				134
263 — 268					397	93	

Furthermore, Somatilaka's Narakṣetra-vicāra (Kṣ<sup>4</sup>) has to be mentioned. It was written around 1330, and in contrast to Kṣ<sup>1</sup> and Kṣ<sup>5</sup> is called navya-br̥hatKṣetrasamāsa; in B 1745 it consists of 385 gāthā-s.

Ahigāra I : 254, II : 53, III : 38, IV : 7, V : 33 gāthā-s.

Guṇaratna's accompanying commentary (avacūṃṇi), according to its final stanza, is based mainly on Jñānasāgara's smaller and larger Vṛtti of the vṛddhaKṣetrasamāsa by which Kṣ<sup>1</sup> is to be understood. Most likely, both of these commentaries are only different, extensive excerpts from Malayagiri's commentary mentioned above.

The latest and, for the time being most common handling of the material stems from Ratnaśekhara. His work (Kṣ<sup>5</sup>), composed around 1370, is usually called laghuKṣetrasamāsa in order to differentiate it from Kṣ<sup>1</sup> and Kṣ<sup>4</sup>. According to B 1746, the Ahigāra-arrangement here is the following:

I	gāthā-s	1 — 196	} IV gāthā-s 242 f.	
II	“	197 — 226		V “ 244 — 258
III	“	227 — 241		} addition ( <i>jīnabhavanāni</i> , etc.) gāthā-s 259 — 262
End: 263 (gāthā), 264 (Indravajra), 265 (Vasantatilaka).				

The last stanza (265) is secondary, because it has been ignored in Ratnaśekhara's own commentary; in fact, B (800) gives it, but does not comment on it. In a similar fashion in B also gāthā 130 has crept in that is lacking in b (= B 1747). Furthermore, in both manuscripts gāthā 103, without having been counted in b (in B, moreover, only the first hemistich with the remark *ity-ādi sugamaṃ* is found that also is an addendum). On the other hand, 254 is lacking in both mss., but seems to have been counted in the sequence since b jumps over the number 256 and B, the number 260. In B the number 164 in the enumeration of the stanzas is [56<sup>b</sup>] repeated; however, the enumeration in b is free of mistakes up to 255 and due to the failure to observe the insertions (103, 130, 254), at the same time, represents the verse-counting of the basic text that, in total, actually contains only 259 + 2 stanzas. Both editions in Laghuprakaraṇasamgraha<sup>1</sup> (1876) & <sup>2</sup> (1889) — and, very likely, also that in Prakaraṇaratnākara IV 185—299 — leave out only 130 and 254, carrying the verse-enumeration up to 263. In Pārśvacandra's Bhāṣā-commentary (B 1748) 130 & 254 are also lacking, but he puts in a new stanza (184<sup>1</sup>), which is found in Rājasekhara's commentary as a citation. In fact, 103 has been introduced by *yad āha*, i.e. marked as a citation, but still it has been counted. 258 is placed before 257 and 265 before 264; the repetition of verse-number 238 causes the enumeration to go up to 263 as in the editions. In I I the text is found with a ṭabā, which at the end of I copies the numerous samgraha-gāthā-s from Ratnaśekhara's commentary on two separate folios.

The British Museum has the following Kṣetrasamāsa-manuscripts:

26374 Kṣ<sup>5</sup> with Pārśvacandra's ṭabā. = B 1748.

2117 a Kṣ<sup>5</sup>. = II 1746.

b = 26374.

c Kṣ<sup>5</sup> with Ratnaśekhara's own commentary. = B 800 & 1747. S 374.

d = c.

2118 a = 26374.

b Kṣ<sup>5</sup> with Bālābodbha (4117 grantha-s). At the opening the introductory stanzas of Ratnaśekhara's commentary have been taken over and explained; at the end a statement can be found that the text has 262 gāthā-s.

c Malayagiri's commentary (& text) of Kṣ<sup>1</sup>. = R 101.

d Guṇaratna's commentary on Kṣ<sup>4</sup>.

5178 Kṣ<sup>4</sup> with Guṇaratna's commentary.

In addition to the Kṣetrasamāsa-writings mentioned here, there are still others that are presently known only from citations. Some of these have been composed in Skt.; e.g. Malayagiri mentions (on Kṣ<sup>1</sup> 230<sup>a</sup>) a passage from a saṃskṛta br̥hatKṣetrasamāsa and from a Paum̐mīyaka-kṛta-saṃskṛtaKṣetrasamāsa-vṛtti-praśasti. Dharmasāgara gives a Śārdūlavikr̥dita-stanza on

Kupakṣ. I 2 that can be found printed in Weber's Cat. II 958, 21-24, as well as in Bhandarkar's Rep. 188¾, p. 455, 14.

From all that has been said, it is sufficiently clear what popularity Jinabhadra's Kṣetrasamāsa had acquired in various forms. It is self-evident that the commentarial literature cites many gāthā-s from it.

The **Samgrahaṇī** has met, more or less, the same fate as the Kṣetrasamāsa. This text has also been commented by Haribhadra and Malayagiri and in recent times pushed into the background by shorter adaptations by Śrīcandra and others. Compared with these abridgements our text is generally called bṛhatSamgrahaṇī that also helps to differentiate it from Haribhadra's Samgrahaṇī (which will be discussed later). It seems to appear in various sizes, depending on the number of additional stanzas, which have gained entry: for that matter, there are mss with 383, 419 and 520 stanzas, and Malayagiri's commentary (more about this later) has a total of almost 370, of which many (9 f. 15 f., etc.) have been expressly designated as interpolations (*anya-kartṛka-* or *prakṣepa-gāthā-s*). — Śrīcandra's excerpt (commented on by Devabhadra in 3,500 grantha-s) that contains 273 (and more) gāthā-s, is, as a rule, called laghuSamgrahaṇī or even Samgrahaṇīratna. It appears, itself, in a twofold enlarged version (in 318 or 348, respectively 349 gāthā-s) with the subtitle Trailokyadīpikā (under which P IV 405 has been registered). Both Trailokyadīpikā-recensions were published in Bombay, the first in Prakaraṇaratnāk. IV 33-184, the second with the double title bṛhatSamgrahaṇī Trailokyadīpikā in Laghupr.<sup>1</sup> (348 gāthā-s) and <sup>2</sup> (349 gāthā-s).

Even in its arrangement and contents the Samgrahaṇī is consistent with the Kṣetrasamāsa. Composed of a few hundred gāthā-s to which some old śloka-s have been added, it condenses certain widely held doctrines, scattered in Upāṅga 3 & 4 and in Anga 5, about the four main types of creatures (I gods, II creatures of hell, III human beings, IV animals), and, for this reason, in all versions contains four corresponding parts, where, each time, the most important characteristics (span of life, etc.) are depicted in sequence.

At the end a two-strophic (revealing the old gāthā-metre) Samgrahaṇī has been added that enumerates a number of characteristics Jinabhadra had left out. Apparently, in this manner, what is missing is supposed to be pointed out. The pair of stanzas has been taken from the opening of Jīvābh. II, where it serves as a synopsis for the chapter. Jinabhadra makes many similar borrowings from the older literature; among others, śloka 181 originates from Bhag. VI 7 (& Anuyogadv. Ed. p. 431). Accordingly, a gāthā following this Samgrahaṇī also points to the fact that much in the text must have been composed "by earlier teachers". *puv'āyariya-kaya*.

The **Viśeṣaṇavatī** discusses a series of records, which contradict themselves or which can be interpreted differently. Mostly, it deals with difficulties of a dogmatic nature, only a few times with legendary inconsistencies. Everywhere Jinabhadra makes decisions, which, where it is possible, are based on references to canonical passages. Since the source-passages of the discussed records are also often given, this small text, thus, fairly completely, discloses the literary basis on which it has grown.



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